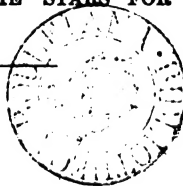


THE
CHURCH MISSIONARY
INTELLIGENCER,
A MONTHLY JOURNAL
OF
MISSIONARY INFORMATION.

VOL. VI. NEW SERIES.

"THEY THAT BE TEACHERS (*marginal reading*) SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT, AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*DANIEL* xii. 3.



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Church Missionary Intelligencer.

A BRIEF VIEW OF THE ORIGIN AND PROGRESS OF THE CHURCH MISSIONARY SOCIETY.

ABOVE seventy years have elapsed since the formation of the Church Missionary Society, and, during so many years, it has been enabled to move onward in its prescribed course. It is therefore no untried experiment, no novelty to the country, and no novice in its work. Nevertheless, its Principles and Proceedings are even now, by many persons, imperfectly understood, and its great objects inadequately appreciated.

During the last century the churches of the Reformation awoke to the great duty of communicating to the evangelized nations of the world that pure Christianity which, recovered from the corruptions whereby it had been obscured, they were permitted to enjoy. The Society for the Propagation of the Gospel received its charter from King William III. in 1701. Its object was to provide "a clergy to be resident in the Plantations, Colonies and Factories belonging to this kingdom," who should propagate the Gospel amongst all, whether settlers or aborigines, who might be resident within such limits. It was followed by the Danish Mission, which sent forth its first Missionaries, Zienghealg and Plutscho, in 1705.

Shortly after its settlement at Herrnhut, in Upper Lusatia, the Moravian Church turned its attention to the deplorable state of the heathen world, and in 1732 this congregation, of no more than 600 exiles, sent forth its first Missionaries.

Various nonconformist churches in this country, awakening to a sense of their duty in this respect, formed their Missionary Societies, and came forward to help in this work. The Baptist Missionary Society was organized in 1792; the London Missionary Society in 1796; the Glasgow Missionary Society in 1796.

Some excellent churchmen felt that, on the part of the Church of England, there needed that some additional effort should be put forth, having more direct reference to the evangelization of the heathen world, not restricted to the boundaries of the British Empire, wide as they may be, but, in its desire and aim, comprehensive as the command of Him who said, "Go ye into all the world, and preach the Gospel to every creature." They felt that there was no church, from the scriptural character of her doctrines and the magnitude of her resources, more fitted to engage in such a work than the Church of England, and that just in proportion to her capabilities would be the reproach which would attach to her, if, while others with less advantages came forward, this church, with superior advantages, were found wanting. They perceived that, even for the limited portion of heathenism lying within the British empire, as yet but little had been done. The vast wilderness beyond remained just as it had been for many centuries, without an attempt at cultivation. So culpably indifferent had our church been to the state of the heathen countries, that to Africa and the East no English clergyman had ever gone forth as a Missionary. Our prayer had long been that God's way might be known upon earth, His saving health among all nations; and it was evident to every reflecting mind, that if we did not mean this prayer to rise up in condemnation against us, our sincerity in offering it needed to be proved by the adoption of additional measures to bring the heathen under the benign influence of the Gospel.

Accordingly, in the spring of 1799, a band of godly clergy and laity met together in a

room in Aldersgate Street, London, to form a Society in connexion with the Church of England, for the express purpose of preaching Christ among the heathen. They were few in number, but they were men of large hearts, full of faith and love, and burning with the desire of sending the light of truth to benighted nations.

The Society thus formed was an Association of members of the Church of England for Missionary purposes. Had they not been thoroughly attached churchmen, they might have joined the London Missionary Society, at that time an union of all denominations of orthodox Christians. But convinced how necessary it was that those who associated themselves in such a work should be so united in sentiment as to enable them to work heartily together, they decided that their Missionary operations should be carried on in direct connexion with, and under the sanction of, the Church to which they belonged.

The new Society was first designated the Society for Missions to Africa and the East, and "it was the first Institution which sent forth clergymen of the Church of England to preach exclusively to the heathen in those parts of the world. In 1812 its designation was changed to its present form, *The Church Missionary Society for Africa and the East*. This designation was given to distinguish it from the Missionary Institutions of nonconformists, and also to afford a distinct intimation that its proceedings would be conducted in conformity with the doctrines and discipline of our communion. And thus, in accordance with its name, we find that the first clause in the laws which regulate its proceedings is as follows:—This Institution shall be conducted by a Patron, or Patrons, a Vice-Patron, a President, Vice-Presidents, a Committee, and such officers as may be deemed necessary; all being members of the Established Church.

"Its measures were, in the first instance, submitted to the notice of the Archbishop of Canterbury, and the Bishops of London and Durham, the latter being the Chairman of the Committee for East-Indian Missions of the Society for Promoting Christian Knowledge."

No answer was returned from any of them for more than a year. At length Mr. Wilberforce, having written that he had an interview with the Archbishop, and that His Grace had expressed himself in as favourable a way as could well be expected, it was resolved (August 4th, 1800), "that in consequence of this answer from the Metropolitan, the Committee do now proceed to their great design with all the activity possible." The Metropolitan and the Diocesan were both removed by death before the proceedings of the Society had assumed an important character; but the Bishop of Durham, Dr. Barrington, who lived till 1827, and had therefore an opportunity of observing the progress which by that time it had made, both in New Zealand and in India, presented to the funds, from time to time, liberal donations, and in death testified his approbation by a bequest of 500*l*.

Fourteen years had elapsed before the Society received any episcopal sanction. This delay was most severely trying to the faith and principles of its founders. Yet when this Institution eventually resolved itself into a cordial approbation by the ecclesiastical authorities of its principles and work, the claims of the Society to the general support of the clergy and laity were considerably strengthened. To use the language of one of the Jubilee Tracts (No. V.)—"The difficulty which seemed for a time to threaten the failure of the undertaking arose from their determination to be true, both to their ecclesiastical and to their spiritual principles. Had they been willing to make some sacrifice of the spiritual character of their design, it would have been easy to have secured the direct patronage of the church, and a large accession of the clergy. Had they been less true to their church principles, they might have gone forward without waiting for an answer from the Bishops. Had they been less confident in the ultimate triumph of their principles, they would have abandoned their attempt to establish a new Society, and

would have divided their strength between the existing Societies of the Church of England and the London Missionary Society."

"In the year 1841 the late Archbishop of Canterbury (Dr. Howley) and the late Bishop of London (Dr. Blomfield), after a full communication with the Committee on the principles and practice of the Society, united themselves with it, upon provision being made for the settlement of ecclesiastical questions which might arise, and which were not otherwise provided for in the fundamental laws and regulations of the Society.

"The gradual accession of supporters which the Society has thus received since it was first presented to the public, seventy-one years ago—without patronage or any other claim than the principles which it professed—affords so much accumulated testimony in favour of those principles.

"On examination it will be found that the Society's constitution and practice are in strict conformity with the ecclesiastical principles of the Church of England; in which there is a recognised co-operation of the laity and clergy in matters ecclesiastical. The Church Missionary Society, though directed to a spiritual object, is strictly a lay Institution: it exercises, as a Society, no spiritual functions. Missionary operations, as they are conducted by it, are analogous to many other instances of voluntary exertion for the extension of true religion within the church, in which ecclesiastical authority and lay co-operation unite for the accomplishment of the same end. The Missionaries are licensed and superintended abroad by colonial bishops, wherever such bishops are found; and their services are in strict conformity with the ritual and discipline of the church. Nothing, indeed, less than the sanction of a duly assembled convocation can more fully identify the acts of any Missionary Society, within the Church of England, with the Church. Without such sanction, all associations of churchmen must stand on the same footing.

"The eleventh law of the Society requires that its Committee 'shall consist of twenty-four lay members of the Established Church, and of all such clergymen as are members of the Society.' When it is borne in mind that an annual subscription of half-a-guinea constitutes a clergyman a member of the Society, giving him a right to vote, alarm on the ground of the undue preponderance of lay influence in the Committee is utterly groundless.*"

At the very commencement of its proceedings the Society was met by another great discouragement, the impossibility of finding, amongst the members of the Church of England, suitable men, willing to undertake the office of Missionaries. The then Secretary, the Rev. Thomas Scott, issued a circular requesting friends to seek out such persons, but the answers from all quarters were of a nature so discouraging, that the hope of a supply from their own church was abandoned in despair until a Missionary spirit should be kindled. At the end of the third year the Committee felt themselves obliged, like the Society for Promoting Christian Knowledge, to look to Protestant Germany for agents, and to employ ministers of the Lutheran church, with the understanding that the congregations raised among the heathen by their means should be settled and governed according to the discipline of the Church of England, so far as this could be done without denationalizing them, and so unfitting them for usefulness among their countrymen.

"In the year 1825 the Society opened an Institution at Islington for the purpose of training up young men for the office of Missionaries by a sound education in science, classical learning, and theology. From this Institution above 240 students have been ordained: two of the number have been raised to the episcopate, and several fill the office of archdeacon, and other important posts.

* Brief View of the Principles and Progress of the Church Missionary Society, pp. 4, 5.

"A large supply of Missionaries was formerly obtained from a Missionary Training Institution at Basle, Switzerland, and from other Societies on the Continent. The Missionaries have of late years finished their studies at Islington, and received Holy Orders in the English Church before going abroad.

"Both the late and the present Bishops of London have repeatedly borne testimony to the proficiency of the young men sent to them, from the Society's Institution at Islington, for holy orders. At the annual meeting of the City of London Auxiliary, held at the Mansion House, November 2, 1841, when Bishop Blomfield declared himself 'a zealous member of the Society,' he stated that he could not desire to see young men better prepared, humanly speaking, and so far as he was capable of judging, for the duty and task which they had undertaken."

"In addition to those, the Society has sent out upwards of 100 Missionaries from the ranks of our Clergy at home, and from the students of our Universities. The Committee are encouraged to hope that the claims of the heathen are becoming more generally recognised, and they are convinced that there is no wider sphere for the full employment of natural and acquired talents, when sanctified by the Spirit of God, than is presented by the ripening fields in heathen and Mohammedan countries."

From such sources the supply of Missionaries has been received, one peculiarly exposed to those changes resulting from sickness and death, to which all human agencies are liable, and which, notwithstanding the annual losses which it experiences, has progressed nevertheless with a steady increase, as may be at once perceived by a reference to the following statistical table—

1808	4	1848	139
1818	25	1858	186
1828	55	1868	202
1838	84		

The increase has not been so rapid as the friends of Missions, in their eagerness, would have desired. Nevertheless the rate of progress has been so ordered as might best suit the exigencies of the work. Had the increase been more restricted, the work could not have been carried on. Had it been more copious, it would have interfered with the growth of a native ministry, and the development of native churches in the true sense of the expression—their nationality not being destroyed by their being evangelized, but their conversion christianizing their nationality, and so qualifying them to act as leaven in the lump. An European agency, so abundantly supplied as to render unnecessary the employment of natives in spiritual ministrations would have thwarted the very end for which it was sent forth—the production and development of that native church organization on which the evangelization of the heathen masses on a large scale must be instrumentally dependent.

Room has therefore been provided for that growth of a native ministry which is exhibited in the following table.

1808	0	1848	14
1818	0	1858	47
1828	1	1868	112
1838	5		

The increase has been, on an average, about one-third in every decade. Whoever, then, lives to see 1878, will, under the continued blessing of God, find the native ministry numbering some 300, that is, as many as all our ordained Missionaries, European and natives, at the present moment.

"In November 1848 the Society celebrated the fiftieth year of its existence by a series of Jubilee services, held simultaneously in many parts of England, and through all its stations abroad. The Archbishop of Canterbury preached the Jubilee sermon on the

occasion, at St. Ann Blackfriars; The Archbishop of York and nine Bishops also preaching in their respective dioceses. Many of the continental Protestant churches and Foreign Missionary Societies evinced their sympathy by services and contributions. A fund was raised for various specified objects, amounting to more than 58,000*l*. All ranks helped to swell the amount, from the humblest labourer to Her Majesty the Queen and H. R. H. the late Prince Consort. The devout spirit which everywhere marked the festival, and the wide-spread affection for the Society which it brought to light, were results even more valuable than the large pecuniary offerings."

Foreign Missions.

The following table exhibits the order in which the different Mission fields of the Society were taken up.

West Africa, (Susoo)	1804	Greece	1828
Bullom	1812	Asia Minor	1831
South India, (Tranquebar)	1814	West Indies	1837
New Zealand	1814	Telugu	1841
North India	1815	East Africa	1844
Mediterranean	1815	China	1844
Madras	1816	Yoruba	1845
Travancore	1816	Sindh	1850
Ceylon	1818	The Punjab	1851
Constantinople	1819	Palestine	1851
Tinnevely	1820	Mauritius	1856
Western India (Bombay)	1820	Niger	1857
North West America	1822	Madagascar	1860

Of these Mission fields some have been given up—South Africa, which was only a tentative Mission, and the West Indies, which merged into the church establishment of the island. The other fields may be classified as follows.

West Africa	1804	Western India	1820
South India	1814	East Africa	1844
New Zealand	1814	China	1844
North India	1815	Sindh and the Punjab	1850-51
The Turkish Empire	1815	The Mauritius	1856
Ceylon	1818	The Niger	1857
North-west America	1820	Madagascar	1860

A comparison of the Society's work at two periods, 1848 and 1868, will bring out striking evidences of increase.

	1848.	1868.
Stations	102	156
European Missionaries	115	202
Total number of native labourers	1214	2345

In all these Mission fields the means which the great Head of the church has commanded to be used for the evangelization of the heathen, teaching and preaching of Jesus Christ, have been carefully employed; the hard soil has been broken up, and patiently and perseveringly the good seed has been sown. "The husbandman waiteth for the fruit of the earth, and hath long patience for it, until he receive the former and the latter rain." It has come, on some fields abundantly, on others sparingly: no portion of the husbandry, however, has been left without some token of the divine blessing, and this we regard as the precursor of more. What has been given hitherto has only been the former, we look for the latter rain, when the "floors shall be full of wheat, and the vats shall overflow with wine and oil."

As the rain has fallen, there has been the springing of the seed. First there have appeared individual instances of conversion, the first-fruits of the Mission, precious

because rare, the harbinger of a larger yield and of better days. Then the converts became more numerous, they were gathered into groups, constituting at first feeble nuclei, but gradually gaining strength, and, as the light in them increased, becoming more vivid and well defined. Thus at Regent's Town, Sierra Leone, so early as 1818, we find a flock of 111 communicants and candidates, gathered together under Johnson's ministry, while at the sister station, Gloucester, under the Missionary Düring, there was a like commencement. In North India, the first congregation in connexion with the Church Missionary Society appears to have been at Agra, where, in 1818, forty to fifty persons, poor, but maintaining themselves by their own industry, were tended by Abdool Messeeh, formerly Sheikh Sahib, the first-fruits of Henry Martyn's ministry, and our first ordained Mohammedan. In Tinnevely, the earliest congregation had been gathered at Palamcotta, by Schwartz, (who had been induced by some encouraging circumstances to place a catechist there,) which numbered 100 souls, meeting in a small but substantial church, built by a recent convert, a Brahminy woman, with the assistance of one or two English gentlemen.

In the autumn of 1816 the Rev. J. Hough was appointed chaplain at Palamcotta, where he found a native pastor, Abraham, in charge of 3100 souls, and scattered in no less than sixty-three places, their number in each town or village varying from two to between 400 and 500. Some of these Christians were farmers, but the majority were mechanics and Shanars, cultivators of the palm-tree.

Mr. Hough found himself in the midst of a work which had originated with the Lutheran Missionaries maintained in South India by the Christian Knowledge Society, but which had fallen into a decaying state. Into these congregations Mr. Hough sought to restore order and life. After his departure they were superintended by the Missionaries of the Church Missionary Society, until the year 1829, when the Gospel Propagation Society sent for the first time an European Missionary into the province, and this portion the work was transferred to the care of that Society.

In 1820 the two first Missionaries of the Church Missionary Society, Messrs. Rhenius and Schmid, arrived at Palamcotta. They opened a seminary with a view to the training of native agents, to which they gave special attention. They commenced a stated service for the heathen in the town of Tinnevely, which was well attended, and they itinerated and preached in the surrounding villages. The first converts, a schoolmaster, a merchant of the Soodra caste, and a Pariah woman with her two daughters, were baptized in 1822. In 1823 the total number of persons belonging to this new work carried on by the Church Missionary Society were 103; and this nucleus extended, until, at the close of 1826, the people under instruction amounted to 1000 families.

The same procedure may be traced in all the Mission fields of the Society—the arrival of a few Missionaries and their diligent application to the vernacular of the country, until they were able to communicate with the people in their own tongue, the commencement of a work of conversion, and then the converts being gathered into congregations.

As the congregations increased, the necessity of a native agency became increasingly obvious. In a work of such rapid extension as that in Tinnevely the Missionaries were constrained at an early period, by the very necessities of the case, to the employment of native catechists. In Sierra Leone the European agency, under the influence of climate continually fell below the required standard, and the necessity of educating pious and intelligent natives with a view to their becoming Christian teachers among their countrymen led to the commencement of the Christian Institution, located at first at Leicester mountain, and subsequently at Fourah Bay.

Thus, in the form of schoolmasters and catechists, a native agency sprang up in the different Missions, and, as it increased in efficiency, it was recognised as an essential

element in the prosecution of the work. Selected men, who had purchased to themselves a good degree, were admitted to holy orders.

The first of these men was John Devasagayam, brought up by Dr. John, in the Danish Mission at Tranquebar. In 1815 he joined the Church Missionary Society, acting in Tinnevely as schoolmaster and catechist. In 1830 he was admitted to deacons' orders by Bishop Turner, and in 1856 to priests' orders by Bishop Corrie.

Cornelius Jayasinha, formerly a Buddhist, and brought up in the Cotta Institution, Ceylon, having served as a catechist, was ordained deacon in 1839, and priest in 1843, by the Bishop of Madras. Another fruit of the same Institution, Abraham Guneseekara, was ordained at the same time.

Samuel Crowther, a recaptured slave, educated at the Fourah-Bay Institution, and who, as catechist, accompanied the first Niger expedition, was ordained deacon and priest in 1843 by the Bishop of London, and consecrated Bishop of the Niger in 1864.

George Matthan, a Syrian Christian, was ordained deacon in 1844 and priest in 1847, by the Bishop of Madras. Referring to the valuable Registers of the Society's agents, drawn up by the Rev. W. Knight, and published in the Church Missionary Society's Atlas, we find the native ordinations, in South India especially, increasing so rapidly, that to specify the individual instances becomes impossible. We can only mention the first ordination in each Mission.

Henry Budd, a half-breed of the Hudson's-Bay Territory, having served as a schoolmaster, was ordained deacon in 1850 and priest in 1853, by the Bishop of Rupert's Land.

Rota Waitoa, a Maori, once a heathen, having served as a catechist amongst his countrymen in New Zealand, was ordained deacon by the Bishop of New Zealand in 1853, and priest by the Bishop of Waiapu in 1860.

Thus by degrees the little groups of Christians so apparently feeble and insignificant at the commencement, have grown up, until in many of our Mission fields they have become large and influential churches occupying a commanding position, and exercising an increasing influence for good amidst the surrounding heathen. In Tinnevely the Christians number 38,758, of whom 5865 are communicants, 31 native ministers, yielded by these very congregations, being employed in ministering to them. In Travancore, a territory where caste in its most rigid form long exercised an anti-social influence, subdividing the people into alienated sections, by the power of the Gospel no less than 12,731 persons, brought out of all sects and castes, from the Brahmin to the slave, have been gathered into well-ordered congregations, the communicants numbering 3741, and the native ministers 14.

As in the different Mission fields the native ministry increases, the European Missionaries decrease in proportion. Ten years ago there were in Tinnevely thirteen European and nine native or country-born clergy. At present the former number ten, and the latter thirty-one. In Travancore they stood, ten years ago, in the proportion of nine to six; at present of eight to fourteen. Thus the native churches are rising up to the desired standard of self-ministration, and as this is being done the European strength of the Society has been set free from pastoral charges, that, advancing into the "regions beyond," it may break up new ground, and preach Christ where his name is yet unknown.

As they come under the charge of native ministers the churches learn the duty of self-support, and take it up with alacrity according to their means. The contributions of the South-Indian churches for the year 1867 amounted to no less a sum than 20,800 rupees, of which 17,000 were contributed by the Tinnevely Christians; and native church councils have been constituted in different places, so as to give the natives a voice in the management and distribution of their funds.

But more than even this has been done. One church has become an independent native church, that of Sierra Leone. It no longer rests on the foundation of the Parent Society. Having struck roots for itself, the connecting link has been severed, and the layer has assumed a separate existence. The native church has its own clergy, and provides for the support of its own schools, the repairs of its churches, and the maintenance of ten native pastorates. "Thus the retrospect of West Africa becomes increasingly every year the history of a church rather than the account of a Mission. The parochial statement is superseding the Missionary register. Churches occupied by native pastors are now the prominent object of the scene; and as if to mark especially this period of transition, a memorial church, intended to commemorate the episcopate of Bishop Bowen, was consecrated at the close of the year."

These more advanced portions of the Mission field indicate the path of progress whereby other and more youthful Missions may be expected to advance to their maturity.

There is one sign of true vitality—that the Christianity of a professing Christian body, whether it be more or less numerous, be not stagnant, but communicative. In many of our Missions we cannot as yet look for large numbers, nor for a native ministry, nor for self-support; but this may be expected, that if the work be real, it will be spreading, and that from each centre there will be a radiation of light penetrating into the surrounding darkness; and this sure mark of genuine Missionary work may be traced in almost every quarter.

Sierra Leone has reproduced itself in the Yoruba Mission.

"The Yoruba Mission, begun in 1853, has become one of great importance and interest. Large numbers of natives, once carried away into slavery, with Samuel Crowther, the first native-African Missionary (ordained in 1843, and now consecrated as Bishop of the Niger), at their head, returned thither, some of them well instructed in divine truth. The Gospel was first preached in the chief town—Abeokuta—and a native church raised up. The converts have endured, in the best spirit of Christian confessors, bitter persecutions from the party of heathen priests. In March 1851, an invasion of 16,000 male and female warriors, led by the King of Dahomey, the chief supporter of the slave-trade, was signally repelled by the inhabitants; and a similar attack, which was made in March 1864, has been attended with a like result. In December 1851, Lagos, the stronghold of the West-African slave trade, was captured by the British cruisers, and is now itself a British dependency and a Mission station. In 1865, the converts in the whole Mission amounted to about 3000; the communicants numbering 1125."

In October 1867, in consequence of misunderstandings between the native chiefs of Abeokuta and the British authorities on the coast, there occurred a popular outbreak, having for its object the expulsion of the English element, whether Missionaries or merchants. Since that time the native church has been without European Missionaries, and has been dependent on a native agency for Christian ministrations. Nevertheless there has been, on the part of the Christians, no abandonment of their profession, not even when they had reason to fear lest, on the expulsion of the English Missionaries, the displeasure of the chiefs would be directed against them. They continue to meet for public worship in the churches, which they have repaired with their own hands, and at their own expense. That Christianity has taken hold upon the native heart, and is firmly rooted in the soil of Abeokuta, is thus incontestably proved.

Lagos has now become the head-quarters of the European Missionaries. From the heterogeneous mass of natives to be found there, several Christian congregations have been gathered; church-buildings are in process of erection; and there is every hope that in a few years there will be a rapid extension of Christian light into the country of the Jebus, as well as in other directions.

Again, Sierra-Leone Christianity has reproduced itself in the Niger.

"In the summer of 1854 an expedition, which penetrated up the Niger and Tshadda to a distance of about 500 miles from the coast, found the natives everywhere anxious to receive Christian teachers. Her Majesty's Government subsequently entered into a contract for a yearly expedition up the Niger for a few years, on which the Committee determined to commence permanent Missionary operations at such places as might be found suitable ; so that wherever a trading-post was formed, there it was hoped a native teacher, and a depôt of Bibles, and a Christian school, might be established. In 1857 another expedition, under this new arrangement, ascended the Niger. The foundations of a large Missionary scheme were laid with great wisdom, foresight, and patient perseverance, by the native minister, the Rev. Samuel Crowther, having only native teachers at his command to place in the selected Missionary stations. His subsequent appointment to the episcopate has tended greatly to the development of the Mission."

There are now in the Delta of the Niger three Mission stations, one at Lokoja, near the confluence of the Quorra and Tshadda, and one intermediate between the apex of the Delta and Lokoja, the whole of these stations being under the exclusive ministrations of African clergy and catechists. At Onitsha a Christian congregation has been formed, the members of which have endured with much steadfastness the displeasure of the king and his chiefs, and swerved not from their profession, although at one time a severe persecution seemed imminent.

In China, when compared with the teeming millions of that vast empire, our Christians are a mere handful. But a handful of grain, if it be genuine and having vitality, will, by its own reproductive power, cover a wide territory with rich harvests. This handful of Christians has been so dealt with. They have not been kept shut up for safety in an enclosed place, but they have been sown abroad, and, if possessed of germinating power, an opportunity has been afforded them for its manifestation. These first converts are, as a body, earnest and active, and they have already, in a very remarkable manner, reproduced Christianity among their countrymen. One, Wong Kiu-taik,* has been already ordained by the Bishop of Victoria, to be followed, we trust, in due time, by many more. The leaven, so small indeed as to be hid, is in the midst of the mass : it is working. The persecutions which the Christians in the province of Fuh-chau are even now passing through, proves this to be the case. If we be not impatient, we shall see, before long, greater things than these.

The same beautiful process may be traced in the remote territories of North-west America. There, in the midst of a scattered people, broken up into bands, whose hunting-grounds are separated hundreds of miles from each other, a Missionary finds himself without a European brother. But God gives him converts. They are of different tribes, and he uses them as the teachers, each of the tribe to which he belongs ; and thus we hear of Henry Venn placed over the Indians at La Pierre's House, a Peter Roe over the Gens du Large, and a David Anderson over the Black-River Indians. Not only is Christianity propagated in distant lands, but the names of the very men amongst ourselves who have been leaders in this work at home, are reproduced and perpetuated in the Mission fields abroad.

Such is the Mission work of the Society. Its origin and progress accord with the normal laws of Christianity. Seed has been sown, such seed as God has provided and commanded to be used : the "seed is the word of God," and the Lord has blessed the springing thereof. The monotony of the wilderness is broken, for here and there are signs of cultivation, selected spots, where the blessing of the Lord has crowned the labours of the husbandman, and made them to be as a well-watered garden. Nor are these

* Vide Church Missionary Intelligencer, 1869, p. 40.

spots isolated from the heathenism in the midst of which they lie. They are *native* churches, and, because native, therefore in sympathy with the kindred masses around them, which are as yet unchristianized. They are germinal spots, which, by a power within them, will increase and spread. They are as Gideon's fleece, so filled with dew, that, when thrust together, there was wrung out a bowl full of water. They are as strategic points of great value, which, on the invasion of a country, a skilful commander first seizes, and then, having fortified himself, uses them as the bases of his movements, and operates from thence to the subjugation of the whole land. Insignificant as such results may appear to the eye of man, they are of immense importance, and, if wisely dealt with, will so expand, that each little one shall become a thousand, and each small one a strong nation. Their value, indeed, may be known by the amount of labour which has been expended on them. Our progress hitherto has been like the advance of the British army into the heart of Abyssinia, every march being impeded by new difficulties ; dangerous defiles to be penetrated, and rugged mountains to be climbed, before the commanding position could be gained from whence the tyrant might be overawed, and victory secured. What difficulties have impeded the progress of Christianity amongst the heathen ! Unknown languages to be subdued to our purpose, so that, instead of hindering, they should facilitate the onward movement of the great truth of God. Gigantic prejudices, like great mountains barring our way, one range after another interfering, and a temporary success being invariably followed by some great discouragement and depression into which we have had to descend. What an amount of toil has been borne ; how much of valuable life has been expended ; how persistent the faith which has been exercised ; how many and earnest the prayers which have been offered, and how numerous the sorrows which have been endured ! The result is an opportunity for an onward movement, of which we are summoned to avail ourselves.—“Speak unto the children of Israel that they go forward.”

There is one of our Mission fields which demands prompt action, and a larger increase of operations. Its position is critical. It resembles a sick man long afflicted with a grievous disease, but on whom supervenes a constitutional change of a very remarkable character, for the old disease becomes enfeebled, while another and more dangerous malady threatens to rule in its stead. The idolatry of India is weakened, and no longer exercises an indisputable sway. The native mind disputes its dogmas, and becomes increasingly impatient of its yoke. But scepticism in various forms fills up the void which is thus made.

“European science and general knowledge, now widely diffused among the upper ranks of the natives, are breaking the iron chains of superstition and caste, but too often only to leave them in utter scepticism. There needs a phalanx of witnesses for the truth, to grapple with the sophisms of infidelity, and exalt before men that Name ‘which is above every name,’ and to which ‘every knee shall bow.’ We must look for such a phalanx, not only in the consecration of the best energies of educated men in England to this work, but in the training of a superior native agency, which shall be fitted to contend successfully with the emergency of such a crisis.”

Throughout the vast extent of North India, ranging from the embouchure of the Ganges to the Suleiman mountains, the Society has establishments—Calcutta, Burdwan, Kishnagurh, Bhagulpur, Santhal District, Gorruckpur, Jaunpur, Chunar, Jubbulpur, Allahabad, Benares, Agra, Azimgurh, Lucknow, Fyzabad, Mirut ; Kotgurh and Kangra in the Himalaya Mountains ; Umritsur, Peshawur, Multan and the Derajât, in the Punjab ; and, within the last few years, a Mission has been commenced in Cashmere.

But these stations are widely separated, many of them weakly manned, and altogether insufficient for the necessities of India at a crisis so important as the present. The work in this portion of the wide Mission field of the world is as yet more Missionary

than pastoral. It is of that initiative character which is properly the province of the European agent. Such an agency is the more needed, because the native agency throughout North-India is as yet feebly developed, nor could we organize there such a native evangelistic body as we find on the banks of the Niger—a native bishop leading on a band of native clergy and catechists, to bring glad tidings of peace to its dense, yet benighted populations. We do look for a decisive and yet not distant improvement in this respect. There are two concurrent phenomena which give us hope—the conversion to Christianity of some learned natives, who, before they embraced it, had attained an influential and recognised status among their countrymen, and the commencement of a Training College in the Punjab by the Missionaries French and Knott, for the preparation of a superior class of native agents. But meanwhile the European Missionary is urgently required in North India, and there is need of much and unceasing prayer, according to the divine direction—"Pray ye therefore the Lord of the harvest that He will send forth labourers unto His harvest"—that suitable men, workmen that need not to be ashamed, may be led to offer themselves in sufficient numbers for such a work as this.

North India, well occupied, will become the basis of operations extending beyond the frontiers of India to the uplands of Asia. Already has a tentative Mission been pushed forward into Cashmere. The lines of commercial intercourse between the countries north and south of the Himalayas, which, through the mistaken policy of native authorities had become enfeebled, through the wise action of the British Government are yearly becoming stronger; and as mutual confidence is established, unexpected openings may present themselves, by which evangelists may enter Kaffiristan, &c. So removed, indeed, from improbability is this prospect, that one of our Missionaries has declared his readiness to give up his more settled position in the Punjab, for the dangers inseparable from an entrance into a new and wild country like Kaffiristan.

Financial Position.

If the work is to go on, the Society's financial position must be improved. At present the prayer of Jabez expresses its requirements—"Oh that Thou wouldest bless me indeed, and enlarge my coast."

"During the first ten years of the Society's history, its average income from the British Isles was 1000*l.* per annum; in the second it had increased to 10,000*l.*; in the third it averaged about 36,000*l.*; in the fourth nearly 57,000*l.*; in the fifth ten years 92,000*l.*; in the sixth decade, 114,000*l.*;" and in the seventh decade, ending March 31st, 1868, 142,000*l.* During the last decade the ordained Missionaries have increased from 227 to 320, that is, by nearly one-third, while the income of the Society has increased by one-fifth only. The liberality of the church at home does not keep pace with the growth of the work abroad. Hence the question which occupies the attention of the Committee is, not in which direction it is best to extend the work, but how shall its existing limits be sustained? and there have been times when even this modified desire has been disappointed, and the Society has been compelled to contract the circle of its Missions. Even at the present moment a restriction as to expenditure is unavoidably imposed on our Missionaries, so that, in the important matter of development, they are obliged to be ruled, not by the measure of success, but by the measure of our income. Such a position resembles that of the children of a family placed on spare diet, and without that measure of support which is requisite for a healthy development of the system. The roots are checked in their growth, lest the tree become too large for the circumscribed spot on which it is planted.

"The Committee entertain a confident hope that the Society's resources are not to

remain, as they did for a considerable period, nearly stationary, while the blessing has been so enlarged abroad, and the openings for usefulness are so multiplied. For the means of enlarging its existing expenditure they look to that gracious God who has so richly blessed them. They look to the continued zeal and effort of the tried friends of Missions. They appeal to those who have hitherto given but little attention to the present aspect of God's work abroad. They appeal to the rich, not merely to part with trifling superfluities, but to make sacrifices for Christ and the souls of men. They ask, also, for a larger supply of men to embark in the most glorious undertaking in which a human creature can be engaged. They call on all to remember what Christ has done and suffered for them, and in His spirit, and after His pattern, as they have freely received, so also freely to give."

"Such are the Principles—such the present Position—and such the diversified and important operations—of the Church Missionary Society. The testimonials are abundant and unequivocal, that Almighty God is employing this Society for accomplishing His purposes among the heathen. We desire, then, earnestly to commend it to the cordial claims of all the members of the church.

"In commending this cause more especially to the warm co-operation of the clergy, we would affectionately remind them how intimately it is connected with all the practical influences of the Gospel in their own parishes. Many a pastor is ready to declare that the introduction of it among his parishoners has produced a spirit of compassion, sympathy, and prayer for their fellow-sinners—self-denial as to their own indulgences—increased faith in the promises of God—with a constraining sense of Redeeming Love, and of the responsibility of their Christian privileges. Indeed, it would be impossible accurately to calculate the large increase of Christian love and efficiency, arising from the infusion of a Missionary spirit into the ministrations of our church at home. It may be shown that the more complete evangelization of our own country will be the necessary result of a more active and enlarged effort to evangelize the heathen world.

"While the support of the parochial clergy is earnestly desired, we would remind every one, whatever his station may be, of the importance of his own individual efforts. Many it is true, can do but little in furtherance of such an arduous work ; nevertheless, that little is important.

"By prayer, especially, every Christian may best promote this great work. The Founders of this Institution were emphatically men of prayer. In answer to 'the prayer of faith,' the Society has already overcome many difficulties, and been brought safely through various trials. The concluding appeal of the first sermon in its behalf, they who are now carrying on its designs desire continually to repeat. 'I shall only add,' said the preacher, 'that whether you can or cannot afford us any pecuniary assistance, we earnestly entreat you to aid us with your daily prayers and supplications to that God who alone can give wisdom, inspire zeal and love, and keep us cordially united in humility and simplicity ; who alone can raise up helpers and instruments, open doors, remove mountains, and give success ; as it is our decided opinion, that they who most pray for us are the best benefactors to the Institution, and take the most effectual means of rendering it successful.'"

THE TRUE GLORY OF A CHURCH.—HAG. ii. 7—9.

THE JEWS, on their return from the seventy years' captivity, addressed themselves to the erection of the second temple. On the eventful day when the foundation-stone was laid, there prevailed a mixture of feelings, for while some rejoiced, others wept. They who wept were the ancient men, who had "seen the first house;" and when the foundation of the second house was laid before their eyes, they wept when they compared their impoverished circumstances and the feebleness of their resources with the prosperous times of Solomon, when Judah and Israel were as the sands of the sea, and the kingdom was in the zenith of its glory.

And when, besides the inadequacy of their resources, other difficulties supervened; when they were thwarted by their adversaries; when counsellors hired to frustrate their purpose, so unscrupulously misrepresented their motives and objects as to prejudice them in the eyes of the rulers of the day, and the royal mandate was issued that the work should cease, then discouragement ensued, and discouragement is like a nervous depression, which enfeebles the vital powers, and incapacitates a man from energetic effort. No man will succeed in any effort which he commences in a discouraged and hopeless spirit.

A good hope through grace is an elastic element which enables a man to outlive shocks and disappointments, "for we are saved by hope." The present may be dark and sombre, but hope looks forward, and borrows from the brightness of the future to light up the existing gloom. It is like floating power in a ship, whereby it is enabled to bear up gallantly against the fury of the elements, but devoid of which it lies helpless and water-logged in the trough of the sea, while the wild waves gather round it like hungry wolves insatiable for their prey, and pitilessly tyrannize over it, until it founders in the waters.

Discouragement was followed by an abandonment of the enterprise. Even when, on the accession of Darius, the wrong done them in the reign of Smerdis was corrected, and permission given them to proceed with the work, they were disinclined to do so. This restored people seemed to have forgotten one special object of their restoration. They said, "The time is not come, the time that the Lord's house should be built;" and, turning aside from an enterprise which they regarded as impracticable, they occupied themselves with their private interests and dwelt in their ceiled houses, while the Lord's house was left waste.

Chastisements followed—nothing seemed to prosper with them. "They sowed much, and brought in little; they eat, but they had not enough; they drank, but they were not filled with drink; they clothed themselves, but they were not warm; and he that earned wages earned wages to put it into a bag with holes." It must be so. When nations, forgetful of mercies and deliverances, lapse into religious indifference, and spend the wealth which has been given them on self-indulgence, instead of in God's service, then they must be abandoned—"Ephraim is joined to idols, let him alone"—or, by providential discipline and correction, be brought to national humiliation and repentance.

At such a moment when men are hesitating, and a backsliding church is heard to say, "I will go and return to my first husband; for then was it better with me than now," the Lord's word, faithfully ministered and brought home to the conscience, revives the nearly extinguished spirit of devotedness. It was thus that Haggai and Zechariah, raised up of God, dealt faithfully with the people, called on them to consider their ways, and pointed out to them the work they had to do—"Go up to the mountain, and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

England has been a redeemed and mercifully dealt with nation. Brought out of a captivity more degrading than that of the Jews in Babylon—the demoralizing influence of the Romish apostacy—into the light and liberty of a pure Gospel, and raised to an high and honourable position amidst the nations of the earth, endowed with wealth, gifted with intelligence, she was eminently fitted to do the Lord's work, to build the temple of the Lord, and, as a great evangelizing people, to make known to the ends of the earth that great salvation which Christ wrought out for us by His toil and travail, His sufferings and death, which men so need, and which the Lord enjoined to be made known. Commanding the commerce of the world, having access to all nations, she might have sent forth the Lord's light and truth to the ends of the earth, and, by winning souls to Christ, have enlarged and beautified the temple of the Lord. Have national mercies been responded to by national devotedness? What should have been done nationally has been done by a few, and that amidst reproach and difficulties of various kinds. The effort has been as large as their means permitted, but miserably small when compared with the necessities of the world. Yet, disproportionate as it has been, there has been poured forth upon it a blessing so large, "that there is not room enough to receive it," for we are impoverished by our success, and the work so expands that we are unable to keep pace with it. Had the nation been God-fearing, truth-loving, zealous and devoted, how large the blessing of which it would have been the recipient!—"Oh, that thou hadst hearkened to my commandment! then had thy peace been as a river, and thy righteousness as the waves of the sea." How far devotedness to God has been sacrificed to the indulgence of self, and the ceiled house cared for while the Lord's house is left waste, these are questions which the national conscience ought not to evade, but apply, and the more so, because already there are tokens of God's displeasure on the land, the first drops of heavy chastisements sure to come unless averted by timely repentance. It is not yet too late, for He deferreth His anger. Judgment is His strange work; we compel Him to it; nor does He strike until He first remonstrates.

If ever, in the history of England, a faithful ministry was needed, it is now. "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." But if the prophets *smooth* their tongues (Jer. xxiii. 31), how is the retrograde movement to be arrested? To what extent may not the nation backslide? Is there not reason to fear that even now she is sipping out of the golden cup full of abominations, which Babylon the great holds in her hand, and, having lost the spirit of the Reformation times, is abandoning her protest against Rome as exaggerated and unnecessary? Shall England, forgetful of the admonition, "Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues," so compromise herself with Rome as to become a part of the kingdom of the beast?

There is the more need that all who are on the Lord's side should work strenuously. The Jews were but a remnant, yet they had encouragement—"Yet now be strong, O Zerubbabel, saith the Lord, and be strong, O Joshua, the son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts. According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not." They looked back upon the glories of the past, and the surpassing grandeur of that temple which, in the carrying out of the divine purposes, was regarded as so important that none of its details were left to the judgment of man. The design was of God, so that David declares, "The Lord made me to understand in writing by his hand upon me, even all the works of this pattern." In the execution of this design was expended an amount of treasure almost inconceivable by us, the gold and silver which David had wrested from the conquered nations, and which were consecrated by him to this especial service—"I have

prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones and stones to be set, glistening stones and of divers colours, and all manner of precious stones and marble stones in abundance." Its costliness was proportionate. The walls of the house or temple before the oracle, from the floor to the ceiling, were built with boards of cedar, carved with knops of open flowers: all was cedar, while the oracle, in which was to be placed the ark of the covenant of the Lord, was overlaid with pure gold. The very floor of the house was overlaid with gold within and without. The doors were of olive-tree, carved with carvings of cherubims, and palm-trees, and open flowers, overlaid with gold.

It is not surprising that, so long as they looked back, the remnant of the captivity felt disappointed; but the Lord would have them to look up and be reassured—"Who is left among you that saw this house in her first glory, and how do ye see it now? Is it not in your eyes in comparison of it as nothing?" and yet, "The glory of the latter house shall be greater than of the former."

In what respect was it to be more glorious? In external grandeur and magnificence? It might have been so had such been the divine purpose. "The silver is mine, and the gold is mine, saith the Lord of Hosts." Had it been His pleasure, gold and silver might have been gathered in more abundantly than the spoils of Egypt, which were used in the construction of the tabernacle or than the hundred thousand talents of gold, and the thousand thousand talents of silver, and of brass and iron without weight, which David, in his "trouble, prepared for the house of the Lord." Not in this respect, however, was it to be more glorious. The second temple was to be glorified by the presence of the long-promised Messiah. The costliness of the first temple was typical of a great reality, of whose intrinsic glory and excellency, the gold, the silver, the jewels, the carved work, all in combination, presented only the faintest shadow. The Desire of all nations should "come and fill this house with glory." "The Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant whom ye delight in." He should come and teach in its courts, and "in this place will I give peace saith the Lord of Hosts."

In what then consists the true glory of a church, or in what the superior excellency of Christian worship? Is it in that which is external and sensuous—in the grandeur of the building, the elaborate character of the ceremonial, the decorations of the so-called altar, the vestments of the priests, or the sensational character of the music? Let the most studied development of those services to be found in the church of Rome, and which are erroneously designated Christian worship, be compared with the grand rites of Solomon's temple—and the ark, the mercy-seat, the cherubim, the glorious Shechinah, the high priest going within the veil with the blood of the annual atonement, the priests in their courses prophesying with harps, with psalteries, and with cymbals, and how meagre do they, as the ritualism even of Rome, appear to be when viewed in the light of a superior splendour! If in such things consists the glory of Christian worship, then have we gone back and not forward, and we who live in the noontide of the Christian dispensation find ourselves in an inferiority of position to those who lived in the twilight of the preliminary dispensation.

No! the true glory of a Christian church consists in the presence of Him who says, "Where two or three are gathered together in my name, there am I in the midst of them."

He dwelleth not in temples made with hands. "The heaven is my throne, and the earth is my footstool. Where is the house that ye build unto me? and where is the place of my rest." The Lord's faithful and affianced people, once far off, made nigh by the blood of Christ, and builded together for an habitation of God through the Spirit, these constitute the temple. "Ye are the temple of the living God: as God hath said, I

will dwell in them, and walk in them ; and I shall be their God, and they shall be my people."

It was a glorious consummation when, Solomon's temple being finished, and the typical sacrifices having been offered, the Lord entered into the house and filled it with His glory ; but more unspeakably glorious was it, when, on the day of Pentecost, the Holy Ghost entered into the living organization of God's true people, and the glory of the Lord filled the house of the Lord, thus fulfilling the Saviour's declaration, "I will pray the Father, and He will give you another Comforter, that He may abide with you for ever, even the spirit of truth ; whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you and shall be in you." In the mystical body of Christ, which is the blessed company of all faithful people, Christ, by His Spirit, has continued ever since to dwell, and hence the strength of a visible church consists in those who are spiritual men—"the holy seed shall be the substance thereof."

A church may become more poor, but if, trials being overruled for good, it become more spiritual, if the number of spiritual men increase, then is it richer than it was before, and the glory of the latter house is greater than the glory of the former.

Let our brethren in Ireland be of good cheer. Their church has been torn from its pedestal, and, as an establishment, has been broken and crushed. They are engaged in its reorganization, and are in a position not dissimilar to the Jews when they commenced to rebuild the second temple. The difficulties are many, for in every professing church there is a mixture ; there is an Ishmael and an Isaac ; the son of the bondwoman and the son of the freewoman. There are the children of promise, and those who are born after the flesh. There are of necessity opposite tendencies, and in the re-settlement of a church after so great a disruption as that which the Irish church has experienced these diverse tendencies, which are usually latent, are apt to come up to the surface, and impel men in different directions. Some desire above all things the maintenance of God's truth, that the church may be the handmaid of the truth, the candlestick which may hold up the light on high, and that its organization may be such as best to facilitate the distribution of that light. Others are more anxious respecting the formalization of the church, because they think that on this its efficiency depends. But we are persuaded that no visible church could be found better fitted to meet and endure so severe an ordeal as that through which it is now passing than the church of Ireland, and that because of the large proportion of spiritual men among its members. To such the words apply, "Be strong ;" for "I am with you, saith the Lord of Hosts ;" "my spirit remaineth among you ; fear ye not." It may be, that in revenue, and the influence derivable from national sources, in the prestige which connects with the position of an establishment, the new structure may be greatly inferior to the old ; yet may the latter be more glorious than the former, for it may be more fully a spiritual house, and its members more decidedly a royal priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Then will it be true, "In this place will I give peace, saith the Lord of Hosts," and the Gospel of Christ go forth to heal the woes of a distracted land, until, instead of establishment by law, the Church of Ireland shall find itself established in the hearts and affections of a grateful people.

"Oh thou afflicted, tossed with tempests and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones. And all thy children shall be taught of the Lord ; and great shall be the peace of thy children. In righteousness shalt thou be established." The ordeal which leads to such an establishment is well worthy of being patiently endured. Let this be the expectation of all tried churches and of all sifted Christians, "when He has tried me, I shall come forth as gold."

THE SANTHALS.

A MISSIONARY work of considerable interest has now for some years been progressing amongst this aboriginal race. We have not been able to bring it as prominently before our readers as we could have wished. Some of our Missionaries are reticent: they are afraid of publicity. They fear lest the glare of the sun should spoil the tender plants, about whose heathful growth they are so anxious, and they throw a covering over them, and conceal them as much as possible from public observation. And we can understand them. But then there is another point for consideration. The funds which sustain the unavoidable expenses of Missionary work are gathered from Christian congregations at home; and these very naturally wish to know what has become of their contributions. They are interested in the work, and ask for information. The Parent Committee is expected, by its Secretaries and periodicals, to supply the necessary details; and how can this be done, if Missionaries decline to render more than a mere outline of their work, and each Mission station is veiled in secrecy? No one was more jealous of maintaining a single eye than Paul; no one was more careful to guard his work from injurious influences; yet he did not think it his duty to leave the home church in ignorance of the work that, by the blessing of God, had been accomplished among the Gentiles. Antioch was the home centre from whence he set out on his Missionary itinerancy; and when he and his brother Missionary, Barnabas, returned to the place from whence they had been commended to the grace of God for the work which they fulfilled, "they gathered the church together; and rehearsed all that God had done with them, and how he had opened the door of the faith to the Gentiles."

Now we ask our Missionaries to place us in a position to do the same. We wish to have matters reported to us just as they are. We require no chromographic engravings, but plain facts, the cloud and the sunshine, the hopeful and the discouraging, blended together, as they are sure to be in every true Missionary work. But this we feel justified in saying, that unless the church at home be fed by Missionary information it cannot be expected to feed the work abroad by Missionary funds.

The Santhal Mission was commenced in 1853. The present Missionary is the Rev. W. T. Storrs. The following report from him embodies the most recent information which it is in our power to place before our readers.

Baptisms.

In the last report a considerable accession of new converts was mentioned. The baptisms took place at the end of the year, and so properly fall within the period embraced by this report, which dates from October 1st. The total number of baptisms within the twelve months so beginning has been 284; of these, 84 were men, 87 women, 106 children, besides 7 children of Christians.

The converts are all, with the trifling exception of some young men of the training school, employed in agriculture, and continue to live in their scattered villages, dwelling amongst heathen neighbours. They are divided among fourteen villages. Their conduct has been consistent. Only one case of apostasy is recorded. It singularly illustrates the peculiar superstitions of this rude, unlettered people. A young man, some forty miles

from the Mission station, had twice been bitten by a snake, and in his extremity he had recourse to the *qjar*, or medicine man. The other Christians of the village were scandalized, and showed their disapproval in the most decided manner. He now dares not face them, and is shunned by all.

The Lord's Supper.

In all the villages where the Christians live a prayer-room is kept up by the people themselves, and, where their children are sufficiently numerous, a school is maintained. In two central villages the communion has been administered on three several occasions, some of the communicants coming from a distance of fourteen miles.

The people have provided at their own expense *gongs* for all their little places of worship, and a pleasing sound it is to hear these substitutes for "the Sabbath bells"

amongst the sylvan scenery of the picturesque hills and valleys.

In the Mission station at Taljheri the communion is administered twice a month—once in the Santhali, and once in Hindee. There are four services every Lord's-day. By a recent visitor the scene is thus described, as witnessed at the Santhali communion—

"From an early hour the people came trooping in from the outlying villages, men, women, and children. One could not help being struck by the improvement in their dress, the women being decently appraised, and not generally overloaded with ornaments, as is the fashion amongst their heathen neighbours. The money formerly squandered on drink now provides them suitable clothing. At the early service in Hindee a good many Santals were present, chiefly the youths of the training school, but their own special service is later in the day, in their mother tongue. The large room which is used for divine service until the new church be built, was then quite filled by a congregation of some 150 persons of both sexes, besides children. The women sat on the front benches, and were about fifty in number: the prayers were read by Mr. Storrs, who also gave a short extemporary address, all in Santhali. The language has a soft and pleasing sound, with the exception of a peculiar catch occurring frequently at the end of words, resembling somewhat the click which is said to be characteristic of the Amharic, or language of Abyssinia, as I have heard it from our Missionary, Mr. Blumhardt.

"The singing was very hearty and harmonious. One of the hymns was an adaptation of the 'Happy Land,' sung to the familiar infant-school tune—most cordially sung, even the little children and old women taking up the refrain. The offertory was made from the whole congregation, and amounted to rupees 1.4.6, all in pice. There were twenty-one communicants. At every service—and on Sundays, there are four, two in Hindee, and two in Santhali—a collection is made. The average of the native contributions each Sunday is nearly three rupees. At the harvest festival the collection amounted to rupees 18.5.3, including six maunds of grain. After defraying the current expenses of church servants and lighting, and of the sacramental elements, the money accumulating is paid into the Taljheri Pastorate Fund.

"At the afternoon service one of the young men who are being trained for the ministry preached an earnest and, apparently, impressive sermon in Santhali. The others of his class were out in some of the more distant villages, holding service in the village prayer-rooms.

"Recalling as I did the time when, just two years ago, I listened to the first Santhali convert praying in his own language in the school-room, amongst his unbaptized school-fellows, I could not but thank God and take courage in marking the visible progress since made. Mr. Storrs's appeal for funds to build a substantial and capacious church has brought in about rupees 7000, and he intends to begin the building at the end of the rains. More money will be required to finish it, but this he trusts will be supplied as the work advances.

Schools.

"The educational work of the Mission is maintained with unremitting diligence. It is felt that to give permanence to the work it is of the first importance thoroughly to instruct in the class-room, as well as edify in the congregation. During the past year, after the large accession of new converts at the beginning of it, the aim of the Missionary has been not so much *extention* as *intension*; building up and consolidating, with a view to durable results, and ultimately to further advance. The training school, which for some years was rather a boarding school and seminary than a normal institution for teachers, is now beginning to fulfil its purpose in rearing up and training qualified schoolmasters. The number is diminished (it is reduced from upwards of seventy to thirty-five), but the pupil-teachers are carefully selected, and they remain steadily throughout the appointed course of instruction, instead of, as formerly, attending for a few months and then disappearing. A model or practising school has now been attached, which the pupils of the first class teach in turn. There are thirty boys in attendance: amongst them were observed some almost grown-up men, from some remote villages in the district, where no schools have been set up. They get a small gratuity of two pice a day for their support. This is a curious illustration of the extent to which the desire for education is spreading amongst this almost barbarous people. These youths have left home and friends to pass some months amongst strangers of an alien faith, in order to scrape up, as best they may, the scanty rudiments of education.

"The village schools, which supply pupils for the training school, and, in their turn, draw from it their trained teachers, are now twenty-seven in number, with 422 on the roll: they are somewhat migratory, that is to say, a village seldom supports a school for more than four years: at the end of that time the children of school-going age have mostly learnt to read and write, and the supply of scholars

running dry, the school is removed, and a new village tapped. The average attendance at each is decidedly improving, and the expense per head is proportionally decreased. It amounts now to about eight annas a month. Of this, four annas are defrayed by the Government grant-in-aid. The teachers get a capitation-fee, and also a *bonus* for every boy they succeed in passing for the training school. A remarkable feature of the work is the number of village headmen's sons (*manjhees* and *purnannaites*) who seek admittance to the training school. As these lads generally leave the school professed Christians, many of them earnest and zealous, the importance of the fact of their superior social position is obvious with regard to the future christianization of the tribe.

"Mrs. Storrs has her interesting infant school and mothers' meeting; and most important perhaps of all is Mr. Storrs' class of preparandi, five young men, of Santhal race, whom he is preparing expressly for spiritual work, with the hope that they may yet be called to the office of the ministry. He has in their selection kept in mind the Society's principle of 'none but spiritual men for spiritual work.'

"Since the above was written, the Missionary has been on a tour through the district, the first during this cold weather. Three of the central villages in which the Christians assemble for service on Sundays were visited, and in two of them the communion administered. There are in all five of these centres, including Taljheri. At two out of the three, candidates were admitted to baptism. The farthest point reached was a village in a neighbourhood where there had hitherto been no

baptisms, and only one or two Christians living as teachers. It was, however, said that there were three families of inquirers here; and this formed the great inducement to the visit. On arrival, it was found that the word 'family' had a very wide signification, including, after the custom of some countries, relatives of all kinds; so that the total number of people desiring baptism was above fifty. These were living in three separate places; so that, by their admission to the Christian church, the number of villages containing Christians would be increased to thirty-two. A few villages are reported as containing men either desirous of baptism, or very favourably disposed towards Christianity. The widely-extended spread of the Gospel among these people may be regarded as one of the greatest encouragement to hope for future progress, as these are so many more centres which, under God's blessing, may become lights to those around them. The five centres mentioned above are visited in turn for the Sunday services by the five preparandi: one of them has to walk thirty-five miles and back again for this purpose, and it is no light matter to walk on Santhal tracks, for we cannot call them roads. A sixth centre is at Hiranpore, where a European is stationed; while the new villages of inquirers being twenty miles distant from the nearest of the former churches, may perhaps prove to be a seventh. We would wish to speak with all caution of what is going on among this interesting people, and to remember that the increase cometh from above only, and that God worketh when and how He knoweth to be good; yet still we cannot but praise Him for what He seems to have done and to be doing."

Our readers will no doubt desire to learn something of the Santbals, their home, their superstitions, their character and habits, and we shall proceed to place before them extracts from a recent publication, the "Annals of Rural Bengal," by W. W. Hunter, Esq., of the Bengal Civil Service. His sketch of the Santhal race occupies upwards of 100 pages, or one-fourth of the entire book. Our extracts therefore must be brief, having reference to the more salient points. They may serve to excite a wish for further information, which may be had by a reference to Mr. Hunter's work.

A large portion of Mr. Hunter's treatise is occupied with remarks on the Santhali language. Our Missionaries have so far mastered it as to enable them to use it in the instruction of this tribe. One of them, the Rev. E. L. Puxley, has published an excellent, although imperfect vocabulary of the language; but its classification in the family of languages had better be deferred until a fuller acquaintance with it has been gained. This only we would observe, the Santhali possesses the power of laying hold of the words of other languages, and, giving them a Santhali dress, thus adopting and incorporating them into itself. It matters not what the origin of the word is—Persian, Arabic, or Sanskrit. As soon as a Santhal hears it, understands it, and feels it would be useful, he at once puts his own termination to it, and to his mind it becomes a word of his own language. Mr. Hunter speaks as if it were strange to meet Sanskrit words and roots in Santhali,

but surely there is nothing to wonder at in this, when the Santhal and Aryan races have been so long side by side, continually mixing in trade, and in the relation of master and servant.

The religion of the Santhal.

"Of a supreme and beneficent God," writes Mr. Hunter, "the Santhal has no conception. His religion is a religion of terror and deprecation. Hunted and driven from country to country by a superior race, he cannot understand how a being can be more powerful than himself, without wishing to harm him. Discourses upon the attributes of the Deity excite no emotion among the more isolated sections of the race, except a disposition to run away and hide themselves in the jungle, and the only reply made to a Missionary at the end of an eloquent description of the omnipotence of God was, 'And what if that Strong One should eat me?'"

"But although the Santal has no God from whose benignity he may expect favour, there exist a multitude of demons and evil spirits, whose spite he endeavours by supplications to avert. So far from being without a religion, his rites are infinitely more numerous than those of the Hindu: the superstitious element in his nature is more on the alert, and his belief in the near presence of an unseen world more productive of practical results in his conduct. He knows no God who will reward the good; but a host of demons are ever at hand to punish the wicked, to scatter diseases, to spread murrain among the cattle, to blight the crops, and only to be bribed by animal suffering and a frequent outpouring of blood.

"The worship of the Santhals is based upon the family. Each household has its own deity (*orabonga*), which it adores with unknown rites, and scrupulously conceals from strangers. So strict is the secrecy, that one brother does not know what another brother worships, and the least allusion to the subject brings a suspicious cloud upon the mountaineer's brow, or sends him off abruptly, at the top of his speed, to the forest. So far as I have been able to learn, the prayers addressed to these family gods are to avert evil rather than to obtain benefits. . . . The family god of the Santhals represents the secret principle of evil, which no bolts can shut out, and which dwells an unseen but eternally malignant presence beside every hearth. In addition to the family god, each household worships the ghosts of its ancestors. The Santhal, without any distinct conception of his own immortality or of a future life, cannot believe that the link between man and this earth is wholly dissolved by death, and imagines himself constantly surrounded by a shadowy world. Disembodied spirits flit disconsolately among the fields they once tilled, stand upon the banks of the mountain streams in which they fished, and glide in and out of the dwellings where they were born, grew up, and died.

"Adjoining the Santhal village is a grove of their national tree, which they believe to be the favourite resort of all the family gods of the little community. Several times a year the whole hamlet, dressed out in its showiest, repairs to the grove to do honour to the *Lares Rurales* with music and sacrifice. Men and women join hands, and, dancing in a large circle, chant songs in remembrance of the original founder of the community, who is venerated as the head of the village Pantheon. Goats, red cocks, and chickens are sacrificed; and while some of the worshippers are told off to cook the flesh for the common festival at great fires, the rest separate into families, and dance round the particular trees which they fancy their domestic *Lares* chiefly haunt. Among the more superstitious tribes, it is customary for each family to dance round every single tree, in order that they may not by any chance omit the one in which their gods may be residing!

"Besides the village deities of the Sal grove, the Santhal finds gods, ghosts or demons requiring to be appeased, wherever he goes."

It is interesting to observe how entirely sacrifice is blended with their ideas of worship, so much so, that the same word, *bunga*, expresses both the deity and the sacrifice offered. Thus they "worship the sun as 'sing bunga,' (*sing*, the day) the god of the day, and offer to him, as they do to all the demons in their Pantheon, the *sim* (fowl), calling the offering *sim bunga*."

"The national god of the Santhal is Mārang Buru, the Great Mountain, who appears in their legends as the guardian and sponsor of their race; the divinity who watched over their birth, provided for their earliest wants, and brought their first parents together in marriage. In private and in public, in time of tribulation and in time of wealth, in health and in sickness, on the natal bed and by the death-bed, the Great Mountain is invoked with bloody offerings. He is the one religious link that binds together the nation; and the sacrifices, instead of being limited to a few animals, as is the case with the family gods, may be anything that grows from or moves upon the earth. Goats, sheep, bullocks, fowls, rice, fruit, flowers, beer, the berries from the jungle, a head of Indian corn from the field, or even a handful of earth; all are acceptable to the Great Mountain. . . .

"The worship of the Great Mountain is essentially a worship of blood. If the sacrificer cannot afford an animal, it is with a red flower or a red fruit that he approaches the divinity. When the English first obtained possession of the Beerbhoom mountains, human sacrifices were common, and a regular trade was carried on to supply the victims. If they are practised now, it is in the depths of the jungle, and with that impenetrable secrecy which enabled the Santbals to sacrifice bullocks to the same god in the days of the Hindu rajahs."

Santhal customs.

"Caste is unknown among the Santbals. Each of the seven children of our first parents founded a tribe; and, generally speaking, where the Santbals are free from Hinduizing influences, the number of tribes remains unaltered to this day. Two of the tribes have more especially devoted themselves to religion, and furnish a large majority of the priests. . . .

"The cruel inequalities which divide man from man among the Hindus of the plain have never penetrated the hamlets of the mountaineers. The whole village has its joys and sorrows in common. It works together, hunts together, worships together, and, on festivals, eats together. Instead of each tribe having to marry within itself, as in the case of the Hindu castes, no man is allowed to take a wife of his own clan. Every Santhal feels he is the kinsman of the whole race; and the only difference he makes between his own clan and the others is, that he thinks the relationship between himself and his clanswomen too close to permit of intermarriage. The children belong to the father's clan, and the daughters, upon marriage, give up their ancient clan and its gods for those of their husbands.

"So strong is the family feeling, that expulsion from the clan is the only form of banishment known. . . .

The six great ceremonies in a Santhal's history are—admission into the family; admission into the tribe; admission into the race; union of his own tribe with another by marriage; formal dismission from the living race by cremation; lastly, re-union with the departed fathers. The admission into the family, like the worship of the household god, is a secret rite, and differs in different localities. One form of it consists in the father repeating to himself the name of the ancestral deity, and putting his hand on the child's head as an acknowledgement that it is his own. The admission into the tribe is a more public ceremony, called *nartha*, and takes place three days after the birth, if a girl; five days after the birth, if a boy. By this time the Santhal mother is able to go

about her work again. Great pots of beer are brewed, the clansmen on both sides of the house are invited; but as the Santhals hold a family in which a birth has taken place unclean, none will eat or drink with it until the ceremonies of purification have been performed. The child's head is shaved. The clansmen stand round and sip water mingled with a bitter vegetable juice, in token of their commiseration for their temporarily outcast relatives. The father then solemnly names the child, if a boy, after his own father; if a girl, after his wife's mother; and the midwife, immediately on hearing the word, takes rice and water, and, going round the circle of relatives, fillips a few drops on the breast of each visitor, calling out the child's name. The family, including the newborn babe, is then held to be re-admitted into the clan; and the ceremony ends with the kinsmen of both father and mother sitting down to huge earthen pitchers of beer, to which a feast, in rich households, is added.

"The admission into the race takes place about the fifth year. Beer is brewed; the friends of the family, whatever may be their clan, are invited; and the child is marked on his right arm with the Santhal spots. The number of these spots varies, but it is always an uneven one; and any man dying without them becomes an object for the wrath of the Santhal gods.

"The union of his own tribe with another by marriage is the most important ceremony in a Santhal's life. It takes place later than among the Hindus. As a rule, a Santhal lad marries about his sixteenth or seventeenth year; girls are generally provided for at fifteen. These ages may appear premature to nations with whom the luxuries of civilization have become necessities of life; but in the tropical forest a youth of sixteen or seventeen is as able to provide for a family as ever he will be; and a leaf hut, with a few earthen or brazen pots, is all the establishment a Santhal young lady expects."

The details of the marriage ceremony are too minute for us to enter into. Suffice it to say that, "as the Santhals have attained an age of discretion before they marry, a freedom of selection is allowed to them, wholly unknown among the Hindus." When the bride is brought home there is a torch-light procession, which is described as being very picturesque as it moves forward with drums and fifes, the torches blazing luridly under the forest trees, and startling many a bird, which whirs screaming into the darkness. "As it draws near to the bridegroom's village, the virgins come forth from about two miles to welcome the bride, and conduct her with song and music to the door of her new home.

"The fifth great ceremony in a Santhal's history is his formal dismissal from the race. When a Santhal lies a-dying, the *ojha*, half necromancer and half doctor, rubs oil on a leaf to discover what witch or demon has "eaten" the sick man. As soon as the spark quits the body, the corpse is anointed with oil tinged with red herbs, and laid decently out in new white clothes upon the bed. The clansmen join together to buy two little brazen vessels—one for rice, the other for water—which they place upon the couch along with a few rupees, to enable their friend to appease the demons on the threshold of the shadowy world. When the funeral pile is ready, these presents are removed. Five clansmen bear out the corpse, carrying it three times round the pile, and then lay it gently down upon the top. A cock is nailed through the neck by a wooden pin, to a corner of the pile or to a neighbouring tree. The next of kin prepares a torch of grass bound with thread from his own clothes, and after walking three times round the pile in silence, touches the mouth of the deceased with the brand. This he does with averted face. The friends and kindred then close in, and, all facing the south set fire to the pile. When the body is nearly consumed the clansmen extinguish the fire, and the nearest relative breaks off three fragments from the half-calced skull, washes them in new milk coloured with red herbs, and places them in a small earthen vessel.

"Of a future life of blessedness the Santhal has no idea. His strong natural sense of justice teaches him that the unrighteous and prosperous man upon earth will meet with retribution after death; but his future life is a life of punishment for the wicked, without any compensating rewards for the good. The absence of abstract nouns renders it difficult to get at his real views on these subjects; but the most intelligent I have met seemed to think that uncharitable men and childless women were eaten eternally by worms and snakes, while good men entered into fruit-bearing trees. The common Santhal's ideas are much looser. He believes that ghosts and demons surround him, who will punish him in the body unless he appease them; but who these ghosts may be he knows not, and after death all is a blank.

"One ceremony, a very beautiful one, remains—the re-union of the dead with the fathers. The next of kin, taking a bag of rice and the little earthen pot with the three fragments of the skull, starts off alone to the sacred river. Arrived at its bank, he places the three fragments of skull on his own head, and, entering the stream, dips completely under the water, at the same time inclining forwards, so that the three fragments fall into the current, and are carried down, thus 'uniting the dead with the fathers.'

"The Santhals afford a striking proof of how a race takes its character from the country in which it lives. Those who have studied them only in the undulating southern country near the sea call them a purely agricultural nation; the Missionaries who have preached to them in the mountainous jungles look upon them as a tribe of fishers and hunters; in the highlands of Beerbhoom they appear as a people with no particular occupation, living as best they can in a sterile country by breeding buffaloes, cultivating patches of Indian corn, and eking out a precarious semi-agricultural semi-pastoral existence by the products of the forest. The jungle, indeed, is their unfailing friend. It supplies them with everything that the lowland Hindus have not. Noble timber, brilliant dyes, gums, bees' wax, vegetable drugs, charms, charcoal, and the skins of wild animals—a little world of barbaric wealth, to be had for the taking. Throughout the cold weather, long lines of their buffalo carts—the wheels made from a single slice of Sal trunk—are to be seen toiling and creaking towards the fairs of lowland Beerbhoom. At night the Santhal is at no loss for a tent; he looses his buffaloes on the margin of some wayside tank, creeps under his cart, lights a fire at one end, draws up a second cart with its solid wheel against the other, and, after a heavy supper, sings himself to sleep.

"As a huntsman, he is alike skilful and intrepid. He never stirs without his bows and arrows. The bow consists of a strong mountain bamboo which no Hindu lowlander can bend. His arrows are of two kinds—heavy, sharp ones for the larger kind of game; and light ones, with a broad knob at the point, for small birds. . . .

"That the Santhal was, at no distant period, an agriculturist, his language and festivals clearly prove. When driven from the open lowlands, he wrings an existence from the forest; but he carries with him a taste for agriculture, and no mean skill in its details. The Santhal owes nothing of his skill in husbandry to the Aryan. He has crops of his own, implements of his own, his own system of cultivation, and an abundant vocabulary of rural life, not one word of which he has borrowed from the superior race who ousted him from his heritage in the valley. Upon low-lying ground near the sea he cultivates rice as successfully as his Hindu neighbours, and, if not oppressed by them, becomes a substantial man. As the lowland population advances, however, he recedes, so that few large villages and no Santhal cities grow up. The Missionaries everywhere remark the Santhal's 'decided preference for the new and jungly parts of the country.' Rice, the most bountiful gift of nature to man, is the national crop of the Santhal: his earliest traditions refer to it; his language overflows with terms to express its different stages; and even in the forest he never wholly loses his hereditary skill in raising it. Each

period in its cultivation is marked by a festival. The Santhal rejoices and sacrifices to his gods when he commits the seed to the ground (the Ero-Sim festival); when the green blade has sprouted (the Harian-Sim); when the ear has formed (the Horo); and the gathering of the rice-crop forms the occasion of the crowning festival of the year (Johorai).

"The Santhal possesses a happy disposition, hospitable to strangers, and sociable to a fault among his own people. Every occasion is seized upon for a feast, at which the absence of luxuries is compensated for by abundance of game, and liquor made from fermented rice. In the southern country each house has its 'stranger's seat' outside the door, to which the traveller, whatever be his creed or colour, is courteously invited as soon as he enters the village. The Santhal has a form of salutation of his own. He does not abase himself to the ground like the rural Hindu, but gravely raises his hands to his forehead, and then stretches them out towards the stranger, till the palms touch each other. He keeps his respect chiefly for the aged among his own people; and in dealings with outsiders, while courteous and hospitable, he is at the same time firm and free from cringing. . . .

"The village government is purely patriarchal. Each hamlet has an original founder (the Manjhi-Hanan), who is regarded as the father of the community. He receives divine honours in the sacred grove, and transmits his authority to his descendants. The head-man for the time being (Maujhi) bears the undisputed sway which belongs to a hereditary governor; but he interferes only on great occasions, and leaves the details to his deputy (Paramanik).

"The Santhal treats the female members of his family with respect, allows them to join in festivals, and only marks his superiority by finishing his meal before his wife begins. The Santhal woman is modest, but frank.

"The Santals live as much apart as possible from the Hindus. In some sequestered spot among the hills a field of paddy makes its appearance, and before the sportsman is aware, he comes upon a Santhal village. The only Hindu they tolerate among them is a blacksmith, one of whom is attached to each village, and whose posterity in process of time become naturalized Santals. These men do all the working in iron for the hamlet, and fashion the armlets and other rude jewellery in which the Santal matron delights. In some places a small community of basket-weavers, a caste which forms the lowest extremity of Hindu society, or rather occupies a neutral ground of its own between the acknowledged Hindus and the aborigines, is permitted to settle on the outskirts of the Santal village; but these also soon become naturalized, and lose the diluted strain of Aryan blood they originally possessed. The hill-men are so simple-minded, that dealing with them is very profitable to the acute lowlander, who will pay large bribes to any person whose influence can secure for him a footing among them."

The Santal Rebellion of 1855.

The oppression of these Hindu dealers laid the foundation of the great Santal rebellion of 1855. "Two brothers, inhabitants of a village that had been oppressed beyond bearing by Hindu usury, stood forth as the deliverers of their countrymen, claimed a divine mission, and produced heaven-sent tokens as their credentials. The god of the Santals, they said, had appeared to them on seven successive days: at first in the form of a white man in a native costume; next as a flame of fire, with a knife glowing in the midst; then as the perforated slice of a Sal trunk which forms the wheel of the Santal's bullock cart. The divinity delivered to the two brothers a sacred book, and the sky showered down slips of paper, which were secretly spread throughout the whole Santal country. Each village received a scrap without a word of explanation, but with an imprecation, as it would avoid the wrath of the national god, to forward it

without a moment's pause to the nearest hamlet . . . Emissaries, bearing the national Sal branch, were despatched to every mountain valley ; and the people, obedient to the signal, gathered together in vast masses, not knowing for what object, but with their expectation excited by the slips of paper, and carrying the invariable bow and arrows in their hands.

"The brothers found that they had raised a storm which they could not control. A general order went through the encampment to move down upon the plains towards Calcutta, and on the 30th of June 1855 the vast expedition set out. The body-guard of the leaders alone amounted to 30,000 men. As long as the food which they had brought from their villages lasted, the march was orderly ; but unofficered bodies of armed men roaming about, not very well knowing where they were going, soon became dangerous ; and with the end of their own stock of provisions the necessity for plundering or levying contributions commenced. The leaders preferred the latter, the rabble the former. On the 7th of July a native inspector of police heard of the entrance of a vast body of hill-men, with the two brothers at their head, into his jurisdiction ; and the Hindu usurers, becoming uneasy, bribed him to get up a false charge of burglary against the band, and apprehend the leaders. He went out with his guards, but was met half-way by an embassy from the Santals, with instructions to escort him into their camp. The two brothers ordered him to levy a tax of ten shillings on every Hindu family in his jurisdiction, for the subsistence of their followers, and were about to dismiss him in peace, when some one discovered that he had come out with the intention of getting up a false complaint. At first he denied the charge, saying he was on his way to investigate an accidental death from snake-bite, but afterwards confessed the usurers had bribed him to get up a false case of burglary, and bring in their leaders bound. The two brothers said, 'If you have any proof against us, take us and bind us.' The foolhardy inspector, presuming on the usually peaceable nature of the Santals, ordered his guards to pinion them ; but no sooner were the words out of his mouth, than the whole mass rushed upon him, and bound him and his minions. After a hurried trial, the chief leader, Sidu, slew the corrupt inspector with his own hands, and the police left nine of their party dead in the Santal camp.

"From this day—the 7th of July—the rebellion dates. At the time of their setting out they do not seem to have contemplated armed opposition to the Government. When all was over, their leaders, who in other respects at any rate disdained equivocation or falsehood, solemnly declared that their purpose was to march down to Calcutta, in order to lay the petition which the local authorities had rejected at the feet of the Governor-General ; and the truth of this statement is rendered probable by the fact that their wives and children accompanied them. Indeed, the movement could not be distinguished at first from one of their great national processions, headed by the customary drums and fifes. Want drove them to plunder, and the precipitate outrage upon the inspector of police changed the whole character of the expedition. The inoffensive but only half-tamed highlander had tasted blood, and in a moment his old savage nature returned. Nevertheless their proceedings retained a certain air of rude justice. The leaders had a revelation enjoining the immediate slaughter of the Hindu usurers, but protection to all other classes ; and assured the ignorant multitude that the great English lord in the south would sanction these proceedings and share the plunder. . . .

"The wrongs of the Santals proceeded chiefly from the inefficiency of the administration, and they speedily disappeared under the more exact system that was introduced after the revolt. Without recourse to pernicious and ineffectual usury laws, the abuses of the usurers were checked at the point where high interest passes into extortion. The Hindu money-lender might charge as high rates as he could get, but the law took care that the same debts should not be paid twice or thrice over as before, and the courts

were close at hand to force the fraudulent creditor to give receipts for the sums repaid him. False weights and measures were heavily visited; and for the first time in his history the Santhal sold his harvest in the open market-place without the certainty of being cheated."

Soon after the suppression of the insurrection, the Director of Public Instruction in Bengal addressed a letter to the Corresponding Committee of the Church Missionary Society in Calcutta, stating that the Government were willing to give liberal assistance for the establishment of schools among the Santhals; and thus the Mission was commenced, which is now in healthful action.

THE IZHAR EL HAKK.

THE "Cambridge University Gazette" of Nov. 17th and Nov. 24th, contains some papers of such importance as to demand from us the fullest attention. The Mohammedan Moulvies finding their system seriously assailed, and its unsuitableness as a religion for sinners, because devoid of all saving power, being made more and more apparent, as new champions come into the field, and new and able works are written and published, have changed their tactics, and commenced an attack upon Christianity. Of the most recent of these, the *Izhâr el Hakk*, an analysis has been made by Mr. Palmer, the celebrated Asiatic scholar in the University of Cambridge, and published in the "University Gazette." The following remarks preface the analysis—

As we are so constantly reading in the newspapers of the liberal spirit that is abroad in the East, and congratulating ourselves upon the political and religious privileges accorded by the Ottoman Government to its Christian subjects, it may not be uninteresting to learn what is the real state of religious toleration in Turkey, and what is the real attitude assumed by the Porte with reference to Christianity. The *Izhâr el Hakk* is a work written in Arabic, with the avowed object, not only of undoing the Gospel work in the East, but of undermining the faith, and throwing ridicule and discredit upon the belief of native Christians. This book is not published by a Mussulman Missionary Society, but issued and circulated at the expense and under the professed patronage of the Ottoman government, the same government which complains with such pious horror of our own tacit encouragement of proselytizing efforts in the East. As but few people in England are aware of the extensive knowledge and logical acumen of the Mohammedan doctors, and are therefore apt to depreciate the dangerous influence of such publications, espe-

cially when backed up by such official recognition, I have been asked to give an account of the book in question. I shall not attempt to comment on the arguments made use of, but will set forth as concisely as possible a *resumé* of the contents, leaving it to my readers to determine how such an attack upon our religion should be met or regarded.

The book is divided into two parts, the first containing an attack upon Christianity, the second a defence of Mohammedanism: it is with the first part that I propose to deal in the present paper.

The *Izhâr el Hakk*, or "Demonstration of the Truth," originated, as the author tells us in his preface, in a series of discussions which took place at Allahabad, between Rahmet Allah himself, and a certain Dr. Pfander, a Protestant Missionary at that place. After a rather lengthy introduction, in which he makes some invidious remarks upon the illiberality and unfairness with which he declares his opponents conducted the disputations, and after reviewing two controversial Tracts, published by Dr. Pfander in the Persian language, the argument is commenced.

The analysis places before us the contents of the various chapters. Chapter I. § 1. deals with the names and divisions of the books of the Bible, reviewing the decisions of the Council of Nice, A.D. 325, and Laodicea, A.D. 364, upon the canon, and declaring that the Apocalypse was rejected by both these last.

§ 2. That there exists no documentary evidence of the authenticity of any of the books of Scripture. The attempted proofs of this assertion have been gathered out, and

put together with great accuracy, by Mr. Palmer, but their minuteness unfits them for insertion in the pages of a monthly periodical.

§ 3. That the books of the Bible are full of errors and inconsistencies. These allegations are brought out in detail.

§ 4. The following is the analysis of this portion of the book. By this specimen our readers will be able to judge of the character of the *Izhâr el Hakk*.

That the books of the Bible are not inspired. First, they are inconsistent; second, contain errors; third, have been frequently corrupted and altered; fourth, as the Apocrypha is accepted by the Catholics and disallowed by the Protestants, we need not prove it to be inspired. Errors continued. It is because of all these errors that the Roman Catholics forbade the people to read the Bible. (Home, ed. 1822, vol. i. p. 181.) Fifth, by some of the books of the prophets having been lost. Some of the prophetic books are historical merely, for others inspiration is claimed. Quotes Dr. Lightfoot on the lost "Book of the wars of the Lord." Verbal inspiration denied by some, by Henry Wescott, last vol.; by British Encyclopedia, Encyclopedia Britannica, vol. xl. p. 274. Verbal inspiration discussed. Watson, vol. iv. against the inspiration of Luke. Verbal inspiration discussed (European commentators). Luther, vol. iii. pp. 40, 41. Verbal inspiration continued. Clement. Paley's Evidences, edition 1850, page 223. From this extract he deduces four things. 1. That the Apostles believed that the resurrection would take place in their time, and that John would not die. 2. That the occurrence of errors in matters foreign to religion is of no consequence. 3. That the mistakes of the Apostles are of no importance. 4. That the influence of evil spirits was not real, but only imaginary. If these objections are allowed, more than half the Gospels is allowed not to be inspired. Instances adduced from a Papist book (Ward, 1851,) of Protestant authorities admitting errors and misrepresentations in the writings of the Apostles. Norton's Evidences, Boston, 1837. Eckhorn's supposition of the "probability of a short written account in the early ages of the Christian church which formed the basis of the Gospels." Rise and progress of Gospel history and written accounts. Selection of the four Gospels from the mass of other writings, and the end of the second century. On the facilities for the corruption of works before the invention of printing. Eckhorn on the corruption of the text. Seven passages in the Gospels, confessed to be spurious by Newton, who was writing against Eckhorn. Conclusions from Eckhorn's work. That the original Gospel was lost: the present Gospels contain

a mixture of truth and fable—That they are corrupted, as Calvin says they were in the second century; that these Gospels are not mentioned anywhere before the end of the second or beginning of the third century. On the 2nd of Chronicles, said to have been written by Ezra, with the assistance of Haggai and Zachariah; that they made mistakes through relying upon wrong documents, and therefore their writing could not have been by inspiration. Summary of the foregoing. That there is no evidence of inspiration in any book of the Bible. That the original Pentateuch and Gospel are lost, and those now existing are mere histories compiled from traditions. That St. Paul is not to be relied on: although the Disciples and Apostles of the first century were no doubt holy men, still they were liable to error. That from loss of the originals, and subsequent corruption, they cannot be relied upon. Another proof of their not being inspired is, that they often did not *understand* the words of Jesus. Luke and Mark were not Apostles. That the books existing now are not the Pentateuch and Gospel mentioned in the Koran as having been revealed to Moses and Jesus. Further arguments from the Koran. Further arguments against the authenticity of the Bible from the Koran and Mohammedan writers. Decision of Mohammedan conference at Delhi that "the Mohammedan authorities deny the authenticity of the present Gospel and Bible, and do not believe it to be the same as that referred to in the Koran. That Christ never preached the Trinity." Further arguments from Mohammedan authors of the spurious nature of the books of the Bible. Two Christian statements answered, viz. 1. That there is documentary evidence of the truth of the Gospels in the 1st and 2nd centuries, because Clement and Ignatius refer to them. 2. That Luke wrote his Gospel with the assistance of Paul; and Mark with the aid of St. Peter; and the two are in consequence authentic and inspired. Clement's mention of the Gospel discussed. (Author of "Ecce Homo" points out that many moral maxims, thought to be eminently Christian, are borrowed from passages in profane authors, e.g. Do unto others, &c., from Confucius.) Consideration of the 2nd question, viz. that Mark wrote his Gospel with assistance of St. Peter. The

statement that St. Luke wrote with the assistance of St. Paul. Whether St. Paul assisted St. Luke in writing his Gospel. Chapter 2. Proofs of the corruptions of the Scriptures. ¶Chapter 2, § 1. Considered in two points of view: 1. Verbal alteration; 2. Alteration in sense. [The second is allowed by Christians as well as Mohammedans, the former ascribing it to the Jews, who did not wish that the prophecies, &c., should be referred to Christians. The Protestants also refer some of the corruption of sense to the Papists]. 1. Verbal alteration. Account of versions: Hebrew, Greek, and Samaritan. First, evidence of corruption: Lapse of time between Adam and Noah. Henry Westcott's table of the accounts and dates given in the three versions of the Bible. 2. Lapse of time from deluge to birth of Abraham. Westcott's table. Augustine says the Jews altered these dates in the Hebrew in order to invalidate the authority of the Greek version. 3. Differences between the Hebrew and the Samaritan versions in the reading of Deuteronomy xxvii. 4. Adam Clarke says that Kenicott allows that there is corruption in the text. Instances of corruption of text by change. Corruption of text by alteration. Further corruption of the text by additions. Apocryphal books of the Old Testament. Council of Nice. Council of Carthage. (?) Toledo. Council of Tyrol and Florence. Further corruption of the text by additions. The passage of the "three witnesses," added by those who believe in the Trinity. Quotes Griesbach, Sholes, Horn, Henry Westcott, Adams, Clark, Augustine. Corruption of the texts by additions. 4th century. Dispute of the Trinitarians with the Arians on this passage. Corruption of the text by suppression or deficiency. In Genesis xv. 13, the time of the bondage of the Israelites in Egypt is said to be 400 years. In Exodus xii. 40, it is said to be 430. Either the "30" is added in one or suppressed in the other. But both these dates are wrong, the real duration of the bondage being 250 years. Proofs of the last statement. Further corruption of the text by suppression.

Alteration of the text by omission. Original language of the Gospel of St. Matthew discussed. Gospel of St. Matthew itself discussed. Its origin. Gregory Nazian. Corruption of the text continued (Gospel of St. Matthew). Common errors of the Christians discussed. Protestants assert that Mohammedans alone say the text of the Scriptures have been wilfully corrupted; but their own books are full of discussions on "errata," and "various readings," which imply just what Mohammedans mean by corruption. Apocryphal Books of the New Testament. The Ebionites. An

English nobleman came to a school in Saharanpore in India, and found the children occupied in reading the Koran. He asked the teacher what they were reading, and was informed it was the Koran. Then he inquired if any of them knew it all by heart, and was told that several, who were pointed out to him, did know the whole, so he took the Koran, and examined one of the boys, a youth, thirteen years old, and when he was satisfied that he knew it by heart, he wondered, and said, "I never knew a book in which the text has been so accurately preserved to us as in the Koran, for you can get a perfect copy with all the vowels, points, &c., written from the dictation of a child." ¶Chapter 3rd. On Abrogation. Definition. God meant an order to last for a certain time, and when that time had come, superseded it with another, just as a physician changes the medicine he administers. Mohammedans do not say, as the author of the Mizán el Hakk would maintain, that parts of the Old Testament are abrogated; but they say that some stories are palpably fictions, such as those of Lot's daughters, Tamar, and Judah, David and Uriah's wife, &c., which would make Solomon and Christ of illegitimate descent. Mohammedans object to using the Old and New Testament, because of the want of documentary evidence as to their authenticity, and because of the verbal and other alterations which they have undergone. Some things that wanted abrogation are abrogated by Islam, not all that is in the Bible. So there are in the New Testament, some things which are not abrogated by it, as that Christ said, St. Mark xii. 29, "Hear, oh Israel, the Lord thy God is *one* God." ¶Chapter 4th. Disproving the doctrine of the Trinity. The Old-Testament Books say God is *one*. That the worship of other than God is absurd. Body, form, limbs, &c., attributed to God in various passages. The New Testament also says there is nothing like unto God, "that no one has ever seen God," &c. Therefore that which *has* been seen is not God, even though the word God be applied unto him. Exodus xxiii. 20—25. It was an angel that went before the children of Israel in the cloud. As he said, "My name is with you." The word God is often applied to angels and to perfect men, as in Genesis xvii. 1, 6—15, 17, 19, 25. Here the speaker was a visible angel, and the words God and Lord are used with reference to him. So Genesis xviii, &c. Jacob. Exodus iii. 2—7, 11—16. Moses says, *Jah* hath sent me. Judges xiii. Moses. Isaiah vi, &c. In Psalm lxxxviii. the words God and Sons of God are applied to righteous men generally. 2 Corinthians iv. 31, "God of this world," applied by Protestants to the

devil, but the creator of evil also is, according to the Scriptures, a god. Isaiah xlv. 7. Revelation ii. 2. Idols called gods in Scripture, so "Lord" is used as synonymous with the words teacher and master. The application to Christ of those words cannot prove that he is God, or the Son of God. Ambiguities or allegories. Psalm lxxvii. 65. Psalm ciii. 3. Revelation. Allegories continued. The Lord's Supper. Allegory of the bread and wine. Transubstantiation. Parabolic sayings of Christ misunderstood even by His disciples. The passage of the "three witnesses" has been proved to be a later addition. See p. 187 of the work. Distinctions of things intelligible into possible and impossible. Seeming contradictions require rational and sufficient explanation. Distinction between abstract and concrete numbers, and the impossibility of conceiving of numbers without any limit. The point at issue between us in the *reality* of the Trinity as well as of the Unity. Statement of the conflicting Christian doctrines of the Trinity according to Macrizi, the Arab historian, especially on the Union of the Corporeal and the Divine. From Adam to Moses there was no belief in a Trinity; but the

Trinitarian shuns the interpretation of doubtful passages. John doubts Christ's divinity. All Old Testament is without this doctrine. Objection, Christ never defined the Trinity. Christ's claims to Divinity were regarded by the Jews as blasphemous. Union of manhood and Godhood in Christ explained by Christians only as a mystery. The reason for Christ's silence upon this point could not be *fear* if he were God. Rational disproof of the Trinity. Summary of the previous argument from a consideration of the properties of numbers. A man cannot say that God is three and God is one without a contradiction which is absurd. Repetition of the arguments in pp. 279 (fin.)—283. The doctrine involves materiality. If there be an actual distinction, there must be a division of attributes. Divinity of the human son, if actual, involves finiteness. Distinctions of the Persons, if real, cannot be a natural necessity. Confutation of the Jacobite views. Protestants object to Transubstantiation, and therefore themselves deny the union of spirit and matter. Story referring to Patristian doctrine. Conclusion.

Mr. Palmer concludes with the following remarks—

The above is an analysis of the arguments contained in the book. I have not attempted to discuss them, nor have I verified the quotations. I give the contents of the Arabic work as I find them, believing that those who have the interest of Christianity at heart will be better able to deal with the question when they are aware of the nature and extent of the learning and information which its Muslim opponents are able to bring to bear. The second part of the work, being a defence of Mohammedanism, does not so intimately concern us here, and I have therefore omitted it. Should this article awaken a sufficient in-

terest in the subject, I will at some future time give an analysis of that also. I cannot conclude without remarking that there exists a work in the Arabic language, which I believe would form the fullest and fittest answer to the *Izhâr el Hakk*. I mean the letter of Abd el Messiah ibn Ishâk el Kendi, to Abd Allah ibn Ismâ'il el Hâshimi; a book written in the time of the Caliph Mamûn. The publication in a cheap and accessible form of this most able treatise, would, I believe, prove an inestimable boon to Eastern Christians, and, if accompanied by an English translation, to all Missionaries in the East.

We do trust that some of our able scholars will take up Rahmat Allah's work, and answer it in some short telling treatise, especially adapted for the present state of the controversy with Mohammedanism, and showing how utterly untenable are the arguments which are adduced, some the result of ignorance, others, blunted weapons already used by European rationalists, and which have been again and again answered.

Some of our scholars have been referred to by name in the *Izhâr el Hakk*. Thus challenged, they cannot with propriety refuse to take up the gage which has been cast down at their feet, and enter the lists with this Mohammedan controversialist.

But there is another remark we have to make—how carefully the great Head of the church watches over the progress of Missionary work, when, at so marked a crisis, He leads forth into the Christian ranks able natives, once Mohammedans, now, after long discipline, true converts to the faith of Christ, well acquainted with Mohammedan learning, who, in the way of a prolonged and painful experience, have fought over all the objections which are wont to be alleged against Christianity, and, having conquered these doubts

and difficulties, know how to deal with them. Such men are to be found in Safdar Ali of Jubbulpore, and the Rev. Imad-ud-deen, native minister at Umritsur, to whose autobiography, published originally in Hindustanee at Lahore in 1866, translated by the Rev. R. Clark of Umritsur, and recently published by the Church Missionary Society,* we especially refer our readers.

And how seasonable also at the present moment, is the enterprise of our Missionaries, Messrs. French and Knott, at Lahore, and the Prospectus of a Training College for native agents, who shall be well equipped, "workmen that need not to be ashamed." We published their Prospectus in our last Number, and if it has not been read, we beg that it may receive the attention it deserves.

SURANDEI, ONE OF THE TINNEVELLY MISSIONARY DISTRICTS.

THE following is from the pen of our Missionary, the Rev. N. Honiss. We insert it because it so graphically describes the Tinnevelly people.

The Tinnevelly Village.

A short time ago, when travelling in a steamer for Ceylon, I was asked by a civilian whether our Christians were clean and orderly in their habits, and honest and straightforward in their dealings. I am afraid my reply was not so satisfactory as was expected. Our people are certainly not clean and orderly in the sense in which these terms are generally understood in England, and perhaps will not be so for many, many years. We cannot indeed say that an ordinary Christian village differs in its outward appearance from that of its heathen neighbours. We may form our *beau idéal* of what a Hindu village should resemble, when composed of those who have forsaken the filthy worship of idolatry, and are followers of the pure and holy Jesus. Bearing in mind our English model, we may picture to ourselves orderly arranged streets, which receive the daily attendance of scavengers. We think of the pavements on each side, swept every day by tidy housemaids. Every door is provided with a scraper outside and a mat within. The shopkeepers' windows are decked out with artistic skill, and every door-knocker and bell-handle receives its morning polish. The houses on each side are arranged with some respect for order, and we may walk from one end of the village to the other, without having our sense of taste grossly violated, or, what is of more consequence, our olfactory organs assaulted by unwholesome smells. We may go a step further, and see in the distance the dear quaint old church nestling among the trees, with its spire rising above the topmost boughs, and pointing heavenwards. The building may be dark and weatherbeaten without, but everything is as clean as a pink within. "God's acre" is decently enclosed, and the dark yew, with

outstretched arms, shelters the quiet sleepers of the church-yard: even the dead are orderly arranged. As Englishmen, we are apt to think that Christianity should everywhere, and at once, develope into that form which has taken ages, and very different circumstances, to produce.

Let us now turn to Tinnevelly, and see what is, and what we may naturally expect will be, the state of things for many years to come. An arid plain meets our eye. Here and there the monotony is broken by rocky hillocks, which stand out like pyramids in the desert. The straight unsightly palmyras fail to give much relief to the dreary scene. And where we would look for the village we may look in vain, until we are within a few hundred yards of its vicinity,—it is so like the surrounding plain,—a number of low mud huts, thatched with palmyras and huddled together, as if the great object of the villages was to keep each other warm. Each house has a little square patch partitioned off from its neighbour by a mud wall. Looking at the village from an elevation, it seems to be laid out on the plan of potato plots, only wanting in regularity. The first thing to which an European is apt to take exception is the objectionable smells which pollute the outskirts of every native village. Probably, as we enter the dusty lane, a herd of cattle will precede us, and we may notice that, as they pass down the street, one and another turns off into the houses on either side. They enter their domiciles by the same door as their masters, by whom they are regarded as recognised members of the family (would that the lost sheep knew as well the fold of the Good Shepherd). Still more objectionable are the hosts of miserable curs which seem to spring into life immediately an European sets foot in their village.

* To be had at the Church Missionary House, London, price Fourpence.

As he passes down the dusty street, they keep pace with his progress, bounding along the jagged and guttered walls, snapping and snarling, at times uncomfortably close to one's person. And what of the church? In the distance it looks something like a petrified haystack; but we have no reason to be ashamed of it, since it is the best, under the circumstances, the villagers can rear, and perhaps is not of such great consequence, since we worship Him who prefers "before all temples the upright and pure heart."

The Dwelling-house.

Now let us enter an ordinary native house. The first thing that strikes us on entering is the licence given to the domestic animals of the establishment, and the consequent necessity of picking one's way. If we venture inside the dark, windowless hut, the next thing that will probably strike us more forcibly is the tie beam of the low roof. The walls being only a few feet high, a tall man, standing upright, finds his head among the rafters. Here the prospect is not cheerful. The rafters have been blackened with soot, and there is only one little aperture, through which we entered, to admit the light and air. When our eyes have become somewhat accustomed to the dimness, we may make out the arrangement of the household goods and chattels. In one corner is the inevitable earthen jar in which to store the grain against hard times; another corner answers for the kitchen, where the good wife cooks the simple food. Overhead we may notice an odd little wooden instrument with an iron spike at the end, which answers to our plough. Close by is the spinning-jenny, which is used by some female member of the family, where she joins the group who spin and chat, day after day, under the shade of the village tree. We may also notice some dusty fishing-tackle, reserved for use when the monsoon swells the neighbouring stream. The only article which, to an English eye, has the appearance of furniture, is a grim, unsteady cot. On this you may be invited to take a seat, but I would advise a fastidious visitor to refrain. No doubt our host will observe the hesitation and obligingly knock the cot, so as to disengage the denizens of dirt. The facility with which a native can sleep is most astonishing. This cot, which is reserved for the master of the house (the wife and family occupy emphatically the ground floor), gives one the idea of a place of "little ease." The rattan is generally baggy in the centre, and the length is not more than four or five feet. Altogether it has something the appearance in shape and colour of a modified hop bin. The mosquitoes may puncture Nardan's body from the crown

of his head to the sole of his feet, and other unpleasant insects may take their fill, but, for all that, he sleeps the sleep of the just. The state of things outside is very much the same as the indoor arrangement. We may probably see in one corner of the yard some naked, plump, and happy children, romping in the family dust-hole. On the opposite side of the wall, rising in pyramidal shape, is the household dunghill. Nardan likes to have his property around him.

The People.

On Sundays we can say that our people do make a tolerably clean appearance when they come to church. Our agents and girls, who have been in the boarding schools, always appear much more respectably than the ordinary natives; but they are not sufficiently numerous to have any great influence on the mass. The native woman has been wedded to dirt from her infancy, and she sees no necessity for divorcing that with which she has never yet quarrelled. The Tamil woman, like her husband, is essentially conservative in her notions. As to the boarding school miss, it has been her lot to be brought up in a different way, and the different way has now become her custom, and, in short, it is her destiny, and different people have different destinies.

The subject of truthfulness and manly, straightforward dealing is, we have no doubt, a matter of far greater importance. There are many whose word, under most circumstances, can certainly be depended upon, but it would be wrong to say this of the majority of our Christians. It is the great weakness of the Hindus, and we cannot expect an entire change in a generation. Macaulay's description in this respect answers as well for the people of the south as for the north of India. "What the horns are to the buffalo, what the paw is to the tiger, what the sting is to the bee, what beauty, according to the old Greek proverb, is to woman, deceit is to the Bengalee." Many natives think it necessary to exercise their cunning in the smallest details of their intercourse with Europeans. By way of illustration:—A man comes to the bungalow to ask a small favour: instead of coming to me direct, he directs his steps to the kitchen, to inquire among the servants whether master is in an amiable frame of mind. This ascertained to his satisfaction, he next takes up a position on the verandah convenient for "taking observations." Now may be observed a turban very gently extended beyond the pillar, until one dark eye is brought to bear upon the European. If all looks favourable, he gives a short cough by way of intimating his presence. If this fails to excite inquiry,

or, better still, an invitation to produce himself, he slowly advances, again he hesitates, again he adjusts his cloth, and, with a beseeching look, hopes his nervous anxiety may be interpreted as a sign of the devotion of "your humble servant." Any one unacquainted with the ways of India might fancy the Missionary was some formidable ogre, whom it was necessary to approach with blandishments and smiles; or like King Ahasuerus, not to be approached unless the golden sceptre be presented.

The Christians.

Our number now under instruction is 2973: of these, 1790 are baptized, 605 can read, and 452 are communicants. In the past six months, 113 have been reclaimed from heathenism, 5 from the church of Rome, and 72 have been baptized, of whom 32 are adults.

On Sunday, the 13th of last month, 7 men and 9 women were baptized in the village of Nadarasapuram. These people came over about two years ago through the influence of a good catechist, who has since entered into his rest. They were nominal Christians in the time of Rhenius, and then, for some twenty years, they appear to have been overlooked—perhaps on account of the frequent changes of the superintending Missionary—though they kept themselves from heathenism. Two years ago I regarded them with suspicion, being under the impression that they had some worldly motive. The catechist protested they had not, and circumstances have since proved that he was correct. On the day they were baptized we had a long consultation with the heathen of the village, who seemed very much inclined to follow the good example of their neighbours. It ended in one man nominally subscribing himself by the name of the Lord. There are about fifty other hopeful candidates for baptism, who may be admitted during the next half.

Death has deprived us of another good catechist, to mourn, not I trust his, but (their) our loss.

The Heathen.

In turning to this subject we think of the solemn question "Watchman, what of the night?" Thick darkness still enshrouds the large towns of Tinnevely, and gross darkness envelops the higher castes of the people. An intelligent native brother in North Tinnevely has lately expressed his opinion that the ancient fabric of idolatry is tottering and ready to fall, and that the heathen pagodas are less frequented than formerly. It is, I think, impossible to gather any local statistics on this latter question, so as to compare the past with the present. In this district there is a population of 119,381, exclusive of Pro-

testant Christians. There are 993 heathen temples, 49 Mohammedan mosques, and 11 Roman-Catholic churches. According to the catechist's account, there are some 10,034 idola. Not "according to the number of thy cities are thy gods" O Tinnevely! but more than ten times that number. Since the management of temples has been given over to native hands, they are kept in far better repair than formerly. Those which had been neglected for years have been restored, and the ceremonies are observed more regularly, and on a larger scale. Two years ago an attempt was made to revive the swinging festival in this district. Of course, as long as a spark remains, the priests and Brahmins will endeavour to blow the embers into a flame. But whatever may have been the case formerly, there does not appear now to be much depth of religious feeling among the higher castes. Devil-worship among the lower orders is still kept up with vigour, and with a very large amount of fanatical feeling. But with this the gentlemanly Vellala and Brahmin have no connexion.

Courtallum is the great focus of heathenism in this district. The place is frequented by a few every morning throughout the year, and as they stand under the fall, crying "Hurrie, hurrie," to an unknown god, we might think that idolatry was rampant; but they are principally women, and generally widows. Acts of blind devotion seem to be the only comfort these poor creatures have in this life. Occasionally a devotee may be met with from the north, who has visited all the sacred places between Benares and Cape Comorin. A short time ago I met with a character of this description. His whole soul was saturated with heathenism. As we stood on the rock opposite the fall, he stretched out his hands to the beautiful waters, and exclaimed, "Behold the mother that bare us all."

In Pulliery there is a small but increasing sect, who hold views in some things similar to the Brahmo Somaj. They pretend to have given up caste, idolatry, and puranas. A few weeks ago, when in Pulliery, I visited the man who is the head of this movement. He did not expect me, and I was as much pleased as surprised to find him with a New Testament (no other book) by his side. He was not ashamed either to acknowledge that he read it extensively, and that he greatly admired Him whom we follow as "the way, the truth, and the life." He objected, however, to the Atonement, and preferred the dreary doctrine of absorption. He struck me as a candid honest man, open to conviction, and much nearer to the kingdom of God than the mass around him.

ISSACHAR AND ZEBULUN.

THE farewell addresses delivered by Jacob to his sons, alike predictive and discriminating, are peculiarly solemn and impressive. They touch the essential features of each individual character. They indicate the qualities by which each of his sons was distinguished, and which, according as they were good or evil, would issue in results beneficial or injurious, not only to themselves, but perhaps also to their descendants, the features of the parent being reproduced in the tribe. Thus, in the case of Simeon and Levi, he refers to their vindictiveness: he reproves Dan for his treachery, Reuben for his instability. In others of his children he is enabled to point out that which is excellent and commendable, and these also to be followed by corresponding results: "Judah, thou art he whom thy brethren shall praise:" Gad, conflict and final victory, "a troop shall overcome him, but he shall overcome at the last." Asher, not keeping his abundance to himself, but readily sharing it with others, "his bread shall be fat, and he shall yield royal dainties," &c. The evil qualities are pointed out that they may be corrected, the gracious ones that they might be strengthened, and become more and more ascendant in their character.

Issachar and Zebulun were the sons of Leah. They were her two youngest sons, and were named by her with reference to events and feelings with which their birth was associated. Man's life is a chequered course; it has both painful and pleasant reminiscences. There are events which it is grateful to look back upon, happy intercourse with kind friends, memorials of affection, and others, too, of an opposite character. But all are moving onward. The present soon becomes the past, and the future rapidly approaches and becomes the present, and therefore our great business is to look forward to that event in which all that we have experienced here, all the lines which we have traced, shall finally terminate—our birth into that eternal state in which all shall be fixed beyond the possibility of change, when our earthly trials shall, through the grace of Christ be so sanctified as to make us meet to be partakers of a fulness of joy, in comparison with which the happiest of our earthly hours shall be as nothing; or our sinful pleasures have prepared us for an extreme of misery, with which our most painful moments upon earth will bear no comparison.

These two sons of Jacob, standing next to one another in the order of birth, are placed side by side with one another in the order of Jacob's blessings, (Gen. xlix. 13, 14,) and united in the same blessing as pronounced by Moses. So in the apportionment of the inheritance in Joshua xix. they are again placed side by side, Zebulun, according to the order of Moses, receiving the first portion, although the youngest; Zebulun's portion being to the north, and Issachar's immediately to the south of it; and so in another and future division, yet remaining to be fulfilled (Ezek. xlvi. 25, 26). Although so near one another, there was a considerable diversity in the local features of territory assigned to them, and a proportionable difference in their pursuits. Zebulun's portion was a maritime one, and advantageously situated for trade and commerce. It was washed by the great sea on the west, and by the Sea of Tiberias on the east, according to the prediction of Jacob. (Gen. xlix. 13.) The portion of Issachar, on the other hand, was an inland portion, and their habits, as a tribe, more of a settled character, as brought out in Gen. xlix. 14. The one were more a mercantile, and the other an agricultural class; the one active and stirring, and the other patiently industrious and reflective. So God deals with man. (Acts xvii. 26.) His providence has assigned to us different portions and different employments. The temperaments of men are various, and the occupations in which they are engaged just as diversified.

ships, and do business in great waters ; others, from the character of their employments, are localized and stationary. Some are engaged in mental and others in manual labour. Some dwell at the haven of the sea ; some, like Issachar, couch down between two burdens in a pleasant land, and love a life in which there is nothing of the adventurous element. They are of a meditative and reflective turn of mind, like the men of Issachar mentioned in 1 Chron. xii. 32, and, from their thoughtful and sagacious disposition, are fitted to exercise an influence over others. This diversity is graciously and wisely ordered, for how should society cohere, unless the members were thus mutually adapted to each other, and each fitted to subserve the necessities of others ? The principle on which God has constructed human society is that of mutual benevolence ; man introduces into it the disorganizing principle of selfishness. The one will teach us to seek our own individual good only so far as it consists with what is due to others ; the other will trespass beyond this limit, and prompt us to gratify self at the expense of others. But of this we may be assured, we can never benefit self by injuring others, for in society we are so bound together, that it is only as we labour to promote the good of others that our acts and deeds shall be found promotive of our own.

Issachar and Zebulun had different occupations, yet each was to rejoice in them. " Rejoice, Zebulun, in thy going out, and Issachar in thy tents," the one in going forth as a merchant to seek the abundance of the seas, the other as an agriculturist to draw forth the treasures that are hid in the sand—as we know that, by the cultivation of that peculiar tribe of plants called sand-plants, large districts have been reclaimed from utter barrenness, and clothed with stately forests. One of the effects which grace produces is to make us contented with the position in which God has placed us, as it is said, 1 Tim. vi. 6, " Godliness with contentment is great gain." The secret cause of discontent may at once be indicated. It is when people expect to extract from the world what it cannot yield them. Zebulun and Naphtali might suck treasures out of the sand, but we cannot by any process we may adopt satisfy the soul with the mere dust of this world. Inexperienced persons are full of sanguine expectations. They are full of eager desire. They wish to be happy ; they want something to make them so ; they think that this world can yield them what they want. Like the butterfly as in the sunshiny hour on its gaudy wings, it flies restlessly from flower to flower, touching on each, yet remaining not on any, so they are gay, and restless and changeable, until, after a time, they find the world has not done for them what they expected, and then there is a peculiar sinking and reaction of the soul : then they become discontented ; they are dissatisfied with their position and circumstances ; they imagine the fault lies there, and that, if they could change, they should be happier. Alas ! the graceless heart that despises the resting-place provided for the soul in Christ, can never know what contentment is. We may, in our inexperience, be disposed to draw a different conclusion, but, like him who pursues the *ignis fatuus* or wandering meteor of the moon and bog—we shall, sooner or later, find ourselves in a slough of disappointment. The word in the original—contentment—is forcible ; it is sufficiency in oneself : not from oneself, that would not be godliness. He must be a very ignorant man who can derive contentment from the consideration of what he is, what he has done, what he has been. A view of self will lead to humiliation and self-abasement. But the meaning is, that a godly man has the source and spring of his contentment and satisfaction in himself. It does not lie without him, but within him. (John iv. 14.) It is that which does not change with a change of outward things. Earthly friends may change ; they who once looked kindly upon us may cease to do so ; but the friend who is at God's right hand, who ever liveth, He changes not, and in the possession of that peace which He gives, we have that which the world cannot take away from us. We do not feel discontented with the world, because we do not expect too much from it. The trials and disquietudes which we are exposed to, do not sour us,

because we have an antidote. If the waters be somewhat bitter at times, we have the salt of grace to cast into them. And so Paul says, Phil. iv. 11—13.

But Zebulun and Naphtali were not only to be happy and contented in their different pursuits and occupations, but they were diligently to use the opportunities which were severally presented to them, so as to advance true religion, and spread abroad the knowledge of the true God. It was a great mistake to suppose that the Mosaic dispensation was exclusive in its character, to be confined to the Jews, and not extended to the Gentile nations round. That dispensation indeed was guarded by peculiar rites and institutions; but these were intended to preserve the Jews from being contaminated by the idolatries of the Gentiles, while it afforded free scope for the Gentiles to learn the principles of true religion from the Jews. It was protective, not prohibitory. The chosen people were intended to be witnesses for God on earth, not to put their light under a bushel, but on a candlestick. Zebulun and Issachar appear to have understood their position in this respect, and to have acted accordingly: they called the people to the mountain. On the hill of Zion the tabernacle was pitched, and the temple erected, and hither the people were commanded to resort. (Ex. xxiii. 17, and Deut. xvi. 16.) It was a type of the ingathering of men's hearts and affections to Christ, the true ark, and true temple, in whom and by whom we can alone offer the sacrifices of righteousness, for in Him only are they acceptable to God by Jesus Christ. This great truth of a grand central object of hope and trust, the Shiloh to whom the gathering of the people was to be, was set forth in the figurative act of the people gathering themselves together to the material hill and the material temple, of which David speaks in Psalm cxxii. 4; and so the future spread of true religion throughout the world, and amongst the nations, is often set forth under the same figure. (Isaiah ii. 2, 3.) And therefore the expression they shall call the people to the mountain amounts to this, that they should occupy themselves in spreading abroad the knowledge of true religion, and persuading men to serve the Lord with a true heart and in devotedness of service. Each was to do so according to his mode of life, and according to the diversity of his opportunities, and each was to use his talent for the promotion of God's glory; Zebulun in his going out as a trafficker, a merchant, strangers coming to him, for he was to be a haven for ships, and, as his border was to be unto Sidon, he was to have intercourse with that great mart of commerce: these would be his opportunities, and these he would use to bring men to the acknowledgement of the one true God, that thus they might be persuaded to cast away their idols.

This great country is a haven for ships, and there are Zebuluns amongst us, who dwell at the haven of the sea, and give themselves to seafaring and mercantile pursuits. Would that we could rejoice in the fact, that the goings forth of commerce have been sanctified, that they are used as channels for the outgoings of God's truth, and the wider spread of the knowledge of God's salvation. But Issachar, although having nothing to do with ships, but dwelling in tents, was yet to bend his opportunities to the same great end, and unite with Zebulun in calling the people to the mountain. Opportunities he had, not precisely of the same kind with Zebulun, but, such as they were, he was to use them. He occupied a central position, he was surrounded by other tribes. There appeared to be much intellectual cultivation in this tribe. We may trace this in various ways. The Chaldee paraphasers read the text, "Rejoice, O Issachar, in the tents of thy schools." There were wise men, reflective men in that tribe. Dwelling in their tents, they had more leisure for meditation than those who lived in the bustle of mercantile pursuits. We have them presented to us in this character (1 Chron. xii. 32.) It is the duty of godly men to be as sagacious in discerning the signs of the times as the agriculturist is in discerning the face of the sky; that as there is a time to sow, and a time to reap; so they may be enabled

to understand the peculiar duties which the present season suggests, and to act accordingly. These men were not so occupied in their own pursuits, as to be indifferent to the general welfare: they knew what Israel had to do, what the true interests of the country required, and they sought to influence men accordingly. They appeared to have understood this, that righteousness exalteth a people, and therefore they called the people to the mountain, and occupied themselves in forwarding the interests of true religion amongst their countrymen at home.

There are such men amongst us at the present day, men of Issachar, men of understanding, who understand the times, and understand what England ought to do to become more and more a God-fearing nation. It is for this reason they are anxious that the pure reformed faith, the Protestantism transmitted from our forefathers, may not only be professedly retained, but increase in influence throughout the land: they feel if this decay, national prosperity must decay with it; and men, instead of being occupied in doing good, be busied in doing evil to each other, instead of evangelizing each other, corrupting each other, and instead of helping one another on the way to heaven, hurrying each other downward on the way to hell. They feel that what men most need is to be brought to Christ for mercy and salvation; that the love of God shed abroad in the heart is the great secret of happiness; that the individual will be contented, the family prospered, and the nation prospered in proportion as God is feared and served. Therefore these Issachars labour to call the people to the mountain; they labour for the increase of vital godliness in the land. Hence the educational efforts and Sunday and day schools, and the various Societies for sending forth Scripture-readers, providing additional curates, circulating Bibles, tracts, and other useful books; efforts which some indeed stand aloof from, and will have nothing to do with. But such persons should take care lest, at the last day, God will have nothing to do with them, and lest they who refused to help God's cause on earth should, at the moment when the soul is passing out of the body, have refused them the help they shall then need; lest, as they refuse to extend the hand of willing aid to help a good work or a good cause, the Saviour hold back from them that almighty hand which can alone prevent them sinking down into the pit.

But the true Issachars do not call others to the mountain while they neglect themselves. This is quite possible—to take part in religious organizations, while we content ourselves with the form without the spirituality of true religion. We may be men of activity and yet not men of prayer; we may do much, and yet not pray much. They who are true men will not invite others to give their hearts to the Lord while they withhold their own. (Cant. i. 6.) He best recommends the Gospel who is so influenced by it as to make it plain to the world around that he has a secret which they know not. Issachar and Zebulun not only called the people to the mountain, but they went up themselves, not in a formal spirit to offer up vain oblations, a spirit which the Lord so often reproves, but with a thankful and grateful spirit, to offer the sacrifices of righteousness. They were men of spiritual minds, as David was; they knew what sin is, and desired deliverance from its burden; they offered sacrifices of bullocks and lambs; they offered in faith; they looked beyond them to that of which they were significant, like Abel when he offered the lamb; and, as a reconciled people, they took pleasure in God's ordinances (Ps. lxxiv.); so that they were not to them a burden, but a privilege. The Lord Jehovah had blessed them in the temporal portion he had bestowed on them: they enjoyed the results of fishing and commerce, they obtained mineral wealth, and, as some suppose, were acquainted with the vitreous process by which out of sand glass is formed. Because they were prosperous they did not think they could do without God, and make a god of their riches, but through the gifts they saw the goodness of the Giver, and, attracted by His gracious dealing, gladly employed their riches and energies in His service, and offered the sacrifices of righteousness. On many occasions these tribes distinguished themselves by the ready devotedness with

which, in times of difficulty and danger, they came forward to the help of the Lord. In that great national crisis when (Judges vi.) Jabin grievously oppressed the land, and Barak, at the command of Deborah, raised the standard against him, they were not of the number of those which stood aloof. Others were wanting, thus disappointing the expectations which were formed of them. Reuben abode in his sheepfolds; Gilead abode beyond Jordan; Dan remained in ships; Asher continued on the sea-shore; but the "princes of Issachar were with Barak," while "Zebulun and Naphtali were a people that jeopardied their lives unto the death in the high places of the field." Both these tribes rose to eminence, and furnished forth rulers and judges to Israel (Judges x. 1; xii. 11). Moreover, in the great reformation of religion essayed by Hezekiah, and of which a description is given in 2 Chron. xxx., these tribes are specially and favourably mentioned (verses 11, 18, 19), for they had prepared their heart to seek God, the Lord God of their fathers, although they were not cleansed according to the purification of the sanctuary.

But the blessing pronounced by Jacob on Issachar remains for consideration. It would not be right to pass it over, for the words are remarkable—"Issachar is a strong ass couching down between two burdens. And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute."

The elements of Issachar's character are of great value, so much so, indeed, that, in the absence of them, men are not fitted for God's service. They may take up a profession of religion in a moment of impulse and excitement, but it is only the Issachar character which will enable them to hold on to the end. The agency, in order to be such as God needs, must combine in itself the qualifications enumerated in Ezek. i. 10. The four living creatures referred to there had the face of a man, the face of a lion, the face of an ox, and the face of an angel. These are the essential elements of a character fitted for Christian service. In different individuals they may be blended in different proportions: in one man there may be more of wisdom, in another more of courage, in another of zeal, in other of laboriousness, but an absolute defect in any of these would be a disqualification.

The laboriousness of the ox was the salient feature of Issachar's character—patient continuance in well-doing, the constancy of her who said, "Entreat me not to leave thee, nor to depart from following after thee; for where thou goest, I will go; the persistency of him, who, when others left, refused to do so—"Lord, to whom shall we go? thou hast the words of eternal life."

Issachar is described as under a load, under a pressure, one of no ordinary severity, for he had not one, but "two burdens." Yet he succumbed not, but patiently endured; not but that he felt it, and so he is described as couching, or stooping down beneath the weight.

Christians need to have the patient endurance of Issachar; for if they be indeed such, then there is a burden which the Lord puts upon them, and which they have to bear, the yoke of a subduing discipline. It was a yoke which the Lord put upon the neck of Jacob, when, at Bethel, he dedicated himself to the Lord, and said, "The Lord shall be my God." In Laban's service he felt it—"In the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes. Thus have I been twenty years."

In his domestic trials he felt it all throughout; in his dread of Esau; in the death of Rachel; in the frowardness of so many of his children; in the mysterious disappearance of Joseph, in the loss of Benjamin; until at length, standing before Pharaoh a subdued man, he said, "The days of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been."

It is the same yoke which the Lord put upon the Israelites when He brought them up out of Egypt, and that because they were a stiff-necked people—"Thou shalt remem-

ber all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart ; whether thou wouldest keep His commandments or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know ; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live."

It is the yoke which Jeremiah had so often proved, and the salutary influence of which he acknowledges—"It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope."

It is the yoke which the Lord forewarns all who come to Him that they shall have to wear—"Take my yoke upon you."

It is that of which Paul speaks—"Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

Issachar's burden was heavy, but he was "a strong ass." There is nothing contemptuous in the expression. "The ass of the East was held in comparatively high estimation, being used for the purposes of the saddle, just as would a high-bred horse among ourselves."* Issachar's burden was heavy, but he was strong, and hence, although "couching," as though feeling the weight, yet not succumbing, but holding on.

Under the teaching and discipline of God a man needs to be strong, strong in faith, strong in patience, strong to endure. "Blessed is the man that endureth temptation," and again, James v. 10, 11. It was great strength that enabled Job, when he had lost all, all that was dear, and that in a moment, and by such an unexpected stroke, to say, "The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord." That was a strength beyond the strength of nature. Natural strength, resolutions made in reliance on self, when the time of discipline comes, are as wood, hay, stubble, when placed in the fire—they cannot stand the ordeal, they are consumed. God's discipline can be sustained only in God's strength. It is very easy for individuals to profess religion when all is smooth and prosperous in a worldly sense (Job xxi. 9) ; but should He who sent the good see fit to alter His dispensation, and send them evil, unless upheld by the power of God men will say this is a hard dispensation, and they go away and walk no more with Him. The Lord says, "Blessed is he whosoever shall not be offended in me." Many of old were offended at the poverty of His appearance. They were offended because He humbled Himself ; and so now many are offended because of the discipline we have spoken of, and because He not only humbled Himself, but humbles them. Surely we need to be strong beyond the strength of nature.

The Lord has a yoke to which He subjugates His people ; so that, instead of being as a "bullock unaccustomed to the yoke," they may become subdued (Jer. xxxi. 19) and willingly submit themselves to it. There is a burden which He lays upon us : it is not like the burden which we place on ourselves by our sins, and which is a crushing burden (Ps. xxxviii. 4). It is not like the burden which Satan puts upon us, and beneath which his slaves groan like the Israelites in Egypt. From these intolerable loads our Master has graciously freed us (Is. ix. 4). In comparison of these, the service to which He would submit us is "an easy yoke and a light burden." Still it retains that which causes it to be classified as a yoke : it is a taming and subduing discipline put upon our self-will, our independence of spirit, our love of irresponsibility in our actions, our natural tendency to say our lives are our own, and our desire to have our portion now, our gratifications now, instead of remembering that this life is but the rough road to a distant home. And therefore it is a yoke which we feel, and which breaks us in by a

* "Ward's Bible Animals."

gradually subduing process. (Hos. x. 10, 11.) It is a burden beneath which we stoop so as to feel our own littleness, our own nothingness, our need of divine support. So Paul learned when two burdens were put upon him, when he had not only a burden of work, but a burden of infirmity, a double burden :—"the care of all the churches;" for as he says, "Who is offended and I fear not?" and besides this, "a thorn in the flesh," a messenger of Satan sent to buffet him, to make him couch lest he should be exalted above measure; yet in a strength stronger than his own he was enabled to bear up—"When I am weak then am I strong."

Issachar had a double burden upon him, yet it was evident that there was something for the sake of which he was willing to submit himself to it. His portion was a rich, and, on the whole, a peaceful land. It was not a frontier district, and, from its interior position, was not so liable to the ravages of war as others in a more exposed situation. Yet the very productiveness of those districts, as appears from 1 Chron. xii. 40, caused that there should be imposed upon its inhabitants heavier contributions, burdens which a more excitable people would not have submitted to; but Issachar, from his industrial and peaceable disposition, came to a different conclusion, and, seeing that the land was pleasant, he bowed his shoulder to bear. He perceived that the goodly and pleasant land in which he dwelt carried with it not only its peculiar burdens, but its peculiar advantages, and knowing that it was impossible to separate them, for the sake of the one, he willingly endured the other.

In the service of Christ there is, as we have seen, a burden to be borne, and they who come under discipleship to Him must expect to have it placed upon them. Yet, like Issachar, they have more than a compensation—they have rest; for the Lord to whom they have submitted themselves has promised, "I will give you rest." The coincidence is remarkable. Issachar saw that "rest was good, and the land was pleasant;" and he was therefore contented to bear the burdens of it; and so, with a faithful believer, if he has his trials he has rest—"My peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

The believer finds rest in the service of Christ, and gladly submits himself to the burden and yoke of discipline. If he has that which tries, he has that which comforts. If the natural feelings and tendencies be crucified, the new nature, which a believer has of God, the spiritual mind, is cherished, and fed, and comforted, and developed. There is a double nature in a believer; the flesh and the spirit. The object of the discipline to which he is subjected is the coercion and crucifixion of the one, in order to its final removal and extinction, and the gentle training and nurturing of the other in order to its full ascendancy. Hence the mixed character of the dispensations to which he is subjected, trials and consolations, crosses and blessings, disappointments as regards the world, tokens of lovingkindness as regards his Lord. The Lord causes the world to wear an unamiable and unkindly aspect to His people, but He himself wears to them a lovely and attractive aspect; thus He weans them from one, and draws them nearer to Himself. (John xvi. 33.) Hence a believer is full of paradoxes. (2 Cor. iv. 8.) There is a double process going on, one of death and one of life: the carnal principle in its outgoings is subjected to a continual process of crucifixion; the spiritual principle is being more and more quickened into life. If the Lord cause a night of adversity, He can give songs in the night. The prophet Habakkuk anticipated the probability of such a night of affliction coming upon him, yet he comforted himself with the thought that these outward trials would not touch his inward source of comfort; that whatever might be his difficulties, he would have strength given him proportioned to his day. Like Hagar (Gen. xxi.) we may be brought into the wilderness, and our created comforts with which we had furnished ourselves may fail us, like Hagar's bottle of water; but in her extremity her eyes were opened, and, instead of the bottle, she saw the well;

instead of the finite, what is infinite; so, instead of the broken cisterns which hold no water, the believer is led to quench his thirst at the fountain of living waters. Such characters are to be met with, weaned persons. Ps. cxxi. 2. They have but little of the world, so little that they are objects of commiseration to the men of the world; they are poor, sickly, amongst the despised things, yet they are calm, quiet, peaceful; they are in the world, yet not of the world.

But to enjoy the comfort, and so patiently endure, there must be spirituality. The Gospel inheritance is to the spiritually-minded what it is not to mere professors—they do not extract the food out of it; they are not rooted in Christ. They do not understand the hidden life we have been speaking of. Their understandings may be convinced, and to a certain extent informed; their consciences occasionally acted upon, but their affections are not engaged. They are not satisfied, they have not found rest. They see others enjoying the world freely, and they think it hard they should not do so too. They have not found in Christ that surpassing excellency which makes them willing to give up all else for Him. It is not to Him they look for satisfaction, but to the things of time and sense. They begin to distaste religion because it puts a restraint upon them, more particularly if exposed, because of their profession, to any burden of inconvenience or discomfort. They are not prepared to be sufferers for that which is to them so little of a reality, and an outward burden without hidden springs of consolation makes apostates of many. They are not willing to bow their shoulder to bear the burden of one whom they love not, and become a servant unto tribute in a service which is distasteful to them.

No, to sustain the burden and pressure of that peculiar dealing to which the Lord subjects His people, we must see that the rest is good and the land pleasant. We must come to know practically and experimentally, that there is rest with Christ, such rest as is not to be found elsewhere. We must taste that the Lord is gracious. In this consists divine education in the renunciation of false springs and the discovery of the true. All the children of God are more or less instructed in the bankruptcy of human nature. The language of the world to its children is Dig, dig; if one well is stopped, then try another; but the believer has learned to say, "All my springs are in thee." The merchantman did not sell all that he had until he had found the one pearl, and then he hesitated not to do so, that he might buy it and have it for his own. The man findeth the hid treasure before he sells all to buy the field. So it must be. The mere name will never enable us to the renunciation of such happiness as the world proposes to give now. We must come to know the reality, and then we shall not hesitate. To mere professors the lesson of self-denial is a hard saying, which they cannot bear. Without a cross they will be content to follow, but if this must be borne, they hesitate and stop short. They have no objection to religion if it leaves them free to enjoy themselves as they please; but self-denial to please Christ, for this they are not prepared, and they turn back and walk no more with Him. We must know Him as a Saviour from sin, we must have intercourse with Him, and come to understand His character. We must experience His lovingkindness, and come under obligation to Him; and then we shall not hesitate to surrender ourselves to Him entirely; and seeing that the rest is good, we shall bow our shoulder to Him, and become a servant to tribute. With such a consciousness that we have rest, a good rest, we shall gladly surrender ourselves to Him to whom we owe all; we shall bow our shoulder to bear the yoke of discipline which He is pleased to lay upon us. We have confidence in Him that He will not unnecessarily afflict or grieve us; that He will not suffer us to be overburdened. (1 Cor. x. 13.) We become a servant to tribute—that sort of tribute which is spoken of in Deut. xvi. 10; the service of Him who would not leave the service of his master when he had the opportunity. (Ex. xxi. 5, 6.)

A true Missionary is an Issachar. His is a work of faith, a labour of love, and a patience of hope. He ploughs a stiff soil, but he is as an heifer that is taught, and he is persuaded, that although he sows in tears he shall reap in joy. He has heavy burdens to bear, often more than two, but he has inward consolations, and he would not exchange his Missionary life for any other path of duty or of service.

To a Missionary Society the character of its agency is most important. The momentum for good of any organization, whether at home or abroad, must depend on the character of the men whom it employs. If, indeed, they are to be workmen that need not to be ashamed, rightly dividing the word of truth, they must be carefully selected; a necessity which was felt by Paul, and impressed by him on Timothy—"The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The more special the work, the more careful, nay, searching, must be the process of preliminary investigation; and if bishops, in the exercise of the ordaining power need to be charged, "Lay hands suddenly on no man," assuredly, in the sending forth of Missionaries, to whom is entrusted the onerous responsibility of laying the foundations of Christianity in unevangelized lands, there ought to be no sudden appointments; for who can calculate the extent of injury which must ensue if the men who are sent forth to make known to those who are ignorant of it, the revelation of God, "prophecy a false vision and divination, and the deceit of their heart," or if, while they teach what is truth, by their inconsistent lives they indispose men to its reception?

On this point the Church Missionary Society has ever exercised a holy jealousy, although in exercising a careful discrimination, and sending forth none except such as, to the best of its judgment, it concluded to be fit men, "fit men for war and battle," such as must be encountered on the Mission field, it has been exposed to many reproaches, being misrepresented as being one-sided in its complexion, and choosing men of only one hue. It may be affirmed, however, that persons who so object do not understand the question. Are doctrinal differences merely superficial, and such as do not at all affect the integrity of character, so that, even on points so salient as the corruption of human nature, its utter inability to amend itself, the necessity of preventing and co-operating grace, the need of an atonement, men may hold views irreconcilably at variance, and yet be equally effective for ministerial work? Surely the expression, "the doctrine which is according to godliness," indicates that which is distinctive, and separable from all counterfeits: "the prophet that hath a dream, let him tell a dream; and he that knoweth my word, let him speak my word faithfully." "What is the chaff to the wheat? saith the Lord. Is not my word as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces." If, then, the heart of stone is to be broken, the Lord's hammer must be used; and if the corrupt heart is to be purified, it must be by the knowledge of Him who baptizes "with the Holy Ghost and with fire."

The primary agency of the Society consists in the ordained men sent forth from home, and obtainable from two sources—from the Universities, and from the Islington Institution. Between these classes we institute no comparison; indeed for practical purposes, one is as effective as the other. For available supply, when unexpected necessities occur, and there is a sudden call to fill up some vacancy which sickness or death has made in the Missionary ranks, the Islington resource is the most reliable. Scarcely ever has a crisis occurred in which there has not been found some one ready to volunteer from its ranks—"Here am I, send me." It was thus that Duncan offered himself for British Columbia, when an unexpected opportunity presented itself, and no one can question his suitability; he was the right man for the right place. Without the Islington Missionaries, the long line of Missionary posts could not be sustained, for as yet the graduate Missionaries, however valuable in quality, have been numerically insufficient

We refer our readers to important papers published in this number, forwarded to us by the Rev. Robert Clark, himself a graduate Missionary, and to the valuable Appendix compiled by him.

It will be seen that the ordained agency sent out from home, and composed of the two elements just referred to, numbers at present some 200 Missionaries. They are in number few, when contrasted with a work so great as that entrusted to them; but, like Gideon's army, they have been carefully selected, and the utmost pains have been taken to weed out of the body whatever is unreliable. There is the more need that it should be so, when it is remembered that they are designed to reproduce themselves, and to raise up, in the different lands where they prosecute their work, a native agency by which their hands shall be strengthened, and the Missionary enterprise largely extended. Already the ordained natives number 112, while of native labourers of other grades, such as catechists, schoolmasters, &c., the grand total rises so high as 2233. Thus the Missionary agency of the Church Missionary Society, equipped and sent into the field, does already constitute a little army of 2500 picked men, the European element being numerically weak but characteristically strong, and infusing its principles, and invigorating by its energy the native body, whereby this nucleus is surrounded.

There is not one of the various regiments which compose the British army which has not distinguished itself in the service of its country, and most of them have the records of their past history carefully preserved. Thus there is an identity between the past and the present, and while the men have changed, the regiment virtually remains the same.

Let the growth of the Missionary work bear testimony to the services rendered by the 600 Missionaries which have been sent forth by the Church Missionary Society, to do the Lord's work in distant lands. What a forlorn hope have they not been! What gigantic difficulties! How hopeless, to human judgment, the going forth of these men in little groups of twos or threes, to assault the strongholds of Satan! And yet let it be observed how the apparently hopeless enterprise has succeeded. They used no carnal weapons. Had they done so, they would have failed. But God has prospered them, and native churches, built up on the ruins of heathenism, rise as memorials of the spots where the battle was fought and the victory gained. How is it that they so prevailed? Because the power of God wrought through their weakness.

By their fruits they may be known. In the arduous labours carried on by them they have exhibited all the qualifications which might be expected in an agency called forth of God for a special work, and sent forth by the church at home. They have been zealous, yet prudent, active and enterprising, yet patient and persistent; they have been contented to labour on in the absence of all visible encouragement, persuaded that in due time they should reap if they fainted not; and now the seed which was sown in cold and discouraging times is springing up, nay, they have been permitted to gather in the earliest sheaves of a large harvest.

AN APPEAL TO OUR UNIVERSITIES ON BEHALF OF THE HEATHEN AND MOHAMMEDAN WORLD.

THE following address was delivered at the Terminal Church Missionary Meeting at Cambridge, November 20th, 1869, by the Rev. Robert Clark, M.A. Trinity College Cambridge, and Missionary of the Church Missionary Society to the Punjab.

To this is added an Appendix containing the names of graduate Missionaries, as far as they are known, who have gone forth from our Universities. This document must have cost Mr. Clark much labour and research. Presenting as it does, the sum total of that

personal consecration which the Universities have contributed to the prosecution of God's work amongst the heathen, it is, in our estimation, a document of singular importance. Many of these men have laid down their lives in the Mission field; others are still labouring. We can well conceive the interest which Mr. Clark felt in the compilation of such a record. They ought not to be forgotten at home. They are not forgotten on high. Their names are written in heaven.

We rejoice in being privileged to introduce these papers into the pages of this periodical, and we earnestly commend them to the best attention of our readers.

These are said to be about 23,000 clergymen of the Church of England at home, serving 14,500 churches; and amongst the 700 or 800 millions of the heathen and Mohammedan world our church has now labouring 240* European Missionaries. We have thus given merely a little more than a one-hundredth part of our clergy to foreign Missions. But amongst the above 240 Missionaries, I can only find the names of fifty† graduates of our Universities, although the greater part of the 23,000 have received a University education. Of the 135‡ Church of England Missionaries who are labouring amongst the 200 millions of India, nineteen are graduates from Cambridge, nine from Oxford and four from Dublin.§ Of the fifteen Missionaries|| from the Church of England labouring among the 400 millions of China, two are from Cambridge, none from Oxford, and two from Dublin. In the rest of the heathen world our church has eighty-nine Missionaries; of whom Cambridge has sent one to New Zealand, one to Central Africa, and one to Japan; Oxford three to New Zealand, two to Central Africa, one to Ceylon, and one to Palestine; and Dublin one to New Zealand, Ceylon, North-west America, and Sierra Leone.

At a time when Englishmen are prepared to go forth in thousands almost to the ends of the earth in other services, the number of our Missionaries is thus seen to be grievously disproportionate to our church's opportunities and responsibilities. Amongst those whom we have sent, the little band of our University men appears almost insignificant. Of the clergy trained in our Universities we have not given one in four hundred and fifty. We

have sent but one graduate Missionary to each sixteen millions of the heathen world. All honour to the noble band of men who, without the advantages of a University education, have gone forth, often from lower stations in society, to supply the places of those who should have coveted the foremost ranks in all Missionary enterprise; and who, with but few opportunities, have sometimes influenced whole countries by their faith and zeal. But can the Universities, who claim to be the educators of our clergy, bear to know that to others this work of difficulty and honour has been committed, because University men, who should be impelled by every motive to lead the van in the evangelization of the world, cannot be found to go? Can they bear to hear that they have not performed their part in obeying our Lord's last command to His church to go and make disciples of all nations? This is, alas! stated broadly, without any contradiction, wherever the work of Missions is discussed.

My object this evening is to beseech Christian men in this University to remove this reproach, so that the taunt of unbelievers, that our church is cold and lukewarm, and engaged selfishly in seeking its own interests and worldly comfort and advantage, may no more be heard. But this is but a small matter. Let us be stirred rather by the remembrance that the greater part of the world's population is still living and dying without any knowledge of the Saviour, and that we have the leaves of the tree of life in our hands that can heal them. The Saviour has commanded us to preach the Gospel to the world; and how shall we meet Him as individuals on the last great day, and how can we, as a church, expect a blessing from Him now, unless we endeavour to do so?

I wish to discuss this evening three of the chief reasons which appear to prevent men from offering themselves to go forth as Missionaries in adequate numbers, and which I have constantly heard brought forward since my connexion with the University twenty-three years ago.

I. It is thought by some, that as long as

* 163 of the C. M. S., 71 of the S. P. G., 2 of the South-American Mission, and 4 of the Universities' Mission. Other Missionaries, however, of the S. P. G., and of the South-American Society, who are in charge of European congregations in colonial dioceses, engage also, in part, in Missionary labours.

† 24 from Cambridge, 16 from Oxford, and 10 from Dublin, of whom 38 are in connexion with the C. M. S.

‡ 90 C. M. S. and 45 S. P. G.

§ 23 C. M. S. and 9 S. P. G.

|| C. M. S.

there is so much spiritual destitution at home, our best men cannot be spared to go abroad. But our Saviour knew that this spiritual destitution must everywhere be left behind, when He commanded the twelve first and great ministers of His Word to go and teach all nations; and the Apostles obeyed this command at a time when Judæa was but imperfectly evangelized. St. Paul knew perfectly the many wants of the infant churches, and the little means of supplying them, in the populous cities where he had preached the Gospel, when he longed and prayed for open doors that he might ever keep pushing forward into still more distant lands. If it be said that they had received the Saviour's express command to do so, it is replied that we possess the same command as they; that it is as much binding on us as it was on them. If this feeling had been indulged in, no Missions could ever have been undertaken, either in the early or middle ages, or in modern times; and we ourselves, together with many other now Christian lands, should have remained still heathen; for everywhere, and in every age, Missionaries have left partially cultivated districts, for lands that have not been cultivated at all. If this reasoning were to be carried out, it would affect similar questions of almost every kind. The churches of Macedonia would never have sent money to Judæa, when they were in a trial of affliction and in deep poverty themselves. The Church of England would never have collected money for the Indian famine at a time when there was so much suffering at home. In short, no people, however Christian they may be, would ever do anything for any persons who are not at their own doors and under their own personal observation, for ultimately this method of reasoning comes to this.

But we are not taught in the Gospel to go forth like earthly soldiers to establish for our sovereign a worldly religious supremacy that can leave no enemy behind. It is rather our work to let Christ's light shine forth wherever there is darkness; and thus, by testifying of Him in every spot on earth to gather out His chosen ones to be a people to His name. Our hearts need expansion, not contraction, and we will not therefore narrow them by concentrating on ourselves what has been given us to enrich a world. We will not become stagnant and barren ourselves, by not allowing the water of life to flow freely from us to others. Even if we take the lowest of all grounds, let us, as a church, consider our own interests. By giving, we receive, full measure, pressed down, running over, and heaped into our own bosoms. Our church at home receives at least as much blessing by giving her sons to the

heathen, as any individual does by giving of his substance to the poor. Nor let us disregard the mighty influence of example, the reflex influence on our church at home, of the self-denying, zealous labours of men like Henry Martyn, and Jowett, and Tucker, and Ragland, and Noble, and French, and Mackenzie, and many others I could name from both our Universities. The question comes into the mind whether perhaps they have not done more good to England itself by going abroad, than they would have done to England had they stayed at home. That it is so to himself, every Missionary candidly allows; for he receives practically more than the promised hundredfold; and every Missionary at home longs always to return to the work he so dearly loves. But I would not shrink from examination into the case of any Missionary who has ever gone forth from either Cambridge, or Oxford, or Dublin, and ask whether the benefits have not perhaps been greater to his own family, to his parish, to his University, and to the church at large, than, humanly speaking, they would have been had he remained at home? I would court investigation into any case, and I would lay it prayerfully and candidly before many of the Christian men, even of the highest standing, in this University, and ask them to consider whether it would not be so in their own case, were they to go out themselves. I would urge the consideration, if I could, on our benefited clergymen, nay, even on some of our church dignitaries, who are really in earnest about the wants of humanity and the command of Christ. We may remain convinced that a church that can thus scatter, must itself increase; and that by forsaking father and mother and brethren and lands for Christ's sake and the Gospel's, we should, as a church as well as individuals, receive a hundredfold more than we give up. A healthy church, like an individual, becomes strong by exercising its members. It may be that by withholding our valued men we are coming to poverty; that we are losing a blessing, and, as a church, are becoming crippled, weakened, narrow-minded, perhaps disunited; whilst by sowing bountifully we should reap a harvest of a hundredfold. I would long to see our whole church a thoroughly Missionary church, sowing broadcast over the world the precious seeds of life; and convinced I am that in so doing we should receive such a blessing ourselves that there would not be room to receive it.

We remember the miracle of the five loaves and two small fishes, where the disciples who at first grudged to give their little store to feed five thousand men, not only found the bread multiply in their hands, till everyone in

that vast crowd was filled and satisfied, but found that the more they gave, the more they had, for their own necessities. With their five barley loaves they fed a multitude, and when they came to count their loss they found it to be a mysterious gain. After giving to five thousand men, they had twelve baskets left for themselves; a basketful for each, instead of less than half a loaf; and in offering the bread of life at Christ's command to His wandering sheep, who in this world's wilderness are faint and scattered abroad, we learn the faithfulness of Him, who, in bidding us give to others, means only our own benefit; and who would have us impart to them the Gospel perhaps more for our own advantage than for theirs.

II. There are others, who, I believe, are deterred from going forth by the discouraging view they take of modern Missions. After living face to face with Missionary work in North India for the last eighteen years, I confess that I cannot feel discouraged. Missions, it must be remembered, have been carried on systematically in any part of the world only for a very short time, and only by a very few men. In India they have hardly been in operation generally for half a century, and yet there are more than 87,000 Native Christians in India in connexion with the Church of England, and nearly 40,000 children in our schools.* The North-India Church Missionary Society's Missions were commenced in 1820, and there are already 10,500 native Christians with nine native pastors in North India belonging to that Society alone. The Punjab Church Missionary Society's Missions have not been yet in operation for twenty years, and we have already 450 Native Christians, and three Native Pastors, where before a native Christian was unknown. Nor are the native Christians in North India, as some suppose, all uneducated men of the lowest castes. We have a Banerjee and a Nehemiah in Calcutta, a Safdar Ali in Jubbulpore, a Ram Chundar and Tara Chund in Delhi, an Abdullah Athim, and an Imad-ud-deen in Umritsur, a Dilawur Khan in Peshawur. The Rev. K. M. Banerjee is a professor in Bishop's College, Calcutta. Nehemiah Nilkant is known for his noble intellect, and scholastic mind, and deep Christian humility; Safdar Ali for his important work on the Christian and Mohammedan religions. Ram Chundar is perhaps best known in England for his work on "Maxima and Minima," published by Professor de Mor-

gan, by order of the East-India Court of Directors; in North India he is known everywhere by his position and influence, and devoted Christian character. Imad-ud-deen is known by his most valuable and important writings and able sermons. Abdullah is a Tahsildar, holding an important civil office under Government. Dilawur Khan is a Subahdar, or chief native officer in the regiment of the Guides.

Instead of being discouraged, I think we have every reason for great thankfulness, when we compare the results with the very feeble efforts that our church has put forth. A foundation of a native church has been laid. Difficulties, that seemed once insuperable, have been overcome, making future efforts more easy. Christianity is not now unknown, nor is it a new thing for men to embrace it. The Word of God, and many religious books, are in the hands of the people. Education is at least relaxing the bonds of caste and the prejudices of Hinduism. Many Missionaries of other Societies are labouring with similar success in the same cause.

But, dear friends, have we not a far higher encouragement than the experience which a few years can possibly give? Do we not all of us look too much to the difficulties around us, and too little to Christ's presence and power? Man is indeed nothing, but He is everything. Be it so that men are dead, that their hearts are very stones, yet God is able of these stones to raise up children to Abraham. Be it so that the heathen are entrenched behind walls of superstition as strong as those of Jericho, these walls can be thrown down at the sound of the Gospel preached at Christ's command. The ascended Saviour has all power in heaven and in earth, and we see Him crowned; and we Missionaries in India therefore expect success, and look for great results. We look to Him in all our difficulties and are lightened. We know what He did in days gone by, in Alexandria and Ephesus and Rome, what He did in Germany and England; and we remember that He can do the same in modern times in Calcutta, Benares, Umritsur, and Peshawur. It seems that we often do Him wrong by our weak aspirations and small expectations. We achieve but little, because we are satisfied with little; and because we compare our difficulties, and the vastness of the work assigned us, with only our poor weak instrumentalities, and take not into account all the divine attributes of Him who

* 65,000 Native Christians and 30,000 children in connexion with C. M. S.
22,666 ditto (in S. & N. India) 9,388 ditto in connexion with S. P. G.

has promised. We seem to enter so little into the spirit of the Apostle, who said that, through Christ, he had received grace and apostleship for the obedience to the faith amongst all nations. The Son of God died for these very heathen, and now He lives for them, and it is He who sends His Spirit together with His ministers to persuade them. He rose again, and He is able therefore to subdue all things to Himself. If the early church could do so much amongst heathenism in past centuries, what is there to prevent all India from gradually becoming Christian in modern times? The Saviour would never have commanded His disciples to make disciples of all nations, if the conversion of heathen nations were an impossibility. What is there to prevent it, but the church's want of zeal and self-denying love?

III. But thirdly, I believe that many are deterred from going forth by a sense of their weakness and unfitness; and by a feeling of uncertainty whether they have been personally called to engage in so great a work. And who indeed is sufficient for it? When we look to our own sinfulness and inability, the heart sinks and despairs, and shrinks from doing battle for the souls of men; and especially when they are themselves unwilling to part with their alluring idolatries. And yet it seems to me to be the very nature and essence of Missionary work for men to go forth, when called, at great odds to heathen lands, and there, with a full sense of their own weakness, in dependence on God's help, to work for Him. Men do not go because they feel sufficient for the work; but they confess their sins, and, placing themselves at God's disposal, they believe that they that trust in Him shall never be confounded. They are met with slights and derision from a scoffing world. "What do these feeble Jews," say they, "even that which they build, if a fox go up he shall even break down their stone wall." They feel their insufficiency day by day, but, leaning on Christ for strength, they can dare to do whatever He may place before them. "The Lord said unto Gideon, Go in this thy might: have not I sent thee? Surely I will be with thee." The angel to the Apostles, "Go stand and speak to the people all the words of this life." The Saviour to St. Paul, "Be not afraid, but speak, and hold not thy peace, for I am with thee." Thus Moses acted in heathen Egypt: David before the Philistine Goliath; Elijah before the idolatrous Ahab and the 400 prophets of Baal. However solitary and weak, they were all successful in doing what God gave them to do, because they trusted in their God. The sense of infirmity does but make a man cleave more closely to God, to re-

ceive everything from the fulness of His strength.

But what constitutes a call to Missionary work in modern times? How do we know whether God would have us personally go forth to work thus for Him? In earthly warfare we see how a sovereign calls on men, not usually individually, but generally, to go forth to fight in their country's cause; and men either wish to go, or feel it a duty to go, and so ask for their commission. They are not forced to go, or thrust forth against their will, for everywhere it is their own act. The ability to go, joined with the sense of duty, or the feelings of desire, are sufficient to call forth the offer of their services. It is not often too, that Missionaries are personally and individually asked to go forth. It sometimes may be so, but the statement of the wants of heathen lands, and the cry for help, is mostly a general one. It has been the Spirit's working in men's own minds, and the earnest prayer for guidance, rather than individual calls, that have sent forth most of our Missionaries. It has been the sense of the heathens' need, the pressing sense of Christ's command unfulfilled, the sense of there being nothing that really required them to stay at home, the readiness to go wherever Christ might lead, that has generally led our most useful Missionaries to offer their services. The fact of there being nothing really to detain them has often been to them the loudest call.*

But oh! it is the *will* that is wanted. Unless we try to find out and obey God's will, we may as well turn our backs on an object, and shut our eyes, and then say we cannot see it. A Missionary life is not a life of earthly ease and safety, or high worldly promotion; and is it not therefore that people shun it? War tells of hardships and sufferings as well as of the blessings of victory. We have seen the tombs of some who have died in great and decisive battles of the world; who have conquered kingdoms, and have added them, as they did the Punjab, to the empire of Eng-

* "As others will *not* go, *I will*. The only thing which I think has prevented my doing so once and again, has been a tacit resolution not to put the case to myself as clear as possible; for as soon as I did that, the case seemed clear. My positive reasons (for going) are simply that there is difficulty in getting men to go out; and I have no reason to give against going; therefore I ought to go. Like labourers in a field, each should go where he is most wanted. . . . A man's going from home is like a branch being cut from a tree to be planted somewhere else; the other branches will spread, and very soon no gap will be seen." —Bishop Mackenzie, from "*Bishop Goodwin's Life*."

land, though they died in doing so; who have entered fortresses at the breach as Nicholson did at Delhi, and saved all India to the English crown, never asking how many foes he had to fight, but only what there was to be done. Nor can the kingdoms and fortresses of darkness be assailed without suffering and loss, for all the seeds of life are generally sown in sorrow and death. You have heard of the death of Ragland and Fox and Noble; of Batty, Fitzpatrick and Wathen; of Mackenzie and Paley, whose monuments are the native churches in many lands, and whose names will ever live in the memories of the native Christians for whom they died. Mere impulse will never support men in a work like this, nor can they go forth in a spirit of mere adventure. Our church needs rather the sober spirit of determination, that, in reliance on the Saviour's help, will still press on, in spite of every difficulty or loss, until the work be done. Missions have but little romance about them. An obedient faith that can cling to Christ with a grasp that will never let him go; that in dependence on Him can go forth, often alone, when all seems dark, content with sufficient light for only one onward step; a faith that can find food for the soul even in a wilderness, is the only motive that can sustain.

But the trials of modern Missionary work are not generally those of privation, and hardship, and personal danger. We have generally good houses to live in, good food to eat, and often no great exposure to an eastern sun; we have sometimes even the society of Christian friends. The trials are to live constantly in the midst of heathenism; to live a Christian life in the midst of ignorance of all holiness; to teach the spirit of Christian truth in a foreign tongue, and beneath the depressing influences of an Indian climate, where all is dark, and earthly, and idolatrous, and false and impure; and go on year after year with hopes constantly disappointed, meeting with steady opposition both from without and within, seeing perhaps but little fruit, hoping against hope, believing where all seems almost in vain, persevering when heart and flesh fail. But there is another side to this picture. The Saviour is a strong tower whereunto we may always resort. The peace of God is often as a deep flowing river. Christ's presence is often felt to be very close. Seldom a day passes without some encouragement given; souls, one by one, are seen entering the fold; some progress is yearly made; a native church is established and tended, which becomes gradually strengthened until it can stand alone. The strongholds of darkness are being assailed; and Christ is exalted in every soul

that is wrested from Satan's grasp, and also in every faithful labourer who is upheld by Him in his lonely aggressions on an enemy's land. Do none feel the inward call, the desire to go forth to a work like this? Will men linger on, wondering whether they have a call, until the opportunity of going is past, and it is too late to go? The question is often a very simple one. It simplifies itself when we put it to ourselves in a practical form; "*Will I go, if I may?*" God needs no service of constraint, for it is a privilege to be allowed to go.*

And this brings me to speak of the kind of men who are now specially needed for India. Congregations, as you know, are already springing up in all our large stations, whose native members are sometimes men of ability, and education, and independent thought and action. We need, therefore, Missionaries who can take the lead at the head of an infant movement, and guide and cherish it, and impress their own spirit on the native-Christian community. Our object is not to transplant all our western ideas to an eastern clime, but to consecrate the distinctive character of Orientals; and therefore we need Missionaries who can influence our native churches to take upon themselves the work of self-improvement, self-support, and self-extension. Then we are liable in India, as you know, to meet constantly with learned men, amongst both Hindus, Mohammedans and Sikhs; or with the leaders of the new sects that are rising everywhere into existence from the teaching of men like Kissub Chunder Sen, Ram Singh, or other guiding minds; and in all our dealings with the people of India we remember that there is a leadership of intellect and soul that sways the natives of the East in a wonderful manner. We have seen it exemplified in the men who, in times of old, have founded empires, or revolutionized existing religions; and who, in modern times, have appeared amongst Europeans, in our Lawrences, Edwardes, and Nicholsons; and the natives love to follow men like these. Trained in the school of difficulty, such men have turned and bent the minds of millions; and there is probably no country in the world that draws out men's powers and qualities so much as India. Some people seem

* "To any one who desires to know whether he has a call to Missionary work I say, Get your soul filled with love to Christ, and that will answer ten thousand difficulties, and constrain you to engage in anything whereby the kingdom of the Redeemer may be advanced in the world."
—*Simeon*.

to imagine that any one will do for a Missionary in India, and that we have only to send forth a number of men year by year, without any special reference to their suitability for the work. We do not say so of professors in our own Universities, and of preachers in our large city parishes; and why then should we think so of India, which is not, like England, a garden, but a wilderness; and it is a far harder work to transform an arid desert into a garden, than it is to cultivate a garden like England, that is already formed. If India were but a little fort to be captured, or a small territory to be taken possession of, we might send forth an ordinary force; but against practised warlike foes, intrenched in virgin citadels, we need our ablest generals and well-appointed armies.* There are many men who seem to have been specially fitted and prepared for this work, to whom God has given a higher intellect than to others, a talent of leading men, and inducing them to follow, as well as earnest, genuine piety and love. All our great Indian heroes came from the same ranks of society that you do. Like Saul of old, their stature was higher than the people from the shoulders upwards. And now we have need of men who will be to India in spiritual matters what our Clives and Hastings and Malcolms were in temporal matters; for the highest work of Englishmen in India is not the succumbing of the weak to the strong, but the self-sacrifice of the strong for the weak. I know that God will have all the glory, and that He can work with such instruments as He will, and that He often employs weak instrumentalities as well as strong. I know that it is not by might, nor by power, but by His Spirit that His purposes are accomplished. But when I see 800 millions of people in the world still unevangelized, notwithstanding the Saviour's command to make disciples of all nations, that was given eighteen and a half centuries ago, I see that God's grace and blessing are given in proportion to the means which His church employs; and that as well may we expect the wilderness to become fertile without cultivation, as hope for the conversion of India without wide Missionary effort. The men

* "The truth is, that instead of men of moderate abilities and acquirements the choicest in every respect should be selected. The standard needs to be raised; and not only should well-educated University men be sent out, but leading men, of true piety and learning, and some experience; some of those who are most devoted, energetic and wise, as Rectors, or as Fellows and Tutors of Colleges."—*Extract from letter from Rev. T. H. Fitzpatrick, M.A., dated Umritsur, 6th March 1852.*

that India needs are still in England. They would meet with a far wider sphere of usefulness in India than at home. No Missionary that I have heard of has ever regretted going forth. Has God revealed His Son to none, that they should preach Him amongst the heathen? There are wide lands, teeming with a large proportion of the population of the world, to be conquered for the Lord. Why stand they here all the day, I will not say "idle," but still unemployed in the highest concerns? Let them go out into the vineyard, and whatever is right they shall receive; and, oh! what glorious honours and eternal rewards are there in store for those who will simply and humbly follow where Christ would lead.

There is a change now coming over the people of India, which has been unknown since the days of Alexander the Great. Thought has been set free, and sects are everywhere rising into existence that distinctly avow their severance from the old faiths that formerly swayed the people's every action. The leaven of Christianity preached and read, combined with education and railroads, and postal and telegraphic communications, are rapidly bringing forward a revolution that is affecting all social customs and religious belief. Old things are passing away; old habits and religions are being undermined; and it depends now, humanly speaking, on Christian England (to whom the destinies of these 200 millions of souls have been entrusted) whether India shall gradually become a Christian country, or sink down perhaps into gross infidelity.

I have but little time to speak of that particular part of North-India, with which I am personally acquainted, the land of the Punjab. It has eighteen millions of inhabitants, a population but little less than that of England. Its people are energetic and brave, as we have seen in the deadly contests of the Punjab campaigns, and in the part they took in the recovery of India after the mutiny. Situated between Mohammedanism in the north and Hinduism in the south, the Punjab contains large numbers of both Mohammedans and Hindus, and is the headquarters of Sikhism, which is a kind of compromise between the two other religions, and which accepts and rejects some doctrines and practices of both creeds. The country of the Punjab is fertile; and its climate in some places is good, but subject to intense heat in summer and considerable cold in winter. Its large towns and numerous villages are filled with a rapidly increasing population, who are being enriched beneath the English rule. The country was annexed in 1848, and has

been governed by some of the ablest and best men that India has ever seen, who have done more for the Punjab in twenty years, than has been done in some other provinces in a century. Roads have been made, and rivers spanned, and canals dug, and railways completed. Education has so rapidly increased that already 80,000 boys and 20,000 girls are receiving daily instruction in Government and Grant-in-aid schools. Improvement has been stamped on everything undertaken. Our rulers have been, however, especially characterized as Christian men; who, acting on their convictions that the best blessing that England can confer on India is the word of God, have done their utmost to extend Christian Missions amongst its people. This has given them the esteem and respect of the natives, who honour the open profession and practice of religion, and despise and suspect those who disregard it.

Having but lately returned from India, God forbid that I should be like one of the spies who brought back a discouraging report, and say that the people are strong, and their religious citadels are walled and very great, and moreover, we saw the children of Anak there. I will not even dwell on their giant superstitions, their habitual wickednesses, or the multitude of their heathen gods or devils, and say we are in their sight, or in our own, but as grasshoppers. He who has all power in heaven and earth has sent us to teach and baptize all nations, and if men will make these timorous excuses, we can never expect that they will enter in, or take possession of a land like India, because of unbelief. We will rather say with Caleb, "Let us go up at once and possess the land, for we are well able to overcome it. The people are bread for us: their defence is departed from them." "Be strong, therefore, and very courageous," for He who sends us forth has promised that He will be with us always; and that in whatever circumstances we may be placed, He will never fail nor forsake us.

Thankful indeed I am that you have had special Missionary efforts made in this University, and have shown the reality of your Christian life, by sending forth a University Mission to Africa. God grant it abundant success, and that the number of its labourers may be increased a hundred fold. But it seems to me that the work of University men would tell even more amongst the intellectual Hindus and Mohammedans of India, than amongst the almost inaccessible and barbarous tribes of Central Africa. I would not speak of India merely because I happen to have come from that land, but because I have seen that India is as thoroughly

open to Missionary effort as England is. St. Paul prayed everywhere that doors might be opened before him. To us they stand everywhere already wide open, and Missionaries may wander at will from Peshawur to Cape Comorin, amongst 200 millions of people, and meet with no natural obstructions or physical opposition. There the Brahmins of Benares and the North-west, the Sikhs of Umritsur, the Mohammedans of Peshawur and Lucknow, are asking in hundreds the question "Who will show us any good?" and are, many of them, prepared to give due consideration to Christianity, if only it be brought before them. Could not, at any rate a second band of University Missionaries take up some province of India still unoccupied?

I have spoken to-day of Missions generally, and urged our duties, and the wants of the heathen, independently of the claims of any particular Society: I have said nothing of my own beloved Church Missionary Society, from whom I have met with so much efficient help, wise counsel, and cordial, fatherly kindness for a period of eighteen years, even since I left this University in 1851. From my experience of what I have seen of it, I feel that, personally, if I had again to make my choice of a Society, I should again choose it to guide and assist me in any Missionary undertaking. But I speak not to-day of Societies or special organizations. We all know that the most admirable machinery is useless without the motive power, and that our special need is the Spirit of the grace of God to lead us to follow Christ, and to be obedient to His calls.

And how much may be done, too, by those who must remain at home. We need our educated men in England who will make the modern church history of Missions as much a study as the church history of the first centuries after Christ, or of the Reformation; who will become at least as well acquainted with Hindu mythology and Mohammedan tenets as they are with the Grecian or Roman Pantheon, or the early church heresies. Such studies would, at any rate, be far more practically useful. We need men who, having acquired an accurate knowledge of particular countries, and of their inhabitants, will make known, both on the platform and through the press, how little has been done, and how much has to be done; and who will thoroughly answer the objections to Missions that are met with in books and reviews as constantly as they are made. There is a cry that Missionary literature is uninteresting, and sometimes unreadable. This cannot indeed be said of very able periodicals like the "Church Missionary Intelligencer," and other similar publications; but God forbid that our Uni-

versities and clergy at home should allow any charge like this to lie at our church's doors. Every other conceivable subject is well known by educated men; Missions only are, in many places, ignored, the very novelty of which should excite attention. Let the facts buried in reports and unpublished manuscripts be given to the world in a popular and interesting form. What an impetus would be given to Missions generally, were clergymen in our country parishes to make them a special study, and publish concise and telling statements of what is being done in different parts of the world. Some valuable works have been already produced.

One word I would add to parents and friends. I would it might reach them. It is for them, if they are true disciples of our Lord, steadily to hold before the minds of their families the work of Missions, as that which was entrusted to the church by our Lord when He went away; as the very same work that He chose for Himself on earth; and which He delegated to the Apostles as the most honourable and beneficial in its results that man can engage in. After counting the cost, they deliberately undertook it. And yet where are the leaders of our church in the Mission-field in modern times? our apostles, and chief pastors, sent forth be-

cause they are the best and chief? Where are the sons or relatives of our Christian noblemen or great commoners of England in our Missions now? Is a work that Christ and His Apostles lived for too mean for them? It was not thought so in the early and middle ages, when the church gave of its choicest offerings for labours in heathen lands. And yet there are Christian parents in the present day, who, whilst willingly giving up their sons for other services, have actually discouraged or forbidden their children to go forth in the service of Christ. Alas! for our want of faith and zeal! The simple fact of so few of our leading Christian men being represented in our foreign Missions seems to betoken a lamentably low state of spiritual piety in our church at home. If Christianity really is true, and Christ really is our Master and Lord, and if He really did give His church this plain and simple command, this state of things surely cannot be allowed to last. It should be prayerfully mourned over, and seriously repented of. The action of the extremities of the body depends on the warmth at the heart; then let us as a church seek to become obedient and faithful at home, in order that great results may practically attend our efforts abroad.

APPENDIX.

THE NAMES OF GRADUATE MISSIONARIES (AS FAR AS THEY ARE KNOWN) WHO HAVE GONE FORTH FROM OUR UNIVERSITIES.

FROM CAMBRIDGE UNIVERSITY.

IN CONNEXION WITH THE CHURCH MISSIONARY SOCIETY.

NAMES.	COLLEGE.	REMARKS.
<i>To North India.</i>		
1837, Wybrow, Rev. H.	St. John's	1840, died in Mission
1846, Lamb, Rev. R. M.	Trinity	1857, killed by fall from horse.
1847, Wilkinson, Rev. M. J.	Trinity	1854, returned home.
1851, Clark, Rev. R.	Trinity, 28 wrangler, 1850	at home on furlough.
1852, Cobb, Rev. C. F.	Trinity, 45 sen. op. and 2nd in 3rd cl. class. 1850	1859, returned home.
1853, Hubbard, Rev. H. D.	Caius, 16 jun. op. 1850	at Benares.
1856, Greaves, Rev. R. P.	Corpus Christi, 3rd cl. class. 1852	at Calcutta.
1857, Milward, Rev. H. C.	Christ's, 33 wrangler, 1855	1860, returned home.
„ Shackell, Rev. H. W.	Pembroke, 10 wrangler, and 11 2nd cl. class. fellow	at Taljari, Santhal Mission.
1858, Knight, Rev. J. L.	Catharine	1859, returned home.
1859, Davis, Rev. Brocklesby	Peter's, 21 wrangler, and 5th in 3rd cl. class., fellow.	at Allahabad.

NAMES.	COLLEGE.	REMARKS.
1859, Cole, Rev. W. B.	Caius, 16 jun. op. 3 cl. class. 1853	1861, returned home.
„ Clark, Rev. Roger E.	Trinity	1863, died in Mission.
„ Atlee, Rev. S.	Trinity, 38 jun. op. 1859	1860, returned home.
1860, Batty, Rev. R. B.	Emmanuel, 2nd wrangler and 2nd Smith's prizeman, fellow	1861, died in Mission.
„ Barton, Rev. J.	4 jun. op. 2nd cl. nat. science tripos 1860	at home.
1861, Storrs, Rev. Townsend	Catharines, 46. sen. op. 1860.	at home.
1862, Vines, Rev. C. E.	Trinity	at Agra.
1868, Trench, Rev. R. F.	Trinity, 3rd cl. mor. sc. 1866	1869, died in Mission.

Nineteen Church Missionary Society's Missionaries have gone forth to North India, of whom thirteen graduated in mathematical and five in classical honours; five have been wranglers and three fellows. Five are now in the Mission field, five have died, and nine are at home from sickness and other causes.

To South India.

1840, Chapman, Rev. J.	St. John's, 27 wrangler and 5th 2nd cl. class. and fellow, 1836	1852, returned home, appointed Secretary C.M.S., died 1862.
1841, Noble, Rev. R. T.	Sidney Sussex	1865, died in Mission.
1846, Ragland, Rev. T. G.	Corpus Christi, 4 wrangler and fellow 1841	1858, died in Mission.
1846, Allnutt, Rev. R. L.	St. Peter's, jun. op. 1841	1847, returned home.
1852, Fenn, Rev. D.	Trinity, 35 sen. op. and 11 2nd cl. class. 1849	at Madras.
„ Meadows, Rev. R. R.	Corpus Christi, 14 sen. op. 1852	in Tinnevely.
1854, Collins, Rev. R.	St. John's, 10 jun. op. 1851	at home.
1855, Royston, Rev. R. S.	St. John's, 25 jun. op. and 3rd in 2nd cl. class. 1853.	at Madras, Sec. C. M. S.
1859, Macdonald, Rev. R. C.	Sidney Sussex, 24 jun. op. 1859	in Tinnevely.
1860, Speechley, Rev. J. M.	St. John's 45 jun. op. 1859.	at home.
1864, Arden, Rev. A. H.	Christ's	in the Telugu Mission.
1866, Gordon, Rev. G. M.	Trinity	at Madras.
1867, Bishop, Rev. J. H.	Trinity, 2 sen. op. 1866	at Cottayam, Travancore.

Thirteen graduates have gone forth to South India; ten have taken honours in mathematics and three in classics; two have been wranglers and fellows. Seven are now in the Mission-field; three have died, and three are at home.

To Western India.

1837, Valentine, Rev. G. M.	Trinity, 14 sen. op. and 13 1st cl. class. 1829.	1844, died in Mission
1853, Frost, Rev. A. H.	St. John's, 11 wrangler 1843	at home, Sec. C. M. S.
1856, Burn, Rev. A.	St. John's, 23 sen. op. 1848	at home.
1860, Weatherhead, Rev. T. K.	St. John's	at home.

Four have gone to Western India, of whom three have taken honours in mathematics, and one in classics; one has been a wrangler. One has died, and three are at home.

To China.

1847, Cobbold, Rev. R. H.	St. Peter's, 46 sen. op. and 6 2nd cl. class. 1843	1857, returned home.
1849, Gough, Rev. F. F.	St. John's, 11 sen. op. and 8 2nd cl. class. 1847	at Ningpo.
„ Welton, Rev. W.	Caius	1856, returned home and died.
1855, Fearnley, Rev. M.	St. John's	1859, returned home.
1857, Moule, Rev. G. E.	Corpus Christi, 35 sen. op. and 7 3rd cl. class. 1850	in China.

Five have gone to China, of whom three have taken both mathematical and classical honours. Two are now in the Mission-field, one has died, and two are at home.

To the rest of the heathen world.

NAMES.	COLLEGE.	REMARKS.
1815, Jowett, Rev. W.	St. John's, 12th wrangler and fellow 1810	To Mediterranean, 1830, returned home and died.
1836, Taylor, Rev. R.	Queen's	to New Zealand, at home.
" Owen, Rev. F.	St. John's, 6 sen. op. 1827	S. Africa, returned home 1840.
1837, Haslam, Rev. J. F.	St. John's, 9th wrangler 1836	Ceylon, died in Mission, 1850.
1841, Dudley, Rev. W. C.	Queen's	New Zealand, returned home 1854.
1851, Fenn, Rev. C. C.	Trinity, 37 sen. op. and 12 1st cl. class. 1846	Ceylon, returned home 1864, Sec. C. M. S.
1852, Paley, Rev. R. C.	St. Peter's, 13 jun. op.	Yoruba, W. Africa, died in Mission, 1853.
1853, Stock, Rev. A.	Pembroke	New Zealand, joined Colonial Church, 1855.
1854, Whitley, Rev. H.	Queen's, 8 jun. op. 1850	Ceylon, killed by fall of a wall, 1860.
1860, Taylor, Rev. B. K.	Queen's	New Zealand, in the Mission.
" Gedge, Rev. J. W.	Trinity, 18 3rd cl. class. 59	New Zealand, returned home 1861.
1861, Harrison, A. A., Esq.	Trinity, 24 wrangler, 1st cl. nat. sc. 1853	Yoruba, Medical Missionary, died at sea, 1865, on his way home.
1863, Doolan, Rev. R. R.	Queen's, 13 3rd cl. class. 1867	North Pacific, returned home 1867.
1868, Ensor, Rev. G.	Caius	Japan at Nagasaki.

Five have gone to New Zealand; three to Ceylon; one to the Mediterranean; three to Africa; one to Japan, and one to North Pacific. Of these fourteen, eight have taken honours in mathematics, and four in classics; three have been wranglers, and one first-class classics, and one a fellow. Three are in the Mission field, five have died, and six are at home.

IN CONNEXION WITH THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL THE FOLLOWING GRADUATES ARE NOW IN THE MISSION-FIELD IN INDIA.

Burrell, Rev. —.	...	North India.
Vallings, Rev. F. R.	Trinity, 2nd sen. op.	ditto, Sec. S. P. G., Calcutta.
Whitley, Rev. —.	...	ditto.
Skelton, Rev. T.	Queen's, 6th wrangler and fellow	ditto.
Corfield, Rev. —.	...	Western India.

Five Cambridge graduates are now labouring in India, of whom two (at least) have taken honours, and one was a wrangler and fellow.*

IN CONNEXION WITH THE UNIVERSITIES MISSION.

Mackenzie, Bishop C. F.	Caius, 2nd wrangler 1848, and fellow	died in Africa.
Scudamore, Rev. H. C.		
Frazer, Rev. L.		

IN CONNEXION WITH SOUTH-AMERICAN MISSION.

Despard, Rev. S. Paken-	Magdalene	now in Australia.
ham		
Ogle, Rev. F.	...	was drowned.

* It is much to be regretted that information cannot be obtained respecting other S. P. G. graduate Missionaries who are now, or have been formerly, labouring in heathen countries.

Of the sixty-five Cambridge graduate Missionaries of whom mention has been above made, forty (at least) have taken mathematical, and sixteen classical honours, thirteen have been wranglers, and eight fellows of colleges. One became a bishop, twenty-five are now in the Mission field, and seventeen have died.

Sixteen have gone from Trinity, twelve from St. John's, six from Queen's, five from Caius, four from Corpus Christi, and St. Peter's, three from Christ's, two from Pembroke, Catharine and Sidney Sussex, and one from Emmanuel and Magdalene.

FROM OXFORD UNIVERSITY.

IN CONNEXION WITH THE CHURCH MISSIONARY SOCIETY.

NAMES.	COLLEGE.	REMARKS.
1850, French, Rev. T. Valpy	<i>To North India.</i>	at Lahore.
1853, Keene, Rev. W.	University, 1st cl. class. 1846,	
1857, Tuting, Rev. T.	Latin essay 1848—fellow	at Umritsur.
1858, Fynes-Clinton Rev. D.	Brasenose, 3rd cl. math. 1851	1862, died at Peshawur.
1860, Puxley, Rev. E. L.	Lincoln, 4th cl. class. 1848	1860, East India Chaplain.
1860, Brown, Rev. J. M.,	Wadham	1862, returned home.
1861, Hooper, Rev. W.	Brasenose	1866, returned home.
	St. Edmund's Hall	at home.
	Wadham, Boden Sanscrit scholar, 1857, 1st cl. class. 1859.	
1861, Wathen, Rev. F.	Wadham	1865, died in the Mission.
1868, Bateman, Rev. R.	Magdalen	in the Punjab.
1868, Knott, Rev. J. W.	Brasenose, 2nd cl. class. 1844, and fellow.	at Lahore.

Ten graduates have gone to North India, of whom four have taken classical, and one mathematical honours. Two have been first-class classics, and two University prizemen, and two fellows. Four are now in the Mission field, two have died, and four have returned home or retired.

To South India.

1832, Tucker, Rev. J.	Corpus Christi, 2nd cl. class.	1847, returned home, Sec. C.
	2nd cl. math. 1813, fellow	M. S.
1841, Fox, Rev. H. W.	Wadham, 3rd cl. class. 1839	1848, returned home and died.
1841, Seymer, J. G., Esq.	St. Alban's Hall, 2nd cl. class. 1831	1857, returned home.
1852, Moody, Rev. N. J.	Oriel, 3rd cl. class. 1842	1854, returned home and died.
1861, Sharp, Rev. J.	Queen's, 3rd cl. class. (moderations) 4th cl. class. and 4th math. 1860	in the Telugu Mission.

Five graduates have gone to South India, all of whom have taken classical, and two mathematical honours. One has been a fellow, one is in the Mission field, two have died, and two are at home.

To Western India.

1864, Bardsley, Rev. J. W.	Worcester	1868, died in Mission.
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One has gone to Western India and died there.

To China.

1843, Smith, Rev. G.	Magdalen Hall, 3rd cl. class. 1857	1849, Bishop of Victoria Hong-kong.
1861, Stringer, Rev. T.	Brasenose	1865, became a chaplain.

Two Oxford graduates have gone forth to China, of whom one took classical honours.

To the rest of the heathen world.

NAMES.	COLLEGE.	REMARKS.
1817, Connor, Rev. J.	Lincoln	Mediterranean Mission, 1821, returned home and died. (?)
1824, Hartley, Rev. J.	St. Edmund's Hall, 2nd cl. class. 1823.	ditto 1833, returned home and died in France.
1825, Williams, Rev. W.	Magdalen Hall	1859, Bishop of Waiapu.
1835, Bobart, Rev. H. H.	Christ Church	New Zealand. (?)
1841, Reay, Rev. C. L.	Queen's, 3rd cl. class. 1833	ditto, 1848, died in Mission.
1853, Williams, Rev. L.	Magdalen Hall	ditto, now Archdeacon.
1861, Rowlands, Rev. W. E.	Wadham	Ceylon, in Colombo.
1868, Paddon, Rev. W. F. L.	Wadham	at Nazareth.

Eight Graduates have gone to the rest of the heathen world, of whom two have taken classical honours. Five are in the Mission-field; one has become a Bishop, and one an Archdeacon, and three have died.

IN CONNEXION WITH THE GOSPEL PROPAGATION SOCIETY THE FOLLOWING GRADUATES ARE NOW IN THE MISSION FIELD IN INDIA, FROM OXFORD.

Winter, Rev. R. R.	Magdalen Hall, 3rd class law and history	North-India, at Delhi.
Crowfoot, Rev. J. H.	Trinity, 1st cl. class. (moderations) 62, 1st. cl. class. 1864, fellow of Jesus	ditto ditto
Symonds, Rev. A. R.	Wadham	Sec. S. P. G., Madras.
Le Fenore Rev. —.

Four Oxford graduates are now labouring in India, of whom two have taken honours, and one obtained a first-class classics, and is a fellow.

IN CONNEXION WITH THE UNIVERSITIES MISSION.

Tozer, Bishop W. S.	St. John's
Penwell, Rev. R. L.	

IN CONNEXION WITH THE SOUTH-AMERICAN MISSION.

Stirling, Rev. W. H.	Exeter—honours	Bp. designate of the Falkland Islands.
Gardiner, Rev. Allen, W.	Magdalen, 1st. cl. history and 2nd cl. class. (moderations)

Two Oxford graduates have gone to South America, both of whom have taken honours.

Of the thirty-four Oxford graduate Missionaries mentioned above, sixteen (at least) have taken classical and three mathematical honours; three have been first-class classics, and two are University prizemen. Four have been fellows of Colleges, four have become Bishops and one an Archdeacon. Eighteen are now in the Mission-field and eight have died.

Seven have gone from Wadham, six from Magdalen Hall, four from Brazenose, two from Lincoln, Queen's and St. Edmund's Hall, and one from University, Exeter, Trinity, Christ Church, Worcester, Oriel, Corpus Christi, St. John's, and St. Alban's Hall.

FROM TRINITY COLLEGE, DUBLIN.

IN CONNEXION WITH THE CHURCH MISSIONARY SOCIETY.

To North India.

1845, Cuthbert, Rev. G. G.	Calcutta, Sec. C. M. S., returned home in 1861 and died.
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NAMES.		REMARKS.
1850, Stuart, Rev. E. C.	...	Calcutta, Sec. C. M. S.
1851, Fitzpatrick, Rev. T. H.	...	Punjab, returned home 1865 and died.
1855, Ball, Rev. W. J.	...	Oude, returned home 1866.
1858, Bruce, Rev. R.	...	Punjab, now in Persia.
1859, Yeates, Rev. G.	...	Mooltan, in Punjab.
1860, Welland, Rev. J.	...	in Calcutta.

Seven graduates have gone from Dublin to North-India, of whom four are in the Mission field, two have died, and one is at home.

To South India.

1824, Beddy, Rev. J. F.	...	Nellore, returned home in 1825.
1825, Doran, Rev. J. W.	...	Principal Cottayam College, returned home 1830, died 1863.
1837, Gray, Rev. J. H.	...	Madras, returned home 1847.
1839, Rogers, Rev. F.	...	Mayaveram, returned home 1841.
1843, Johnson, Rev. E.	...	Travancore, returned home 1858.
1855, Vickers, Rev. R. H.	...	Travancore, returned home 1860.
1857, Alexander, Rev. F.W.N.	...	Masulipatam, at home on furlough.
1858, Gray, Rev. W.	Scholar, took several honours	Madras returned home 1866.

Eight graduates have gone to South-India, one has died and the rest are at home.

To Western India.

1852, Galbraith, Rev. R.	...	Bombay, returned home 1868
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One has gone to Western India, who is now at home.

To China.

1844, McClatchie, Rev. T.	...	at Shanghai.
1847, Farmer, Rev. W.	...	ditto, died 1849.
" Russell, Rev. W. A.	...	at Ningpo.
1849, Moncrieff, Rev. E. T. R.	..	returned home 1850. E. I. Chaplain 1856, killed at Cawnpore 1857.
1855, McCaw, Rev. F.	...	Fuh-chau, died 1857.

Five graduates have gone to China, of whom two are in the Mission field, and three have died.

To the rest of the heathen world.

1834, Maunsell, Rev. R.	...	New-Zealand, Archdeacon of Waikato.
1849, Bowen, Rev. J.	...	Egypt and Syria, died Bishop of Sierra Leone in 1859.
1857, Jones, Rev. J. I.	...	at Kandy, Ceylon.
1866, Alcock, Rev. H. J.	...	Sierra Leone.
1867, Tomlinson, Rev. R.	...	Vancouver's Island, North-west America.

Five graduates have gone forth, of whom four are in the Mission field and one has died.

Twenty-six Missionaries have gone from Dublin, of whom ten are now in the Mission-field and seven have died. One became a bishop and one an archdeacon.

THE FOLLOWING TABLE GIVES THE NUMBER OF C. M. S. GRADUATE MISSIONARIES SENT FORTH FROM OUR UNIVERSITIES IN EACH DECADE.

	CAMBRIDGE.	OXFORD.	DUBLIN.
From 1800 to 1810 . . .	0	0	0
„ 1810 to 1820 . . .	1	1	0
„ 1820 to 1830 . . .	0	2	2
„ 1830 to 1840 . . .	5	2	3
„ 1840 to 1850 . . .	10	4	7
„ 1850 to 1860 . . .	24	6	11
„ 1860 to 1869 . . .	25	19	3
Altogether 125 graduate Missionaries.	65	34	26
Now in the Mission field. Fifty Missionaries . . .	24	16	1 ⁰

CHINA.

LECTURES on this vast Missionary field, its people, their religion, languages, prevailing superstitions, and the present state of Protestant Missions in that empire, have been delivered by the Rev. A. E. Moule to the students at the Church Missionary College, Islington.

No arrangement could be more appropriate. That the young men should have placed vividly before them the nature of Missionary work, and the condition and claims of the various Mission fields, is most important, that thus their interest may be excited and their zeal kindled on behalf of the unevangelized millions who, in various quarters of the earth, are without the light of the Gospel of Christ; and that, when duly prepared, they may go forth with the more ready alacrity to whatever field of labour may be assigned them.

And none are so well fitted for such an office as returned Missionaries; men who have been in the field, who have tried the battle, and know its dangers, its difficulties, and have found that as their day so was their strength. When these soldiers of the cross come home to rest, to recruit their strength after an arduous campaign, it is well they should have an opportunity of meeting with the embryo Missionaries of the Islington College, and preparing them for the time when, emerging from the seclusion of a preparatory state, they shall go forth to their work.

And assuredly of all our Mission fields there are none whose claims are more urgent than those of China, its population so vast, so intelligent in worldly matters, and yet so ignorant in all that relates to the salvation of the soul; the demoralized condition of these many millions all combine to place China among the foremost of those nations which look to us for help, and claim from us, as trustees of the Gospel to the world, the fulfilment of the great command, "Go ye into all the world, and preach the Gospel to every creature."

But, besides all these, China has a special claim on England, and England owes her a debt, which she is called upon to discharge. Our Indian revenues, for a series of years, have been augmented by the infliction of serious injury on China; and that done not incidentally, but persistently throughout a series of years. We brought our Indian-grown

opium to the shores of China ; we took in exchange for it her teas and silks ; we took from the Chinese what was useful to ourselves ; we gave them in return what was baneful to them : we habituated them to the use of the drug, and now they have learned to grow it for themselves. It is the duty of *Christian England* to repair, in some measure, this great wrong, by giving them the leaves of the tree which are for the healing of the nations.

These lectures have been placed in our hands, and we gladly reproduce them in the pages of this periodical.

I. *The Religions of China.*

My object in these lectures is so to speak on the subject of China, as to cause those of my hearers who contemplate going to that field to be more than ever satisfied with their lot—to remove from the minds of any who have hitherto felt but little interest in the country, or some dislike to the people, their prejudices, as I venture to call them ; and to arouse in the minds of all present a resolution to pray more and to plan more for this vast and needy land.

Vast it is indeed, eleven times the size of the British Isles, with twelve times the number of people, and but twelve Missionaries of our church in the land. I speak of China proper alone, but the Chinese empire, to which our Mission is supposed to apply, includes the vast though thinly populated regions of Mongolia, Manchuria, Thibet, and Turkistan, raising the population of the whole to 400 millions. On the north it lies under the ominous shadow of the Russian eagle, ever hovering for a swoop ; on the west and south it stretches away to the warm sunny plains of Burmah, it skirts along the giant Himalayas, and abuts on the lovely valley of Cashmere ; southward it reaches the torrid zone ; and eastward it looks across the Pacific—Ningpo, indeed, exactly faces Metlahkatlah. God grant that the same blessing may, in His good time, rest on the one as that which has so abundantly fallen on the other ! With a coast line of 2500 miles, and the huge child of the ocean, that mighty river which, after a course through the empire 3000 miles in length, and flowing between banks studded with great cities, reaches at last its parent's bosom—what magnificent tracks on which to plant our Missions are provided, without venturing back from sea and river, and away from all communication with the outer world ! Yet no the coast we have only three Mission stations, Ningpo, Shanghai, and Fuh-chau. Peking and Hangchow are inland cities, and Hong-kong is a British colony. Here, in the Celestial Empire, you may choose your climate. In Peking you may be frost-bound during the winter months, whilst in Hong-kong the thermometer is seldom below 50°. In Ningpo, on the 1st of January of the present year, the mercury fell to 18°, being fourteen degrees of frost ; whilst the summer of Peking and Ningpo are intensely hot, the thermometer

ranging between 90° and 100° for days together. I have seen it in my bedroom, with windows and doors open, 95° at ten o'clock at night. But between Ningpo and Peking northwards, and between Ningpo and Hong-kong southwards, places of more even temperature are to be met with. Che-foo has a delightful climate, and in Fuh-chau both the heat and cold are, I believe, more endurable than in Ningpo. Such is China :

Bright suns shine ever on her feet,
Her head is veiled in snow ;
And o'er her breast, now hot now cold,
The changeful breezes blow.

There you may meet with tropical vegetation, and with the dog-rose and wild honeysuckle of England ; and in the spring the beautiful hills near Ningpo are carpeted with many-hued azaleas from the top to the bottom. We miss the green turf in the plains and the breezy downs of home, but I have walked for miles through bamboo forests, the cuckoo singing and the pheasant calling along the hill-side.

I should like to begin—though it may not be a very orderly procedure—by noticing the effects produced by the religious systems in China upon the nation at large ; and then to examine the nature of those systems.

It is a common saying of the free and careless thinkers of the present age, that the sole object of a religion is to make men virtuous ; and that if this effect be produced, it matters little what the agency employed may have been. These philosophers seem to ignore or to be ignorant of the fact that there is a mental immorality as well as an immorality in which the body is the instrumental offender. They forget or deny that the first three commandments, not to speak now of the Sabbath law, are pre-eminently moral laws, and that to worship false deities, or to make and reverence idols, is a most immoral act, staining and ruining the character of the most punctilious observer of the last six commandments. Let me, in passing, observe, that such thinkers have their echoes in China. Some five years ago a party of Chinese scholars entered our preaching chapel in Hang-chow, at the further end of which two scrolls were hung, containing the ten commandments. They read them through, and exclaiming, "The last six are good enough, but we will have nothing to

do with those first four," proceeded to pull down and trample upon the chapel notice board, and to insult and beat the catechist.

But to resume. It cannot, nevertheless, be denied, that religious systems which have produced a higher tone of outward morality between man and man even, are very far preferable in every sense to such systems as those prevailing in most parts of India, by which vice is encouraged and directly fostered. I am willing, therefore, to notice, first of all, the moral aspect of the Chinese people, before describing their thoughts of God, and their action with reference to the world to come.

Few things have struck me so much during seven or eight years' residence in China, and more especially since my return to England, as the contrast between the streets of a great city such as Ningpo at night, and the night scenes and sounds of London. Wine-shops abound, and the native spirit is very strong, but it is exceedingly rare to see a drunken man, and there are no other sights, except the street stages or idolatrous processions, to offend the Christian's eye. Let China have full praise for this outward appearance of morality, and if her religions have tended to promote this virtuous exterior, let full merit be accorded to them. Neither can any Englishman pass on to consider the offset to this virtue, namely, the vice of opium-smoking, without feeling that this vice of China is in many senses England's vice. You may have noticed that the outcry against the opium trade has died away of late years. This is accounted for, not by any discoveries as to its comparative innocuousness, but because it is too late to do good by protesting: the ruin of trade, the ruin of the people alone can work a cure. It is a terrible vice: the religions of China are powerless to check it: Confucianists, Buddhist and Taoist priests, all smoke opium. But Christian England, against the will of China's Emperor, and against the protestations of the Imperial envoys—whether sincere or no matters nothing as to her crime—forced the drug with the roar of guns upon the country. A Missionary, writing in January last, remarks that thirty per cent. of the mercantile class, ninety per cent. of the under officials and attendants in magistrates' offices, forty or fifty per cent. of the soldiers, and, in fact, at least one-fourth of the adult male inhabitants of China, or some twenty-four millions of men, are addicted to the use of this drug. And though very many take it, at first at all events, moderately—this fact of there being very many moderate smokers, as there are moderate drinkers in England, being the only possible defence that can be set up for the trade—yet, as this writer goes on to say, the habit is more dangerous than that of taking alcohol, on ac-

count of the insidiousness of its approach, and the difficulty of escaping its clutches.

Then, with reference to the women of China; though not degraded morally, as in other heathen lands, their intellectual culture is entirely neglected. There are some few favoured districts—the city of Hang-chow, for instance—where several of the high-class females have been taught to read; and not unfrequently a rich man will himself educate a favourite daughter. I know of one instance of a woman keeping a boys' school. These, however, are rare exceptions. There are, I believe, no schools whatever for girls in any part of the Empire: their sole education consists of instruction in the art of cooking rice, of washing cabbages, of making shoes, of plain and coarse sewing, and of embroidery. The female mind and thinking reasoning powers are utterly stagnant; and should a desire after learning spring up in the heart of a grown up woman, as is the case, sometimes, with our female converts, the written language of China, as I shall have occasion hereafter to describe, is, from its cumbersome and intricate character, hopelessly beyond the reach of the aspiring student. Chiefly for the sake of such women the romanized system has been introduced in printing our Christian literature. The Chinese are not, however, altogether ignorant of the advantage of female education. Hear, for example, the wise sayings of an old Chinese author quoted by Du Halde in his *History of China*—"What is the consequence," he asks, "of a want of instruction? All their care will consist in adorning their heads in a graceful manner, in laying on their paint artfully, in rendering their attire and shoes as agreeable as possible, in placing skilfully their bodkins for the hair and pendants for the ears, in knowing how to give an exquisite relish to whatever they eat or drink. This will be the sum total of all their knowledge, because they are unacquainted with the least obligations which a mother of a family lies under." A lifelike picture indeed does this old writer draw, as I can testify from my acquaintance with the ways and doings of the fair sex in China.

Before I went to China I imagined that Infanticide was one of the national crimes of the people; but from what I have seen and heard, I fancy that the accounts have been exaggerated. In describing the state of crime in such a country as China, and contrasting it with England for instance, we must most carefully take account of the publicity given to criminal cases by the newspapers here, and the cloak drawn over crime by the entire absence of newspapers there. Nevertheless, I believe that this particular crime is by no means of common occurrence in all parts of the Empire. It prevailed to an alarming

extent in some districts near Ningpo after the retreat of the T'æ-ping army in 1862. The people were reduced to great poverty by the rebel ravages, and the very poor frequently destroyed their female infants by drowning. I know a little girl well—she has sometimes repeated Scripture to me—whose father, some years before he became a Christian, sanctioned her being drowned. She would not drown: she managed to struggle up into life again and again, and at last he gave it up, exclaiming that it was fated for her to live. But it is a remarkable fact, and one which I would have all who praise the native movement in India in favour of the protection and education of females, bear in mind, that there exists in the city of Ningpo a native institution for the prevention of infanticide. One of our catechists knows the Secretary of this institution well. The rich men subscribe to it: agents are appointed in various districts: I have preached in the house of one. A sum of money is given to any poor family on the birth of a daughter, and heavy fines are imposed if the infant is destroyed. I heard of one case, in which a poor man, in despair at the birth of his eleventh daughter, drowned the little thing, and was instantly pounced down upon by the agent of this institution, and deprived of some of his little landed property.

The worst vices of the heathen are too well known in China. Romans i. and Ephesians iv. apply fully to the Chinese: their great idolatrous gatherings in the cities, and especially in the country districts, are accompanied by wickedness of every kind. They are fond of over-reaching, and are often faithless to their promises. They are a much worse people than they look; but I do contend confidently for this point, that their outward appearance as a nation, morally, is very far superior to the moral aspect of other heathen nations. Their religions most certainly have failed in making men virtuous. They possess no cure for sin; but something has had a mighty influence in restraining the outward and bolder exhibitions of vice, and in keeping alive the sense of right and wrong in dealing between man and man. Indeed, when one reflects on the extreme old age to which the now apparently tottering Empire has reached—an empire founded whilst Abraham was wandering through Canaan, his soul filled with the yet far-off promise to his seed; and though the sceptre has departed from Judah, and the Temple's glory has for ages passed away, China lives on, an Empire still—her authentic history beginning before the building of Rome, her historical facts standing out clear on the ages before the myths of Rome's early story appeared; Rome has long set in gloom; pagan Rome has long since gone down before the barbarian, papal Rome is tottering for her fall, yet China lives

on, an Empire still—when, I say, we reflect on this oldest of the nations, watching from afar the rise, the culmination, and the setting of Assyria, Babylon, Persia, Greece, and Rome; watching, when in the vigour of her 2000th year, the first strugglings for existence of Britain's early inhabitants; when we remember that Britain's Parliament, in the ripe wisdom of the British nation's old age, has just now been making apologies for insults offered to China's Majesty; when, in her 4000th year, she treats on terms of perfect equality with the young—ninety years old American Republic, one cannot but read in such a history a most literal fulfilment of the promise in the fifth commandment. The Chinese, though with much shortcoming—with formality sometimes, with superficial obsequiousness at others, have, as a nation, honoured their parents; this, with all its failings, is yet their nation's pride, and verily their days have been long in that great land which the Lord their God has given them.

Now, without further delay, let me go on to give a brief description of the religious systems of China, to which, in some measure, we should suppose that this comparatively high standard of morality has been owing. The extent to which the first three commandments of the decalogue are observed, and the hopes and fears of the people with reference to an existence after death, will appear best, I think, in connexion with the consideration of the religions, and need not be treated separately.

Let me notice, first, as in direct connexion with what has gone before, the moral teaching, the ethics of the three chief religious systems in China. There are more than three religions in the empire. The Mohammedans are very numerous in some districts; and a political sect of vegetarians has a large following in the neighbourhood of Ningpo: they were called originally the religion of the white lily, but having been detected in treasonable night meetings, and consequently hunted down and prohibited by government, they changed the name of their sect into the "No hypocrisy religion." Their chief religious observance appears to consist in the prolonged holding of the breath on the part of professors, so long that two meals may be consumed during the performance, and so literally, that the face becomes livid and the body stiffens. The soul, the breath, is supposed to be wandering about meanwhile in search of information in the spirit world; but sometimes the spirit refuses to come back again when desired, and the poor performer dies. I knew of such a case near Ningpo not long since, and the catastrophe proved a severe blow to the progress of the sect for some time afterwards. These people are more formidable for their Pharisaic pride than for any hold which their tenets have ac-

quired on the minds of the masses. The three religions of China, the only three which we need specially analyze, are the Confucian, Buddhist, and Taoist creeds.

In examining these religions, I shall have occasion to refer cursorily to three or four authors which may with advantage be consulted at leisure by those who feel an interest in the subject—Du Halde's History of China, the work of a French Jesuit Missionary; Legge's Chinese Classics, the work of a Missionary of the London Missionary Society; Edkins' Religious Condition of the Chinese, a work by a Missionary of the same Society; and papers on the religions of China by the Rev. G. E. Moule, which appeared in the "Christian Advocate and Review of 1869."

The education of the Chinese is wholly Confucianist, and the opening sentence of the first class book put into the hands of youthful scholars, "Man's heart is originally good," seems to teach plainly a doctrine other than that of the fall. "Man's nature is good" is the teaching of Confucius, (though his utterances on the subject of our nature were few and brief); and Mencius, who flourished about eighty years after Confucius, and whose writings are contained in the canonical books of the Chinese, reiterates and elaborates this doctrine. Yet some will be surprised to hear, that, in the opinion of Dr. Legge, the views of Mencius on the constitution of man's nature, and how far it supplies him with a rule of conduct and a law of duty, are, as nearly as possible, identical with those of Bishop Butler—"There is a difference of nomenclature and a combination of parts, in which the advantage is with the Christian prelate: felicity of illustration and charm of style belong to the Chinese philosopher." The doctrine in both is the same, amounting in fact to the description of that voice of conscience which shouts its accord with virtue above the clamour of inbred sin and the noise of the full current of evil. Mencius, in fact, with the bishop, seems by nature rather to refer to that law of which, St. Paul speaks when he says, the Gentile without a written law is a law to himself. But here the philosopher's praise must yield to blame: he seems ignorant of the universal proneness to evil; he deems perfection not only attainable, but as having been actually attained by the sages of antiquity; although Confucius, China's greatest sage, and half-deified teacher, by the confession of his lips and of his actions, fell short of the ideal, and was imperfect. And from this ignorance of the seat of sin's disease there was of necessity deficiency and failure in the ethics of these philosophers. The ideas of the founder of Taoism, Lan-tzu, who was contemporary with Confucius, and on one occasion conversed with him, though not very explicit on these subjects,

appear to have led him to regard an infant as good by nature, and he believed in the existence of a primitive time when virtue and vice were unknown terms. This philosopher and founder of a religion has been compared in many striking particulars to Emerson. The Buddhist doctrine is not different from the Taoist and Confucian. They say that man's original nature is good. The inborn Buddha, (as Edkins describes it,) the divinity within, is pure and holy, but is overshadowed and shut out from view by the passions. Now the main points in the moral teachings of the Confucian schools are the "enforcement of the duty of following the virtuous instincts of human nature," and the constant repetition of the human relations in which these cardinal virtues find scope for action. "Philanthropy, righteousness, decorum, knowledge, and faith or constancy in friendship, these are the virtues; the filial, fraternal, conjugal and friendly relations, and that of the public servant to his prince, these are the five relations." But these formally arranged topics are discussed and enforced by aphorisms which frequently startle one by their beauty, sounding sometimes like far off echoes caught from the heaven-inspired oracles of the glorious land. The negative side of the great law of love "do not do to others what you would not wish them to do to you," is found three or four times over in the books of Confucius; again we hear an anticipation of St. James's words "Be ye swift to hear, slow to speech, slow to wrath." "The superior man," says Confucius, "wishes to be slow in his words and earnest in his conduct." St. Paul's passages on the distinction between the spiritual and carnal mind, find a counterpart, though feeble and low in Confucius, "the mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain." But yet more wonderful to my mind are the moral teachings of Lau-tzu. His followers have, by an abject imitation of Buddhism, reduced his system to what Du Halde calls a "web of extravagance and impiety," but the old man spoke nobly and wisely 2300 years ago. His ideal of excellence is "freedom from ostentation:" "be not fussy or showy, be humble, lie low like water," he frequently exclaims. To the virtue of temperance and moderation he assigns a high place. "To be content is to be rich," he says: "the good man should even love the man who is not good, and reward ill-will by virtue. The good man gives and asks not, does good and looks for no recompense. He lives not for himself, but for others, and his life is prolonged by so doing." A remark attributed to Buddha on this same subject of humility is worth recording—"I tell my pupils not to perform greater miracles than man can perform, but live ye saints, I say to them,

hiding your good works, and showing your sins." "Commiserate the ills of men," says the writer of the *Kan-ying-peen*, the "Book of Retribution," a book with Taoist doctrine and Confucianist morality—"Commiserate the ills of men, rejoice at their well-being, succour them in extremity, publish not the shortcomings of others, boast not of thine own excellence, when you are insulted be not enraged, when favour is shown you tremble at it."

The moral precepts of Buddhism have not produced so deep an effect as its idolatrous and superstitious teachings; and the reason, as Edkins supposes, is the false and foolish ground on which the morality is rested. The strength and the deadly nature of lusts and carnal desires are indeed forcibly pointed out. "Man having many faults, if he does not repent, will find sins rushing upon him like water to the sea;" and with this view true disciples of Buddha are prohibited from sharing not only in the vices, but also in many of the lawful enjoyments of life: wine, marriage, and animal food all are forbidden; but this last prohibition, together with the humane and gentle treatment of all living creatures, rests not so much on the sin of cruelty, as on the doctrine of metempsychosis, since, as Shakespeare has it, "The soul of one's granddam, might haply inhabit a bird." Yet in many cases the virtuous instinct of mercy and pity brushes away these intellectual abstractions, and supplies the motive for charitable actions. An aged friend of mine in China, when in his ninety-second year, left off animal food for a time, partly as a meritorious preparation for eternity, and partly from motives of pity. "If I were out of hearing when the pigs are killed," he said, "I might eat my pork perhaps more complacently; but I can't bear to hear the poor things squeal." Unfortunately the merciful precepts of these religions have not succeeded in raising mercy into the position of a national characteristic. The Chinese are, I fear, a cruel people. I have seen—though even now I can hardly believe the memory of my eyes—a demure and thoughtful man quietly catch a frog in the early morning, amputate one leg for breakfast, and let it go again. And in war their cruelty is terrible. Neither does the idea seem to impress itself upon their minds that it is more wicked to torture and to kill a body in which most undeniably lives the soul of a man and a brother, than it is to kill a bird, or a beast, or a mosquito, the residence in whose persons of one's granddam or more remote progenitor is, even according to their own ideas, problematical.

And now let us draw nearer still, and look into the very heart of these religions. We have viewed them so far as mere moral teachers—teachers and reformers with reference to man's duty to his fellow man. We have seen

that they speak well, but that, either from deficiency of power in the moral impulse, or from some other failing, though they have held vice in check they have not succeeded in making men virtuous. Is that other failing to be found in relation to man's duty to God? "By this we know that we love the children of God when we love God." "He that loveth God let him love his brother also." "Be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you." Such is the interchange of the duty we owe to God and to man, together with the great motive for both, which our holy religion teaches and supplies. Have the Chinese, in their three great creeds, any such teachings and such arguments? Is there any reason for what seems to be the opinion of the writer on the international policy between England and China, that the religions of China are admirably suited to the people, and that we had best leave them alone in their religiousness and their morality? Alas! no: they are without hope, without God in the world. Confucianism represents the old Deistic belief dying away into atheism. Buddhism de-thrones God, and exalts man to the divine seat. Taoism raises nature above God, and favours pantheistic and materialistic notions.

It is evident from the Canonical Book of History, that the belief in one supreme God, the Creator and Preserver, lived long in the hearts and in the religious systems of the people. "This supreme Emperor, this highest heavenly Lord, is," says Du Halde in his "Review of the Historical Classic," "the principle, not perhaps the creator, of all things; the father of the people, absolutely independent, almighty, omniscient, knowing even the secrets of the heart They call him father and lord, they honour him with worship and sacrifices, and by the practice of virtue; and they affirm that all outward adoration must fail in pleasing heaven if it does not proceed from the heart."

Now although Confucius is said to have compiled, and in a measure re-edited, these ancient historical documents, and although he appeals to them and to the other canonical books both for example and for precept, much as we do to Holy Scripture, yet both he and Mencius have laid themselves open to the charge of chilling and clouding over, however unintentionally, the original faith of the people. Dr. Legge refrains from calling Confucius irreligious, but he fears that he must be styled an unreligious man. It may have been from humility, not venturing to pry into subjects, as he thought, beyond his reach; it may have been from an excessively practical turn of mind, busying himself with visible things which he thought the only real and substantial objects for action; but certain it is that he

did nothing whatsoever which could lift the faith of the Chinese nearer to God. "He did not like to talk about spiritual beings." (An. vii. 20.) "Reverence the spirits, but keep at a distance from them." (An. vi. 20.) Such was his practice, and such his precepts; and amongst spiritual beings he included of course the Great Spirit, the Shang-ti of the ancients. Dr. Legge blames him and Mencius for abandoning the use of this name for God, and substituting the word Heaven instead. "If you sin against heaven," he said on one occasion, "there is no place for prayer, there is none to whom you can pray;" and though both Confucius and Mencius probably referred to a personal Lord of heaven, by such words, *kao-kao-dze-t'ien-tsi* "the high and lofty one," as it is explained elsewhere; yet the celebrated Chinese commentator on the Confucian books, Choo-He, who flourished in the twelfth century of our era, was able, from its ambiguity, to explain the passage, *t'ien-tsih-li-yi*, "Heaven means principle." Mencius follows in the same track. He says very little of what we owe to God; he speaks of heaven in the same vague manner; and from the use of this materialistic word the Chinese perhaps have been led to worship, not only the material heaven, but also the material earth. In fact, the love of God and the filial fear of God are utterly unknown to these Chinese master minds. Listen to this dreary summing up of moral and religious duty—"The richest fruit of love is this, the obeying of one's parents; the richest fruit of righteousness is this, the obeying of one's elder brother; the richest fruit of wisdom is this, the knowing these two things and not departing from them." Yet in the history of this religious system (for such, notwithstanding the unreligiousness of its founder, it must be called), there arises this strange anomaly—a wise contempt for idolatry, and reprobation of offences against the second commandment; and yet (as is pointed out in my brother's paper) a glaring offence against the first commandment. Buddhism was not introduced into China till nearly seven hundred years after the age of Confucius; and Taoism in its early stages had not adopted its present grossly idolatrous system; and therefore condemnation of idol worship is not to be looked for in the Confucian works. In the "Sacred Edict," however, (which consists of lectures made by authority on sixteen texts which were given by the successor of the great Kanghi, about 250 years ago, and which lectures are read in public once or twice a month in the temple of the patron god of each city,) the emperor, speaking of course as a Confucianist, makes the following onslaught on Buddhist and Taoist superstitions. He speaks gently. He says, "The monks have no intention

of harming the people, but most certainly," he adds, "they do no good. Talk of their living in cells at the top of lofty mountains, to foster in solitude their meditative powers, and to be rapt at last into the western heaven—who ever saw them go? All they do is to offend against the five cardinal virtues, and spend idle, useless lives. And you women, all of you are ignorant of the true doctrine, you who go and worship Buddha. Why Buddha was only the eldest son of an Indian king, who, from contempt for the pomp of the world, fled to the summit of a hill to cultivate virtue. Now if he, this Buddha, neglected his father, mother, wife and children, do you suppose he will care for you, and bless and protect you? If he despised his father's glorious palace, do you suppose he will come to dwell in your poor little mean temples? Then, as to Yuhwang-da-ti (a deified emperor), though there be such a god, is he not in heaven, free and independent? Do you imagine that he wants you to mould an image for him, or build a house for his rest? All these temple buildings, idol-makings, fastings, incantations, they are but deceits that these Buddhist and Taoist monks practise upon you; and when you crowd, men women and children into their temples, far from there accruing any merit to you from the act, on the contrary many foul and abominable things take place." Then, after a few words condemning the Roman-Catholic creed, the lecturer glides into what is essentially Confucian idolatry—"What, do you not know that each one of you has in his house two living Buddhas, (two living deities)? Why go elsewhere to bow down and worship? Why draw near to gods of wood and stone, and invoke happiness? Your proverb speaks well, 'Reverence your parents at home; why travel abroad to burn incense to idols? If you will but meditate thoroughly on this doctrine, and keep your hearts pure, that is heaven; if your heart is dark and ignorant, that is hell. Now just go home; be loyal to your Emperor, be filial to parents; perform all your duties, and you will gain heaven's joys.' And then, as though he felt it necessary to make at least some passing allusion to the faith of his people in some god, he adds, "Seek for no out of the way happiness; commit no unlawful acts; do your duty, and God will bless you." Yet in truth these two living deities, each man's parents, together with the spirits of his ancestors, are literally *idolized*, and their constant tendency is to dethrone the love of the Almighty from the hearts of the people, though no image of the dead is erected, and though the *Times* newspaper, in its sapientcy, imagines the worship of the living and the dead to be a beautiful custom, and one on which Christianity might advantageously be grafted. In the Classic of Filial Piety, an ancient worthy

is held up for praise, because he sacrificed to Wen-hwang (the God of literature) as equal to Shang-ti, and revered his parents on an equality with heaven. And Confucius himself, however unwilling he might have been to accept the honour, has divine honours paid to him, although the attributes of a god are not ascribed to him. The reverence for him, and for parents and ancestors, is in fact a religion. Children when entering school bow to him, either to his memory, his tablet, or sometimes to his image; and with such significance, that no Christian child can, if compelled thus to do obeisance, attend such schools. When in after life they enter the examination halls, to take their degrees, the same act of reverence is repeated. He is called "equal to heaven and earth"; temples are erected to his memory in all the cities of the empire; there his tablet, "the throne of his spirit," is worshipped; and though images are rarely met with, yet sacrifices of slain animals, with other articles of food, are offered with prayers of adoration to the departed sage. There is no special order of sacrificing priests: the Emperor himself is high-priest by his office; the magistrates are his deputies in the provinces; and the learned graduates are the quasi-devotees who attend at the ceremonies.

Now this remarkable system, preserving, though in a clouded form, the ancient faith in one true God, condemning gross idolatry, commanding respect and carrying conviction by its high-toned morality, and yet drawing down the love and reverence of the people from God to man, and setting up a more specious but not less deadly form of idolatry, forms the great outwork which Christianity must storm before the defences of Satan's fortress are turned, and China lies captive before her Lord and Master.

I have therefore endeavoured to describe at some length the rationale, as far as I understand it, of this creed; and I must compress into a very few sentences what I have to say as to the Buddhist and Taoist doctrines touching the Supreme Being.

Buddhism is, as I remarked above, atheistic. God and gods are all placed, when placed at all, in a position subordinate to the self-purified, self-exalted, religious man. Gautama Buddha, the founder of the sect, worshipped in China under the name Shakia Mûni, and in threefold form, the past, present, and future, occupies the central shrine in the chief chapel of each convent. Amidhaba, (an after-thought of the framers of the religion, is a Buddha specially invented to suit the yearning desire of the people, or some one whom they can regard as a giver of positive happiness), the Buddha of the western heaven, sits smiling in the central shrine of the entrance hall; but the temple attendants and doorkeepers are

figures of the Prince of Heaven with four giant companions.

In all the convents and monasteries, images are erected to the Poosas or Bodhisattwas (a word meaning knowledge and pity), the chief among which is Kwan-yin, or the goddess of mercy. These Poosas are one step below the Fuh or Buddha in rank, but are supposed to be more accessible to the prayer of their worshippers than Buddha, who stands on the very threshold of the Nirvâna; the desire to help man alone keeping his foot from entering that place of nothingness, of impossibility and of unconsciousness. The Lohan also, or aspirants to the state of Poosa and Fuh, 500 in number, are worshipped in the great monasteries. I have walked with amazement through the aisles of the great hall in one of the Hangchow temples, on either side of which, sitting and standing in every attitude and in life size, were these 500 silent images. Now all of these objects of worship are, or were, men, and they are all placed, by the insolence of Hindu philosophy, above the region and reach of gods. And yet, so ingrained in the mind of men is the belief that God is supreme, that, in effect, all worshippers in Buddhist temples bow down to Buddha and Poosa as God, and treat the gods at the gates as men. From this also arises the strange anomaly, that Confucianists, though ridiculing and condemning (officially) idolatry, yet, because of the innate yearning after God, and because of their general ignorance of the true God, and how He should be worshipped, are Buddhists and Taoists in practice; and though the illiterate, and more particularly the old and young women of China, form the great mass of Buddhist devotees, yet the Emperor himself has more than once in China's history professed Buddhism.

Taoism in its later developments, is but an abject imitator of Buddhism. Its founder, Lao-kiun, in his writings, makes no mention, or but the most remote, of a personal deity: his god was nature. But some centuries after his decease his followers deified their founder, calling him a Shang-ti, and associating with him two other deities, the triad of Shang-ti, or the Three Pure Ones. Next after these there comes the god Yuh-hwang, whose name and pretensions seem to have usurped almost universally, the place of the idea of God in the minds of the people, so that when we speak of God, unless we qualify and explain the word, they conclude that we mean this deified mystical hero Yuh-hwang. The Taoist pantheon is a very large one: there are the star-gods, the god of wealth, (the Chinese Plutus), the deities presiding over heaven, earth and water, the god and goddess of thunder, the god of war, and a deity whose image sits uncomfortably amidst the smoke of each Chinese

kitchen, checking the gossip of the women as they cook, and reporting the character of the whole family at each year's close in heaven.

There is a class of objects for religious worship, which are, properly speaking, neither Buddhist nor Taoist, but native gods, tutelary deities, patronized nevertheless, and adopted into the pantheons of either sect. In a remarkable proclamation recently issued in China, prohibiting the repair or enlargement of Buddhist or Taoist temples, these native deities, and all "who by special service have deserved well of the people" are expressly excepted. The cities in the spirit world are supposed to be governed by magistrates of the same name and rank with those in the visible empire, and temples, named after these magisterial deities, are erected in the chief cities. Another deity is worshipped, and vows recorded in his presence at the time of pestilence. His deity and image (if I understand rightly a history of these gods written by my teacher) is five-fold, and with five hues of colour. When buildings are to be erected, or ground raised for a tomb, or when the earth is in any way disturbed, the T'u di Busah, the earth god, is invoked by a Taoist sorcerer. Those who wish to adopt any one as a brother, and those who are afraid of ghosts, pray to Kwan-ti Busah. The sailors have their patron goddess Nyiang Nyiang Bu-sah, grandmother goddess. Husbandmen, in time of flood or drought, pray to the dragon-king, or to the Water Genii. There are special deities invoked by scholars; parties going to law seek the help of the "swiftly-recompensing" Busah; surgeons, physicians and medicine vendors have their special deities; there is a deity presiding over small-pox; a deity giving children; another whose special care is children's diseases; masons, carpenters, and play actors, all have their patron gods.

This is a less arrogant, and more straightforward system of idolatry perhaps than Buddhism, but it is outrageously distinct in its usurpation of the title, the majesty and the attributes of God.

Now when the believers in these three religions look beyond this passing world, and strain their eyes to catch a glimpse of what awaits the soul after death, listen for a moment, before I close, to the dreary and disappointing utterances of their great teachers.

Confucius said—"I do not understand life, how can I know death;" "If you sin, there is no place for prayer;"—"You die, and it is all over with you" you cease to exist, his meaning appears to have been.

Buddha and Lao-kiun, recognising the terrible existence of sin and evil, thought to remove it by self-mortification, by self-purification, by rest and calm reflection—"The human teacher is the redeemer, and the man can save himself."

Then, when self is controlled, and matter etherealized, for the Buddhist—the fortunate units amongst the millions of failures—comes the Nirvāna, the state when metempsychosis ceases to weary and excite the soul; when pleasure and pain are unknown; and when, if individuality does not cease, the individual is at least unconscious of his existence. For those who fail to reach this nothingless heaven, there are never-ending changes from man to beast, from beast to man, from Lohan to Poosa, and upwards or downwards, Buddha does not tell us: there is a residence in some better place, some nobler city, some western heaven, in which the paper they buy at Buddhist shrines in life will turn into spiritual gold and silver; but there is a hell, a purgatory with no apparent permanent outlet for the millions lower still in the scale of hope. And the Taoists, when death overtakes them, notwithstanding the "elixir of life," and the power and mercy of their countless deities, if they know anything of their founder's teachings, look for a return to nature, a return to nothingness.

If there be any idea of a life after death, it is what a writer on Taoism in the "Fuh-chau Missionary Record," from which I have quoted above, compares to "the fancied life in other's breath," by which a man, though dead, is not lost, somewhat resembling the Confucian immortality, the immortality of fame.

We know better: we know something of the power, the defilement, and the punishment of sin; we know the sinner's doom; we know of the sinner's Saviour; we believe in the doctrine and the reality of the new birth; we know that there is one God and one Mediator between God and man, one God and one Spirit regenerating fallen men. We have heard the good news; and do not all present to-day, if they have caught no more from my confused narrative than the idea of the helplessness and the hopelessness of China's religion, long to open their lips and echo the glad tidings of salvation.

I can only, in conclusion, express a hope, that what I have said, may lead many to turn with interest to the study of those subjects connected with Mission work in China, which they will find more fully narrated in the books and treatises which I have mentioned above. Think of China, her vast and wide-spreading provinces, her enormous population, her decent exterior, her high-toned moral code, her unreligiousness, her atheistic religions, her gods many and lords many, her alienation from the life of God, her well-nigh smothered belief in the existence of the Most High, her hopeless deaths, her dreary hereafter, her sons and daughters in solemn despair passing into eternity; and shall we not love her, weep for her, plead for her, plan for her, pray for her more heartily, more earnestly than we have ever done before?

ECONOMY OF WORKING POWER, A GREAT NECESSITY.

THERE are many and important processes which are commenced, with a very elementary degree of knowledge, the inventor having merely touched first principles, and having had no perception of the expansion of which those principles were capable. First efforts, in fact, are usually tentative and experimental. Having discovered a first principle, men begin to use it, and grope their way from one step to another. Nor is it usually during the lifetime of a single generation that the full measure of discovery is reached, or the full perfection of practical working attained. The more intimately any process is connected with the interests of man, the more slow, according to the general rule, is its development. Man at the best is but a frail working machine. Before the inventive genius has exhausted itself, the body, the brain, wear out. Before the tissue is perfected, the workman has vacated his seat. A stranger occupies the position of the old hand, whose place knows him no more, and with him it rests, as he gathers up the broken threads, to carry the fabric onward to a higher degree of perfection.

Exemplifications of what we have stated crowd in upon us, and are so numerous that to specify details seems almost useless. We shall confine ourselves to one—the steam-engine. The power of steam in producing motion, although unapplied to practical purposes, was known as early as 130 years B.C. The first rude device was an instrument denominated an *æolipyle*, described by Hero of Alexandria. Towards the close of the 17th century a patent was obtained for an engine designed to raise water, but it did not prove to be popularly useful. The next step was the introduction of a piston into the cylinder, and an up and down movement was obtained by the alternating power of steam and atmospheric pressure, this device being called the atmospheric engine. Then came Watt, with his inventive genius. As, in the humble apartment allotted to him within the buildings of the Glasgow Institution, he busied himself in repairing the model of Newcomen's atmospheric engine, the idea occurred to him of a "separate condenser."

Without adventuring into minute details, it may be said generally that the effect of these improvements was a great saving of power; so that, when he had accomplished his discovery of a separate condenser, Watt formally registered his patent for "a method of lessening the consumption of steam, and consequently of fuel, in fire-engines." "Mechanics and scientific men crowded to see the capabilities of the new machine. The Cornish and other miners, and all employers of power, were shown the workings and economy of the new system. The patentees themselves said in their prospectus, "All that we ask from those who choose to have our engines is the *value of one-third part* of the coals which are *saved* by using our improved machines instead of the old. With our engines it will not, in fact, cost you but a trifle more than half the money you now pay to do the same work, even with one-third part included, besides an immense saving of room, water, and expense of repairs."

Since Watt took out his first patent many patents for steam-engines have been taken out. "Every requirement which steam power could fulfil is now satisfied." "The Cornish engine made by Watt presents a singular contrast to the engines of the present day, in which the consumption of fuel, and consequently the work performed, is carried to the most refined and absolute degree of perfection. Engines have been made to perform the duty of raising one hundred million pounds of water one foot high by the consumption of a single bushel of coals."

How to accomplish the largest measure of work with the smallest amount of expenditure, and to do it, as the result of this economy, not in a less, but in a more effective manner, and thus, in every sense, to do more with less means, is a problem

worth solving in any department of labour. It is the more worthy of thought, and of earnest investigation, if the work to be accomplished is on the largest scale, and of the most urgent nature, and if the disposable means whereby alone it can be prosecuted are very limited, and the hope of increasing them very little.

The communication of the Gospel to those who have it not, according to the command of the Saviour of men, is a great work, in extent and urgency inferior to none. If a pestilence be raging, and an efficacious remedy be available, there is no doubt that it ought to be distributed. Sin is the pestilence; the Gospel is the remedy. Its costliness proves how needful it is. Some question whether the message of mercy in Christ is so needful to men, and whether they might not after all remain in ignorance of it without any serious disadvantage. And yet what sorrows were endured in order that the healing virtue might be provided. "He bruised Him and put Him to grief," that from this bruised one might exude healing influences. Can the Gospel be dispensed with in the case of any sinner?—then surely the sorrows of Christ might have been dispensed with altogether. For can it be conceived or imagined that the Father would have so dealt with His only-begotten Son, had it not been that the endurance of such sorrows were indispensable to the salvation of sinners? And yet if men are to be saved by Christ, they must know of Him so as to believe on Him; "for how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

And if the work be confessedly urgent, so also is it vast. Who can measure it? There are a few reclaimed spots on the edge of the uncultivated land. What are they when compared with the deserts which lie beyond? What millions are there not of human beings, God's creatures, living by Him and yet without Him; with the capacity of knowing God, and yet in utter ignorance of Him; dark, not because they have no eyes, but because they have no light; unhappy, because under the power of sin; not indeed that they have rejected the remedy, but that it has never been brought within their reach? Christ came not to condemn the world, but that the world through Him might be saved, and yet by far the largest portion of the world is left precisely as though there had been no such wondrous interference on its behalf.

By what means is this great duty to be enterprised? The church is the living organization. He announced this to those who attached themselves to Him—"Ye are the salt of the earth;" "ye are the light of the world." Had there been life in the professing church proportionate to its extent, the work would have been done on a large scale; but much of the salt has lost its savour, and, so far from being capable of salting others, needs to be resalted itself. By the salt, which, after all, is but sparsely dispersed throughout the formalism of the church, the work has been taken up, and Societies have been formed with this object; but the means at their disposal for so great a work are painfully disproportionate. They want money and they want men; they have but little of the one and few of the other. We doubt not but that in each department there is a small annual increase; it is, however, swallowed up in the rapid growth of the expenditure. The work multiplies itself. The more we do the more there is needed to be done. The more we penetrate into the wilderness the more extensive do we find it; and each new want that we touch reveals to us ten thousand new wants. Societies engaged in this work may indeed say, "We are pressed out of measure, above strength." Every month is an anxiety, and as the financial year approaches its termination that anxiety is intensified, and every mind is on the stretch to know whether the income will be so sustained as to enable us, if not to enlarge, at least not to contract the work of our Missions. And then as to the supply of men—

some there are to be sent out, a very handful, not as many as the five loaves and two fishes amongst the 5000, besides women and children, and the church, unlike its Master, possesses no power of miraculous increase. What urgent requests reach us from every quarter of the globe ! What entreaties for help ! In what vivid colours do not the Missionaries on the spot describe the pitiable condition of the heathen, and the opportunities they have for doing good ! With what pleading eloquence do they not entreat us to send help, and that without delay, for each one of these men, in straining his powers to do the work of three men, may be described as

Multo jam fractus membra labore !

How shall the few be apportioned amongst the many ? Amongst the pressing claimants, which shall be set aside ? How fearful the position of that father whose children around him are clamouring for bread, and yet to divide amongst them all he has not more than what would barely suffice for one !

Certainly to economize our material is most necessary. We need a Missionary Watt to teach us how to economize our working material, so that, even without increase of means, there may yet be an increase of work. In the case of the steam-engine, a new discovery, a new adjustment of details, prevented waste, and the working material, thus conserved, fructified in additional results. Much of the steam-power had been allowed to escape before it had yielded its full measure of service, and so was lost. New steam-power had to be generated, and, by a large expenditure of fuel, cold water had to be brought up to the required standard of heat in order to obtain it. The use of the separate condenser rectified this. The steam, instead of being set free, was retained for new service. When it had done its first series of work, it was conducted into the condenser, and there resolved into water, not cold, but possessing a considerable degree of warmth ; and this, brought back to the cistern from whence, in the form of steam, it had its birth, is with facility and with little cost reproduced once more in steam.

In the great Missionary work, can we in aught economize our working power ? Surely our organization ought from year to year to attain to increased perfection, so that, without increase of means, the reproductive power shall increase, and more work be done with less cost in every way. At one time, through inexperience, there was great waste. Our native Christians were allowed to escape like the steam. Instead of being conserved for Christian purposes, so as to feed with a homogeneous element the great cistern, and so, with little expenditure, increase the working power of the Missionary organization, they were allowed to disengage themselves from such responsibilities, and resolve themselves into isolated communities, absorbed in the ordinary affairs of this life, and doing nothing for the spread of the Gospel among their countrymen around. Meanwhile the process of converting cold into steam-producing water had to be uninterruptedly carried on at a great expenditure, and new batches of European Missionaries were sent out, not to convert the unevangelized, and preach Christ where He had not previously been named, but to sustain Christianity amongst a people who professed indeed to have received it, but who, neither in the shape of men or means, contributed aught towards its maintenance. Now, however, we have a separate condenser, and it is beginning to work, although not as yet to the full extent, for the discovery of this improvement is comparatively recent. It is felt that native Christianity must resolve itself into a Christianly working element ; that if it be a real, genuine work, it will do so ; and that, if its nature be such that it will not do so, then it becomes a hindrance instead of a help. We are satisfied to generate a new European agency for new work, but not to maintain an old work among professedly Christian bodies, and so expend ourselves in supplementing their inactivity. The steam which we have generated must come back to us, and help to replenish our cistern. We initiate a work in a given locality, but, after a time, we expect the new

element which has come into existence to work for itself; nay, indeed, not only to provide what may be needful in respect to agency and pecuniary resources, for the maintenance of its own Christian profession and ordinances, but to become a centre from whence light may radiate into the surrounding districts, and amidst that portion of the population which is homogeneous with itself.

A duly arranged steam engine is, in the strict sense of the word, a self-acting or self-adjusting machine. Such ought our native churches to be, and such they will be if rightly dealt with. The native councils which are coming into action remind us of the ingenious mechanism designated the "governor." The object of this is to regulate the supply of steam, so that it shall neither be too accelerated nor too retarded. If the quantity of steam transmitted by the boiler to the cylinder be in either extreme, either too much or not enough, it is evident that the movement of the engine will not be adapted to the work which it is intended to perform. In either case the "governor" acts as a corrective. In the one case it diminishes the flow of steam; in the other case it increases it by throwing wide open the valve of communication which regulates the supply.

We trust that these Church Councils, as they come more fully into action, and become more matured, will exercise such a regulating influence. Times, no doubt there have been in the history of churches, when, under the impulse of a passing excitement, the flow of steam has become too rapid, exhaustive of its own power, and hurtful to the great object which it has in hand. This is not the extreme of which our native churches are at present in danger. The movement is slow, and needs to be accelerated. We trust that the Council, fulfilling the functions of the governor, will throw open more widely the valve of charity, and permit the motive power to flow forth so vigorously, that the action of these churches on behalf of the ignorant and helpless lying around may be increased many fold.

Our anxiety is to economize our labour, not that we may do less, but that we may do more. We desire the native churches to move forward into their proper sphere of duty, that we may be more free to expend ourselves on the as yet untouched portions of the world. We would help native Christianity less, that we may help the heathen the more. We wish this for their own sakes, because it is healthful that native Christianity should help itself; else will it become sickly and dependent. We wish it for the sake of the places beyond, where we desire to increase largely the number of our Missionaries. If the separate condenser be so used that native Christianity yields back to us its measure of help, then precisely in the same proportion, shall we be enabled to increase our efforts on behalf of the heathen, and send out to them more Missionaries; and that even supposing that there be no increase in the number of our European Missionaries, and that there be no increase in our income, and the means at our disposal for the help of the millions, who, although entreating help, remain unhelped, continue to be the same. What would be saved from waste would be tantamount to an increase.

But we are persuaded that there would be an increase. When the compensatory action of our Missionary organization is understood—when our native Christians are seen returning to us what we expended upon them, throwing into the common reservoir a homogenous element, and enabling us, by doing less for them, to do more for others—when our European Missionaries, instead of grouping together in those spots where a native Christianity prevails, and expending themselves on the care of native churches, break up from these centres, and, with the exception of one or two of the more aged Missionaries, who remain to give guidance and counsel to the native pastorate, go forward into the dark places, and present themselves to the church at home, unmistakably in the light of Missionaries to the heathen, then will interest be excited and sympathy be strongly felt, and our hearts be gladdened by a large increase, both of men and means.

It were a strange misinterpretation if it were thought that, because we advocate a decrease of expenditure in those districts where native churches have been raised up, we intended to say that "enough Missionaries have volunteered from England, and that, in fact, had they been more numerous, the native agency, which is *the* agency, would have been hindered." But native agency is not "the agency" in this wide sense. It is not *the* initiative, the go-forward agency: in our opinion it is not fitted nor intended to be such. It is the agency for those districts where native churches have been raised up; the agency to pastorate those churches, to feed and develope their growth; the agency to go forth on evangelistic Missions amongst the sections of people, who, in language, habits, &c., are in affinity with the native Christians to which these native agents respectively belong. But to go forth into strange lands, to master the difficulties of a new language, to initiate a Christian Mission where Christianity had never previously been heard of—this is the work of the foreign Missionary sent out from the centre of an old established mother church, and for such responsibilities foreign Missionaries, whether European or American, are "the agency."

Are such men needed? Who can question it? Are they needed in increased numbers? Let the eye glance at the vastness of untouched heathendom, and let the ear open to the cry of the neglected—"Come over, and help us"—and there is the response. Enough of Missionaries from Europe! Nay, we need one hundred-fold more. These little specks of native Christianity along the margin of the desert are God's encouragements to us to do more.

We want more means; but if we would stir the spirit of the home churches, so that men shall willingly *come* forward, we must *go* forward. Gathering together from the more settled districts all that we can get, we must send them on. If, in our reports and speeches we dwell upon what has been done, the home church will grow listless. But bring forward, from the background of the picture, what remains to be done; let the miserable and degraded masses of our fellow-men who have not yet received even the crumbs of our abundance, receive due attention, and let home Christians understand that we are at work amongst them, and then there will be an enlargement of charity and an enlargement of help.

PROGRESS OF CHRISTIANITY IN INDIA.

It has been often alleged as a reproach against Christianity that its converts have been from amongst the lower classes, the ignorant, the impoverished, people most accessible to those inferior and unworthy motives which would induce them to profess a religion of which they knew nothing, and for which they have in truth no preference. That Christianity first lays hold upon the lower orders, and that this is its usual procedure, we deny not; and, after all, this is precisely what we should desire, for these are the more numerous. Amongst these classes are to be found in abundance the precious element of immortality, of souls to be recovered from the debris of this world's corruption; that, being cleansed and purified, and restored to their primeval lustre, they may shine as jewels in the diadem of Him who, as the Saviour and Redeemer of a lost race, shall yet be crowned as universal King.

It is thus that Christianity wrought at its commencement—"Ye see your calling brethren," writes St. Paul, "how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which

are despised, hath God chosen ; yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence."

But although Christianity begins with the poor, it does not confine itself to these, or exclude other classes from its beneficial influences. When it has taken hold upon the masses, and established itself there, so as to gain a portion of their sympathy, it then begins to rise upwards as from a firm basis, and to lay hold upon the more influential members of society. And this is precisely the point of progress which it has attained in India. It has never been altogether destitute of some such trophies. Some there have been, from the very earliest period, amongst its converts, who might have claimed to be regarded as belonging, not to the poor, but to the rich. But latterly the movement in this direction has increased in rapidity and power. In proof of this we may refer to three converts from amongst the learned Mohammedan class, not from amongst the poor, but men of independent position, who have embraced Christianity from conviction, and have suffered much in consequence. Their names are Safdar Ali, Imad-ud-deen, and Ganga Ram.

With reference to the first of these we shall not say much, inasmuch as he has often been mentioned in the pages of this periodical. To these notices we would refer our readers. His history is so blended with that of the second convert, that, like a binal constellation, they must live in the same orbit."

Imad-ud-deen's case is fully given us by the Rev. Robert Clark, in his interesting treatise entitled "A Mohammedan brought to Christ, being the autobiography of a native clergyman in India," of which, if our readers have not possessed themselves, we advise them to do so without delay.† We shall extract so much from its pages as may suffice to place before our readers the facts connected with Imad-ud-deen's conversion—just enough to induce a desire for the book itself.

My family circumstances are the following. I was one of four brothers. One of these brothers, Muayan-ud-deen, died in 1865. My eldest brother is Moulwī Kareem-ud-deen, the present head of our family, who, by God's favour, is a man of considerable learning, and without bigotry; and is one of the chief writers of the day in North India. He is the Deputy Inspector of Schools in the Lahore circle, and many of his works in the Arabic, Persian and Urdu languages are now in circulation. His religion is that of Islam; but still he is, to a certain extent, inquiring after truth.

My next brother is Moonshee Khair-ud-deen, who was formerly engaged in educational work in Loodiana and Hooshiarpore. He now lives with my father in Paniput. He also is an intelligent and learned man and without bigotry.‡

* His touching history will be found in our volume for 1866, p. 46, and again in the same volume, p. 215.

† Sold at the Church Missionary House, London, price 4d.

‡ He is now the only one of his family who remains unbaptized. It was thought at one time that he would have been the first in his family boldly to acknowledge Christ, and his expected baptism was openly spoken of many

I am the youngest brother, and my name is Imad-ud-deen. When I was fifteen years old I left my friends and relatives for my education, and went to Agra, where my brother, Moulwī Kareem-ud-deen, was the head master in the Urdu language. I remained there a long time under him to receive instruction; and, as my only object in learning was, in some way or other, to find my Lord, as soon as I had leisure from the study of science I began to wait on fakirs and pious and learned men, to discover the advantages of religion. I frequented the mosques and the houses set apart for religious purposes, and the homes of the Moulwies, and carried on my studies in Mohammedan law, the commentaries of the Koran, and the traditional sayings of Mohammed; and also in manners, logic, and philosophy. Even when I was a student and knew nothing of the Christian religion, I had some doubts in my mind respecting Mohammedanism, in consequence of intercourse I had had with some Christians; but the taunting

months ago in one of the English newspapers at Lahore; but though called the first, he has remained behind the last to bear the cup and reproach of Christ, which all must do who hope to wear His crown—*Extract from Umritsur Mission Report for 1868.*

curse of the Moulwies and Mohammedans so confounded me, that I quickly drew back from all such thoughts. Even my friend Moulvie Safdar Ali, Deputy Inspector of Schools in Jubbulpore, who was then my class-fellow in the Agra (Government) College, and a most bigoted Mohammedan, although I can testify to his conscientious principles, and consistent practical conversation and attainments, deeply regretted the existence of my doubts as soon as he discovered them. He told me at once that I was going astray from the right path, and that the Christians had led me astray, although I had not even read their books on Mohammedanism; and he bid me put away all such thoughts from my mind, and carefully and attentively read the Mohammedan works, and thus find out what is true.* Moulvie Safdar Ali then took me with him to Moulvie Abd ul Halim, one of the retinue of the Nawab of Banda, who was a very learned man and a Mohammedan preacher. I was at that time reading Hamdullah's work.

I stated to him my objections, and although he was unable to answer them, he repeated several verses from the Koran, and showed so much temper that we both were soon weary of him, and got up and went away. From that day I gave up all idea of disputation and controversy, and began to take great pains in acquiring knowledge. Without troubling myself with any other concerns, I read steadily night and day, and continued doing so for eight or ten years; and as I read under the conviction that all knowledge was a means of acquainting myself with the Lord, I believed that whatever time was spent in its pursuit was really given to the worship of God.

In short, when the necessary attainments in the outward knowledge of religion had been acquired, and I had become brimful of Mohammedan bigotry from it, I became entangled in another snare which the learned Mohammedans have placed in the path of the seeker after truth, by which he can hardly fail to be greatly deceived, and may even spend his whole life in vain. The Mohammedans always at first, and for a long period of time, set forth before inquirers after truth the outward rites of their law, and their bodily exercises, and unprofitable stories, and the affinities of words used in their controversies. They then tie him by the leg with a rope of

deceit, in order to make him sit down and rest contented, by telling him that what he has already learnt consists merely of the outward ordinances of Mohammedanism, and the science of their common-place book; but that if he wishes to prosecute his studies, and investigate the realities of religion, and thus attain to the true knowledge of God, he must go to the fakirs and the Mohammedan saints, and remain in attendance on them for many years, because they possess the secret science of religion, which has been handed down by succession, from heart to heart, amongst the fakirs from the time of Mohammed, and which secret science is the fruit of life.

The person who entangled me in this calamity, and deceived me, was Doctor Wuzeer Khan, who had come to Agra as sub-assistant surgeon. He was a most bigoted Mohammedan, and thought himself to be amongst the number of saints. This secret science of religion is called mysticism; and learned Mohammedans have written and stored up large libraries of books about it, which they have compiled from the Koran and from the Traditions, and from their own ideas as well, and also from the Vedants of the Hindus, and from the customs of the Romans and Christians, and Jews and the Magi, and from the religious ceremonies of monks and devotees. It altogether has to do with the soul, and had its origin in the spiritual aspirations of the Mohammedans of bygone days, who were really seekers after the truth, and who, when the cravings of their souls could find no satisfaction in any of the mere Mohammedan doctrines, and their mental anxieties could find no rest in any way, were in the habit of collecting together all kinds of mystical ideas, with the view of giving comfort to their minds. If only, when they were in such a frame, the Old and New Testaments had had been placed in their hands, and they had become acquainted with the writings of the Prophets and Apostles, they would have found out the true knowledge of God, and would never have remained Mohammedans. But Mohammed from the very first devised a plan for cases of this kind. He forbade his followers to read either the Old or the New Testaments; and when once the Caliph Omar kept reading the pages of the Old Testament in his presence he became very angry, and asked him whether the Koran alone was not sufficient for him. This practice of not reading the Bible prevails amongst Mohammedans even to the present day; and if ever they see this holy book in the hands of any Mohammedan they call him accursed. And Mohammed, according to his views, did well in forbidding it; for he knew well that any

* Safdar Ali is the author of a most valuable work, the *Niyáz náma*, which was published shortly after his conversion, and which forcibly points out to his fellow-countrymen the truth and importance of Christianity, and the errors of Mohammedanism.

one who ever read this holy word of God would never approve of his Koran.

As soon as I was entangled in this subtle science I began to practise speaking little, eating little, living apart from men, afflicting my body, and keeping awake at nights. I used to spend whole nights in reading the Koran. I put in practice the *Qasída Ghousia*, the *Chahal Káf*, and the *Hisb ul bahar*, and constantly performed the *Marágiba Majáhida*, and the special repetitions of the Koran, and all the various special penances and devotions that were enjoined. I used to shut my eyes and sit in retirement, seeking by thinking on the name of God to write it on my heart. I constantly sat on the graves of holy men, in hopes that, by contemplation, I might receive some revelation from the tombs. I went and sat in the assemblies of the elders, and hoped to receive grace by gazing with great faith on the faces of Soofies. I used to go even to the dreamy and intoxicated fanatics, in the hope of thus obtaining union with God. And I did all this, besides performing my prayers five times a day, and also the prayer in the night, and that in the very early morning and at dawn; and always was I repeating the salutation of Mohammed, and the confession of faith. In short, whatever afflictions or pain it is in the power of man to endure, I submitted to them all, and suffered them to the last degree; but nothing became manifest to me after all, except that it was all deceit.

Whilst all this was going on, Doctor Wuzzeer Khan and Moulwie Mohammed Mazhar, and other leading Mohammedans, appointed me to preach the Koran and the Traditions in the large royal mosque at Agra, with the view of opposing the Rev. Dr. Pfander. I remained there preaching and expounding the Commentaries and Traditions, &c., for three years; but the following verse from the Koran was all the time piercing my heart like a thorn: "Every mortal necessarily must once go to hell; it is obligatory on God to send all men necessarily once to hell; and afterwards He may pardon whom He will." Learned Mohammedans have always been greatly perplexed about the meaning of this verse.

In the midst of thoughts like these, my only comfort was in engaging in more constant acts of worship. I retired into my private chamber, and with many tears I prayed for the pardon of my sins. I often went and spent half the night in silence at the tomb of Sháb Abul Ala. I used to take my petitions with joy to the shrine of Calander Bo Ali, and to the threshold of the saint Nizam-uddeen, and often to the graves of the elders. I sought for union with God from travellers

and fakirs, and even from the insane people of the city, according to the tenets of the Soofie mystics. The thought of utterly renouncing the world then came into my mind with so much power, that I left everybody, and went out into the jungles, and became a fakir, putting on clothes covered with red ochre, and wandered here and there, from city to city, and from village to village, step by step, alone, for about 2000 cos (2500 miles), without plan or baggage. Faith in the Mohammedan religion will never, indeed, allow true sincerity to be produced in the nature of man; yet I was then, although with many worldly motives, in search only of God. In this state I entered the city of Karúlí, where a stream called Choldia flows beneath a mountain, and there I stayed to perform the *Hisbul bahar*. I had a book with me on the doctrines of mysticism and the practice of devotion, which I had received from my religious guide, and held more dear even than the Koran. In my journeys I slept with it at my side at nights, and took comfort in clasping it to my heart whenever my mind was perplexed. My religious guide had forbidden me to show this book, or to speak of its secrets to any one, for it contained the sum of everlasting happiness and so this priceless book is even now lying useless on a shelf in my house. I took up the book, and sat down on the bank of the stream, to perform the ceremonies as they were enjoined, according to the following rules:—The celebrant must first perform his ablutions on the bank of the flowing stream, and, wearing an unsewn dress, must sit in a particular manner on one knee for twelve days, and repeat the prayer called *Jugopar* thirty times every day with a loud voice. He must not eat any food with salt, or anything at all, except some barley bread of flour lawfully earned, which he has made with his own hands, and baked with wood that he has brought himself from the jungles. During the day he must fast entirely, after performing his ablutions in the river before daylight; and he must remain barefooted wearing no shoes; nor must he touch any man, nor, except at an appointed time, even speak to any one. The object of it all is, that he may meet with God, and, from the longing desire to attain to this, I underwent all this pain. In addition to the above, I wrote the name of God on paper 125,000 times, performing a certain portion every day; and I cut out each word separately with scissors, and wrapped them up each in a little ball of flour, and fed the fishes of the river with them, in the way the book prescribed. My days were spent in this manner; and during half the night I slept, and the remaining half I sat up, and

wrote the name of God mentally on my heart, and saw Him with the eye of thought. When all this toil was over, and I went thence, I had no strength left in my body; my face was wan and pale, and I could not even hold up myself against the wind. The treasurer, Táj Mohammed, and Fazl Rasul Khán, the minister of the Rajah of Karúlí, took much care of me, and became my disciples. Many people of the city, too, came to me, and became my disciples, and gave me much money, and revered me greatly. As long as I remained there I preached the Koran constantly in the streets and houses and mosques, and many people repented of their sins, and regarded me as one of the saints of God, and came and touched my knees with their hands. But still my soul found no rest; and in consequence of the experience I had had, I only felt daily in my mind a growing abhorrence of the law of Mohammed. When I arrived at my home, after traversing 200 cos more, the readings of the Koran and my religious performances had become altogether distasteful to me; and, during the next eight or ten years, the examples of the Mohammedan elders, and their holy men, and moulwies, and fakirs, whom I used to meet, and my knowledge of their moral character, and of the thoughts that dwelt in their hearts, and their bigotry and frauds and deceptions, and their ignorance, which I used to observe, altogether combined to convince my mind that there was no true religion in the world at all. I had got into the same state of mind that many learned Mohammedans have been in under similar circumstances. I once had thought that Mohammedanism was the best of all religions on earth, because Moulwíe Rahmut Ullah and others had, in their presumptuous belief, proved Christianity to be false, and also because I had been present at the great controversy which the Mohammedan learned men had held with Dr. Pfander in Agra. I had read the *Istífsár*, the *Izalut ul Wahám*, and the *Ijáz Isawi*,* which the Mohammedans

had written to confute Christianity. In short, I was a vehement opponent of the Christian religion; but experience had now also shown me something of the state of the Mohammedans. I therefore became convinced in my own mind that all religions were but vain fables; and that it was better for me to live in ease and comfort myself, to act honestly towards everybody, and to be satisfied with believing in the unity of God. For six years my mind remained afflicted with these foolish thoughts; and, taking hold of some of the leading principles that were the results of my past experience, I reasoned on them in such a way that I put my trust in them.

When I came to Lahore, and the people saw that I was not living in conformity with the law of Mohammed, the leaders of the religion began to censure me; for although, in a certain manner, I still believed that Mohammedanism was true, I no longer thought myself to be bound by its requirements. But at times, when I thought of my death, when I must leave this world, and thought of the judgment-day of the Lord, I found myself standing alone, powerless, helpless, and needy, in the midst of fear and danger. So great agitation used to come over my soul, that my face remained always pale, and in my restlessness I often went to my chamber and wept bitterly. I was so perplexed, that at times I used to tell the doctors that it was some disease that made my mind restless against its will, and that, perhaps, I might some day

tianity in the celebrated Agra controversy with Dr. Pfander and Mr. French; and, true to their creed, they were amongst the first to take up more material weapons against the same Christianity during the mutiny of 1857, when they were proved guilty of offences, for which one of them at least could not be pardoned by the Queen's amnesty. One of them is now in Mecca, and the other a proclaimed outlaw in Constantinople; where, four months ago (in order to counteract the effects of the Turkish edition of Dr. Pfander's *Mizán-ul-Huqq*), he published another garbled and untrue statement of the Agra controversy, which, according to his own account, was "translated into Turkish by the learned Iskandar Ebn Mohammed, of Cashmere, and is accepted, and agreed to, and approved of, by the Council of Instruction, the Grand Council (i.e. by the whole Turkish Government), as well as by the Ulemah and the learned generally." It is a remarkable fact, that of the other moulwies who took part in the above-named Agra controversy, no less than three have already embraced Christianity, two of the three being acknowledged by all to be very learned men, namely, Moulwíe Safdar Ali, of Jubbulpore, and the late convert Moulwíe Imad-ud-deen.—*Umrísur Report* for 1866,

* The *Ijáz Isawi*, published in 1853, appears to be one of the chief weapons used by the Mohammedans of North India against Christianity. It professes to be written from acknowledged Christian sources, and parades, at its commencement, a list of no less than 216 Christian authors, of all countries, and churches, and sects; from Clemens and Ignatius down to Scott and Paley; and boasts that it has proved, from references to Luther, Calvin, Cranmer, and Zwingle, as well as to Pearson, Patrick, Horne, and Milner, that both the Old and New Testaments, as they now are, are full of defects. Its authors, Moulwíe Rahmut Ullah and Doctor Wuzeer Khan, were the champions of Mohammedanism against Chris-

even kill myself. Tears were my only relief, but they used to give me different kinds of medicines that did me no good at all, and this again only angered me.

From the time of my coming to Lahore I have been employed under Mr. Mackintosh, the head master of the Lahore Normal School, a learned and very religious man. I here heard of the conversion to Christianity of Moulvie Saffdar Ali at Jubbulpore, which greatly amazed me. For some days I wandered about speaking harshly of him, and many evil thoughts respecting him came into my mind; but gradually I remembered that Moulvie Saffdar Ali was a true and just man, and I began to ask myself how he could have acted in such a foolish manner as to leave the Mohammedan religion. I then thought that I ought to begin to dispute with him by letter about it, and I determined that I would do so fairly and without bigotry. With this object I procured the Old and New Testaments, and also got together copies of the *Istifsār*, and the *Ijās Isawi*, and the *Izālāt ul Wahām*, and other controversial books; and I asked Mr. Mackintosh kindly to read the English New Testament with me, and explain it, so that I might investigate its truth. He undertook to do this gladly. When I had read as far as the seventh chapter of St. Matthew, doubts fixed themselves upon my mind respecting

the truth of Mohammedanism. I became so agitated that I spent whole days, and often also whole nights, in reading and considering the books; and I began to speak about them, both with Missionaries and Mohammedans. Within a year I had investigated the whole matter, chiefly at nights; and I discovered that the religion of Mohammed is not of God, and that the Mohammedans have been deceived, and are lying in error; and that salvation is assuredly to be found in the Christian religion.

I received baptism from the Rev. R. Clark, of the Church of England; and the chief reason why I went to be baptized by him was, that he was the first Missionary who had sent me the message of the Lord by letter to Lahore, and I therefore thought it right to be baptized by him; and, besides this, I thought much of his devotedness and zeal. I then wrote the book called the *Tahqīq ul Imān*, (the "Investigation of the True Faith," for those moulvies who are living without any anxiety in consequence of their faith in Mohammedanism; and I am now preparing another work,* of which there is the greatest need, and I ask for God's help in it. If, according to my desire, God should help me to complete it, I hope to make manifest the glory of the Lord by it, and that it may prove very useful and thus I still live in Lahore.

The facts connected with the conversion and baptism of the third convert, Ganga Ram, will be found in the following letter John Stuart, of Jubbulpore—

In a recent letter you expressed a wish to hear more of the then inquirer, Ganga Ram, a teacher in the Government school. It is with real thankfulness and true joy that I now hasten to comply with your wish.

Ganga Ram then was baptized on Sunday morning, the 28th of February 1869, in the station church. The occasion was very interesting, and one which I felt more thankful for than perhaps anything of the kind I had witnessed before. Owing to the Bishop of Calcutta's presence, the service, as intimated, was held in the station church. His lordship and chaplain, and, as a matter of course, all our native Christians, together with a few European friends, were present. But this was not all. Amongst the audience might be seen a little group of half excited, curious-looking men. Evidently to them the church was a strange place. What has taken them there? Why, the day before, Saturday, Ganga Ram had told them, together with a large number of his associates, that if they would come the next day to church they would see for themselves the manner of an adult baptism.

Who is the individual to be? was not an unnatural query. But that was a secret which the occasion itself could alone reveal. Thus curiosity was aroused, and the excitement kept up till the last moment. And it is not for me to say what their feelings must have been, when, at the appointed time, those men beheld their old friend and associate walk up to the baptismal font, and, with unfaltering readiness, respond to the questions put on such occasions.

After the sermon by the bishop, he, Ganga Ram, returned to town with those young men, and as nothing transpired save that which they saw, they were able to give an authoritative denial to the mischievous reports that from time to time are being circulated, that the "*Padre Sahib*" mixes the blood of an execrable pig with that of the saintly cow, and to the poor deluded Mussulman and Hindu administers the compound, than which the imagination of wicked man can conceive nothing more abominable to the one and

* The Reply to the *Ijās Isawi*.

horrible to the other; and so the outcasts are admitted within the pale of the Christian church!

But it may not be uninteresting to look back for a moment, and to inquire how the Pundit's own family were affected by this contemplated step. And here I may remark that his father is a very strict Brahmin, and, as a *Gúrá*, is much looked up to by others. As such he cannot bear with any tampering with his own religion, and especially by a member of his own family.

His mother died some time ago. He has one brother, a young man, who is employed as a vaccinator among the natives of the interior, who have a very dread of the operation by any other than a Brahmin. Thus you will observe that Ganga Ram had but his father immediately to oppose his designs, and right effectually too he attempted it, for the night previous to his baptism he locked him up, from which confinement he escaped through a window by night, when his father slept. He then went and took shelter with those very men who came next day to witness his baptism; and it was with them he remained too after his baptism. His father, of course, was enraged, but yet he soon got creeping back again beneath the paternal roof. His wife, of course, now regarded him as an outcast, and yet she continued to cook for and wait upon him as before. But this was too happy a state of things to last long. His brother soon returned from the district, and, on the occasion of some letter from his (Ganga Ram's) friends, stirred up the anger of his father afresh, who beat him (very slightly I presume), on which Ganga Ram took offence, and went and put up at Juggernath's. He, however, soon returned, and is determined, if possible, to leave his father's house no more. On reflection he feels that he cannot be surprised at his parent's anger; and, as he told me, he ceases not night nor day beseeching God to open his eyes. May his prayers be speedily answered!

The most interesting part of the story yet remains to be told. The Pundit's father-in-law was soon put in possession of the case. He accordingly lost no time in coming from Allahabad. The children of this world are in their generation wiser than the children of light. He neither scolded nor got angry, nor, what was very surprising, seemed to let the affair trouble him much. His one great object was to try and get his son-in-law to obtain a week's leave, and accompany him to Allahabad. Ganga Ram unhesitatingly complied with his request. This was the crisis, the turning-point, that upon which a thousand evils might turn. For a time the general

feeling here was, I think, that of anxiety. Was not the Pundit, for the time being, exchanging the society of Christian for that of heathen friends? Will not they try every effort to bring him back again? And may he not, in a weak moment, consent and fall?

Well, as nearly as I can remember, this is the Pundit's own account of the matter. Having got him to Allahabad, first of all they did everything they could to get him, privately, to recant. His offence was represented as but slight. He had neither eaten nor drunk with Christians. (He did not take the communion the first Sunday). He had simply got a sprinkling of water thrown on his head, and therefore could be easily reinstated; thus he would preserve the threatened honour of himself and his distressed family. Nor was it necessary or advisable either that he should return to Jubbulpore; a situation, and that not of the worst kind, could be provided for him at Allahabad.

But no! None of these things could be thought of. The rubicon had been passed, and short of conviction, by the force of argument (to which he was open), there he purposed to remain. This, too, must be effected if possible; and to this end an assembly of some forty Pundits are brought together. They marshalled on the one side, he, poor fellow, standing, as far as man was concerned, on the other all alone. Now they remain steady in their ranks, and he is asked to commence the battle. To this he naturally demurs, remarking that the assembling of the host is not his act. However, after some grumbling on their part, and to accommodate them even in this, he does begin by requesting them to give their reasons for their belief in the divine origin of their Shasters and Purana, at the same time pointing out their inconsistencies and self-contradictions. They were soon but too glad to shift their ground, and, instead of replying, put questions themselves instead. The history of the star in the East, was it not a great difficulty. And as to Lazarus rising from the grave, his hands and his feet fast bound, it was simply preposterous. The answer to this was very original, and decidedly rich. After Lazarus' death there seemed no object in binding him very tightly. Then the Pundit, rising from his seat, and accommodating his action to his words, showed to ocular demonstration, that, even though his own feet were loosely tied, yet he could manage to "shuffle" about pretty well. This assembly was convened, if I remember rightly, for two or three successive days, but their counsels and their wisdom came to nought, and so was fulfilled that precious promise, "I will

give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist." Just before he left Allahabad his friends reduced the terms of their request to this low, and what appeared to them very reasonable, level—Worship Jesus Christ if you will, in your *heart*, only confess with your *mouth* that you are a Hindu, so that we may be saved from this disgrace, and we shall be satisfied. But even to this (and it must have been no small trial to the Pundit), he was again compelled to utter that stubborn "No."

Their last and only resource took a threatening form, in their intention of severing between himself and his wife and child. And now he took courage, and reminded them of the legal circumstances of the case; the results they might expect in case they attempted certain acts. Thus he bade them adieu (being thoroughly foiled in all their attempts), and we had the happiness of seeing him once more among us in a few days afterwards. Thus good came out of evil, for any doubts of his stability could not after this for a moment be entertained.

I may not unfitly add on here another incident of this case, of which, when I first began this letter, I knew nothing, for this reason, that it had not then happened.

Some weeks after the Pundit arrived here his friends wanted to insist on his drawing up a paper, legally binding himself to pay his wife twelve rupees monthly, by way of her own and the child's support.

This took him quite by surprise, as he had never denied her the usual support. This difference there was, that whereas he formerly handed her over his whole pay, now he allowed her only what was necessary for her wants. But their object, and that which he had justly dreaded, poor fellow, was this, that after the settlement of that sum she would go off to Allahabad and get her little girl married to some heathen child; and, as for herself, she might or might not return again. I need scarcely say that he objected to this arrangement *in toto*, which resulted in a complaint in court, and law proceedings on their part. The case was to have been heard by an extra Assistant Commissioner, a Mussulman, but, at Mr. Champion's request, the Deputy Commissioner (who is very kind in every way) ordered it to stand over until he could hear it himself. There the matter rests, and now the Deputy Commissioner, Major Playfair, is, I regret, making over his office to a successor, in consequence of a transfer. However, events still favour us, even apart from the justice of the case. The new Deputy Commissioner, Captain Ward, was Assistant Commissioner in

Jubbulpore some four years ago; and it was through him mainly that I got the site on which my bungalow now stands. He was quite a friend when here, and I doubt not he is nothing changed. However, God will defend the right. We want but justice, either in this or any other matter.

It will be pleasing to you to know that the Pundit is going on very satisfactorily. He very often comes to the bazaar on the week, and always on the Sunday evening, to assist us in preaching. I am always greatly pleased with his style of address. He scarcely ever touches on the controversial at all, never by any means, if possible, wounding the feelings of an opponent; and as for plainness and point, it might be given by a Ryle. The burden of his discourse is, "You are a sinner; Christ Jesus is the only Saviour; what must you do to be saved?"

I fear I have been very verbose and tiresome, and yet I cannot finish this letter without referring to one other point.

I have taken a good deal of pains to ascertain what it was that first caused both Juggernath and Ganga Ram to make special inquiries after the authenticity of the Christian religion; and I find that it was in consequence of coming in contact with the Moulvie Safdar Ali, who I believe was the means of their being led on step by step, and so may be looked upon as the honoured instrument of their being brought to a knowledge of the truth. This account I had from Juggernath himself. I hesitated to ask Ganga Ram, lest one might seem to make too much of matters, and injure the new-born babe. Ganga Ram used to come but very seldom (till the very last) to our bungalows. Both men used to come to the bazaar, but it was only occasionally. So that the point which I wish to draw your attention to is this, that Christianity has been making progress here, even apart from our efforts: and my firm conviction is, that although we were forced to give up and quit the field to-morrow, the Lord's work would "win and conquer" by the agency of the dear brother now in Jubbulpore. To the Missionary it is a matter of no small account to be joined from time to time in the bazaar, by men of such respectability and sterling worth, men whose direct calling it is not to bear testimony for Christ and His Holy Gospel before their fellow-countrymen in the public streets. Last evening, as it drew near night, and just as I was about to finish my address, I happened to glance around, and to my great delight I saw Ganga Ram standing close by, ready just to add a few words in support of what I had been preaching. I could not but lift up my heart in deep grati-

tude and thankfulness to Almighty God for what I had been permitted to see and hear. To use the language of my old college friend and brother, Wade, who a short time ago was

present on two other such occasions, "I would not have missed it for a good deal."

To God be all the glory: the work is His.

Mission work in India has now touched a new and rich vein, from whence, by the blessing of God, many souls shall be gathered. A superior class of native agents is required to meet the present emergency. The materials are being afforded us in the conversion to Christianity of such men as Safdar Ali, Imad-ud-deen, and Ganga Ram; while, simultaneously with this onward movement, the commencement of a Training College in the Punjab by the Missionaries French and Knott, for the preparation of a superior class of native agents, fills us with hope that we are on the threshold of a new era of Christian Missions in India.

LECTURE ON CHINA, BY THE REV. ARTHUR E. MOULE. PART II.

ON THE CHINESE LANGUAGE.

IN my last lecture I noticed the great age of the Chinese empire, and I drew attention to the remarkable fulfilment of the terms of the first commandment with promise in the history of the Chinese nation. The power of adhesiveness in that apparently unwieldy dominion would seem indeed inexplicable, but for the belief in the interposition of God, who alone is King of nations. Living on amidst the convulsions and the tumult of dynasties changed in blood, rent and torn by internal revolution, periodical rebellion, and latterly by foreign and disastrous war, what can account for this life, for this flame of vigour flickering in the socket, and ever and anon bursting forth into bright shining again, — what but divine interposition?

If we look to secondary causes, however, which are none the less divine interpositions, we shall find that one great secret of this adhesiveness in the numerous and multiform provinces of the Chinese empire, lies in the one common language of the Chinese people — a language which is understood by any reader, not only amongst the 400 millions of Chinese, but also in Japan.

Towards the close of my last lecture on the Religions of China, after noticing in brief recapitulation the hopeless and helpless character of those creeds, I spoke of the eagerness with which all true Christians would desire to open their lips and echo on the glad tidings of salvation. And difficult as the Chinese language is known to be, yet some may be inclined to conclude that the task of preaching the Gospel to the dense populations of this great empire is not, after all, so hopeless, since there is but one common language for all its peoples. Alas! for the mistaken hope! There is one common lan-

guage of books, but none for conversation or oral proclamation; there is one royal road for communicating through the Chinese eye with the Chinese mind, but for the ear we must follow each section of the nation, possessing its distinct dialect, and learn to speak that colloquial before we can use the foolishness of preaching for the salvation of those who shall believe. The Chinese written language is one, and binds the far-stretching provinces together. The spoken dialects are more than two hundred in number, and vary so widely in many cases as to be in effect as formidable almost as varying languages, and separate the speakers so strongly that they are to one another sometimes as foreigners, though still fellow-countrymen — all Chinese.

I have often experienced the effect of this two-fold feature in the language of China — uniform to the eye, multiform to the ear — even in the comparatively limited range of my Missionary itinerations in the province of Che-kiang. I have lain down to rest in the Mission boat at night, amidst the familiar sounds of the Ningpo dialect, or but a very slight variation of it, spoken by the passers to and fro on the banks of the canal; and in the morning I have waked up to find my boat threading its way through the crowded parts of a large city, all alive with market people, and the shreds of their conversation which I could overhear scarcely intelligible from the variation in dialect. Yet here, over every shop, painted or cut on horizontal boards, or on signs swinging in the wind by the door, or painted again on the whitewashed walls of streets and private houses, the same picturesque Chinese characters, with the sight of which I was familiar in Ningpo,

entirely unchanged in form, conveyed the same meaning, and precisely the same idea, to the speakers of this different dialect. And still more striking was the impression produced by this peculiarity in the languages of China, when, on a tour for my health, I visited Fuh-chau and Amoy, or, last spring, on my return voyage, when I spent a few days in Hong-kong and Singapore. In these places the spoken language was absolutely unintelligible, not only to myself, but also to the ear of our Chinese Ningpo servant, who accompanied us; and yet their shop signs, and bills and proclamations posted on the walls, spoke intelligibly to the eye, and spoke Chinese.

Analogies to these linguistic peculiarities will readily and naturally suggest themselves; but nevertheless, no true analogy is, I believe, to be found. A deputation of the Church Missionary Society, after twelve hours consecutive railway travelling, may find himself carried from the sounds of the Dorset dialect into the region of broad Yorkshire, and his ear may be perplexed both by the one and by the other; but when pleading the cause of the Society one Sunday before the Dorset peasantry, and the next before those of Yorkshire, if he speak in plain Saxon his sermon will be understood: he need not adopt the local dialect. The well-known Dorset poet, William Barnes, born and bred in the heart of the country, and who can move the laughter and tears of Dorsetshire men and women by his sweet pastoral poems in their dialect, as rector of a Dorset parish need use but plain English in his pulpit, and he is understood. Not so, alas! in China: there is no common spoken language, "understood of the people" in north and south of that great land. The dialects are languages, though with a common substratum, and there is no connecting medium of speech.

The Roman character again, in its adaptation to most of the European languages (for there is an increasing tendency to print even German in such letters), may be supposed to correspond to the prevalence of the Chinese character throughout China proper, and through its dependencies, and even in the adjacent empire of Japan; (the Japanese, indeed, have a distinct language and orthography of their own;) but the analogy in this case again does not hold good. German and French, Spanish and Italian, are indeed expressed in written and printed documents by exactly the same letters as English; and the same individual letters in various combinations appear on foreign signboards and post bills as on our own; but an Englishman is not, *on that account*, able to read and under-

stand what he sees. The alphabet is not the language. In Chinese (to anticipate what must presently be described more minutely), there being no alphabet, and every apparent letter or character being a complete word, those who can read the letters can read or understand the language or, at all events, (with the exception of lads in their first year of school life), can give the meaning of the individual words, if not the whole drift of the sentence. In our alphabet of twenty-six letters, only three *a*, *i*, and *o*, are words. In China, whose language is her alphabet, and whose alphabet, so called, consists of tens of thousands of what I will term for the time letters, each one is a word; and right spelling consists not in the right selection and order of the letters in the word, but in the right sequence of the strokes and dots in the letter. The omission of a stroke or dot causes a distinct word to come into view; the omission of a letter in an English word does not necessarily destroy the character of the word so much as the reputation of the scribe. And whilst speaking of the character, let me add a few words as to its history and mechanical nature. The earliest plan for recording events or expressing thought where speech could not be used, was, it is said, the use of knotted cord. Then came a strange geometrical figure, eight-sided, invented by the remote Emperor Fu-hi as a means of recording, one can hardly say expressing, his views about the nature of things and of duty. Next came what is called the tadpole character, from the waving lines and thick head-like blots of which they are composed—probably picture writing; and traces of these pictured ideas may be seen in the modern forms of the characters. These tadpole characters are still seen in very old inscriptions, but are never written now. Then followed the seal character, which is still used for seals, and for the titles of books, inscriptions on tombs and monuments, and so forth. Some scholarly gentlemen learn this character on purpose to be able to engrave seals, and present them to their friends; but many good scholars know nothing about it. About 2000 years ago the *Li* and *Kiai* characters were invented by two officers in the court of Ts'in Sze-hwang, the first absolute Emperor of China, about 230 B. C. These characters are those now commonly used: whilst a somewhat stiffer style (the Sung character, invented about 1000 years ago), is used sometimes in printing. Printing is done almost entirely by wooden blocks, and the characters being cut out from the copy pasted on to the block, the style of the printed page depends of course very greatly

on the style of the scribe's writing. In ordinary writing the full form of the character is hardly ever used, many well-known abbreviations being employed: and there is yet another style—the grass hand—in which abbreviation and fancy run wild, often puzzling even the practised eye of a Chinese scholar, and not merely the anxious eye of a Missionary student. Such are the letters or characters with which we have to deal in China—invented in their earliest form, perhaps more than 3000 years ago—for there is mention of a writing in the canon of history about 1270 B.C.—and improved to their most perfect form 1800 years ago, under the great *Han* dynasty, whose name is still given to the Chinese language and character. Writing is all done on paper made of the second skin of the bark of bamboo, soaked in water with lime till the woody and coarse parts are separated from the pulp. There is a kind of paper used in Fuh-chau called rice paper, made from rice straw: some also is made of cotton, some from the bark of mulberry-trees, wheat straw, and from the skin inside cocoons. In very early times, smooth slips of bamboo were used instead of paper, and the characters were scratched on them with a stylus. Brushes of various sizes and qualities, such as those used by artists, are employed in writing, and no pens or pencils of a different kind are used by Chinese scribes. Medhurst thus enumerates the successive stages in the formation and in the nature of Chinese characters; first they were pictorial, then symbolic, afterwards compounded, and finally arbitrary: a description correct enough if we bear in mind that traces of each of these stages still remain in the system of writing now in vogue.

Now this double language forms the first and the lifelong difficulty of a Missionary to the Chinese. Without some degree of fluency in the spoken language, and some considerable familiarity with the language of books, no conscientious Missionary will feel satisfied with the result of his studies, and with his mental equipment for his work. The colloquial is not beyond the reach of a diligent learner, with a quick ear and a ready memory; though, to speak Chinese well, is not the work of a few months, as some have asserted, nor even of a few years. The vocabulary is very large, the idiom intricate and peculiar: it teems with proverbial sayings, some with an historical and local reference, some with superstitious or religious allusions: some sayings or modes of expression are rife in the plains, some in the hills of the same district; and I have more than once known a veteran and able Missionary puzzled and surprised by phrases or words which I had happened

to have not unfrequently heard, whilst he could perplex me by numerous expressions entirely strange to my memory and my ear. But the written language of China, to be mastered in its entirety, would require almost two lifetimes of unremitting toil; to be acquired as an ordinary Chinese scholar knows it a Missionary must give an amount of daily and lifelong study, which few, if any, can afford to bestow.

This being the case, it may well be deemed presumptuous in me, after only eight years acquaintance with this ponderous and difficult language, to attempt to lecture upon it. I have thought it wiser and better, therefore, to give in what follows, almost verbatim, the results of the researches of one with longer experience than myself, merely adding a few illustrative remarks from my own observations. Let me make one observation in passing on to a point of vital interest to all future students of languages in the Mission-field. The importance of the first two years of study cannot be too often noticed nor too earnestly insisted upon. It is a time which, if once lost by negligence or by accident, never returns. I lost part of that precious time myself through the months of panic, confusion and fighting, which immediately followed my arrival in China; and I despair of ever thoroughly regaining the ground.

The materials, from which what follows is drawn, consist of an article in the "Cambridge Philological Journal," by the Rev. G. E. Moule on the Chinese marks for the genitive and plural; of two papers on the language, also by my brother, and read before my father's parishioners last year, from which I have already quoted above; and of a very brief paper on the same subject, which I shall read *in extenso*.

"When we speak of the Chinese language, it is important to remember that there are, in fact, two main branches of it, the language of books, and that of conversation.

"This is the case in other countries; for instance in England, where it is hardly good taste in every-day conversation to talk exactly as we write.

"But the difference is very much greater and more marked in China.

"In China there are a great many dialects of the spoken language, perhaps as many as two or three hundred; whilst the book language is everywhere the same.

"The dialects differ amongst themselves as much as the Dorset dialect differs from the broad Yorkshire, or as Dutch differs from German. The latter comparison is the fairest, for, just as the educated Hollander speaks Dutch, and the Saxon, German, so the man of letters at Ningpo speaks his Ningpo dialect, and the

Shanghae scholar the dialect of Shanghae, without any reproach on account of provincialism.

"There is one of the spoken dialects called the Mandarin colloquial, which is more generally understood by certain classes than any other. It is the native tongue, with slight local variations, of most of the provinces north and west of the River Yang-tze.

"The variety of it which prevails at Peking is called the 'Court fashion,' and is adopted by all the Mandarins and their attachés and servants throughout China.

"It is a political principle in China, that no Mandarin may hold office in his own province. They are thus, so far as speech is concerned, foreigners wherever they go. Their common focus is Peking. The higher grades of Mandarins have regular audiences and conversations with the Emperor. They are thus obliged to learn his dialect—that of Peking—and carry it with them in their governments throughout the empire. Hence it becomes naturally the official dialect of the Chinese Courts of Justice; not of the law-books, it is true, but of the pleadings, and evidences, and sentences. The witnesses, coming into court, and speaking their provincial *patois*, are unintelligible to the Mandarin, until an interpreter explains in the official dialect. Written pleadings explain themselves to the judge's eye; but for his ear everything provincial must be interpreted into the 'court fashion.'

"So it was of old, when the Barons held court and pronounced judgment for a Saxon population in Norman French.

"But it is wrong to call Mandarin the language of the 'educated class.' Thousands of that class speak nothing but their own *patois*. In Ningpo, a city of 400,000 people, there are hundreds of literary graduates, but it is very hard to find one of them, not in official employment, skilled in the Mandarin colloquial.

"The great peculiarity, then, of Chinese, lies in the marked distinction between the language of books and that of conversation. For books, one language prevails from end to end of China, and is read besides by Coreans, Japanese, Loochewans, Annamese, Thibetans, Mongols, &c. For utterance, the dialects are legion; seven or eight principal varieties at least in each of the eighteen provinces.

"In learning a colloquial dialect—and very few Missionaries ever attain the mastery of more than one—the pronunciation, and the idioms of syntax, are both serious difficulties.

"Many of the sounds are quite unknown, not only in England, but on the Continent too. For example, at Ningpo some of the commonest words commence with the nasal

ng; *ngô*, 'I'; *ngco*, 'cow'; *ngæn*, 'eye'; *ngao*, 'to bite,' &c. Some consist of *ng* without any vowel; as, e.g. the word for 'thou,' for 'five,' and for 'fish.' *M* again is sounded as a word without any vowel, or with a very indistinct vowel sound to help; and so are *s*, *ts*, *ts'*, *dz*, and *r*. The difference, too, between an aspirated letter and one without the aspirate is very important, and very hard to observe at first. *Tsá*, 'a debt,' must not be confounded with *Ts'á* 'to send,' and *á*, 'low, dwarfish,' 'á', 'shoes,' *há*, 'crabs,' must be carefully distinguished.

"Missionaries must be more than careful not to clip an *h* in China.

"The tones are another very delicate and very important business. The Chinese distinguish two classes of tones, the even and the inflected.

"The inflected are the rising, departing, and entering tones. The first (at Ningpo) gently raises the voice whilst the syllable is uttering; the second pitches the voice high, and lets it drop slightly as the sound ceases; the third is short and abrupt.

"In some dialects all four tones, the even and the three inflected, admit an upper and a lower subdivision, grounded partly on the difference occasioned by the heavy or the light initial of the syllable. An educated Chinaman cannot always be trusted in the subdivisions of tone; but he never mistakes an even for an inflected tone, or *vice versa*.

"Nicety of ear and accurate utterance are indeed very valuable, but not indispensable; and some of our most efficient Missionaries have been quite unable to master the tones.

"The confusion that would arise from such imperfections, and also from the monosyllabic nature of Chinese, and the small number (not 500) of distinct sounds in the language, is obviated chiefly by the practice of coupling each ambiguous word to another, which, by likeness or by contrast, seems to define its meaning.

"Thus at Ningpo, 'body' is *kyi-sing*; 'toil,' *sing-kw'u*; 'depth,' *sing-ts'in*; 'newness,' *sing-gyiu*. That is to say, four words, different in Chinese writing, but all sounded alike, *sing*, and which might be mistaken for each other if left by themselves, are distinguished and defined by being coupled to other words; to *kyi*, a word also referring to the body, to *kw'u* which means 'bitter,' to *ts'in*, which means 'shallow,' and to *gyiu*, which means 'old.'

"This practice of coupling, and the distinct arrangement of thoughts or matters in one's discourse, are the chief, though not the only, means of guarding against confusion in our use of this monosyllabic and, so far as different sounds are concerned, this poor language.

"For writing, all confusion is avoided, but, so to speak, by a very costly device.

"This device is the Chinese written character.

"Every word, *i.e.* not only every distinct syllable, but each of very many different meanings under each syllable, has a distinct written sign.

"Morison gives, under the one syllable, *E*, not less than a thousand differently written characters. And the instances just now given of the meanings of *sing* may also illustrate my meaning.

"These characters, or written signs, are not, like European words, spelt with one, two, or more letters of a definite alphabet. They are formed of strokes arranged, not so as to represent a sound, but to serve as a memorandum or symbol of some definite notion or thing.

"Just as the numerals, 1, 2, 3, &c., or 100, 1000, 2000, &c., represent no invariable sounds, but only a particular numerical notion for each; so that, whilst the Frenchman says *trois*, the Englishman *three*, the German *drei*, and so forth, all of them, and a dozen other nations besides, agree to think of the same number whenever the symbol 3 is written.

"Of all our difficulties in Chinese, their characters suggesting a meaning, but having no invariable sound, are the chief.

"To read fluently the Chinese Bible or the Confucian books, we must know 5000 or 6000 of them; some composed of fifteen or twenty strokes and dots, some again so nearly alike that it wants a practised eye to distinguish them. As to the sounds of the written characters, each dialect has its own way of pronouncing them; *e.g.* the sign for 'ship,' is *ch'wán* at Peking; *zayn*, at Shanghai; *jeune* (French) at Ningpo; *dzoon* at Hangchow.

"The twofold nature of the language, for books and for talk; the quaint monosyllables that go to make up our talk; the tones and couplings with which we discriminate the syllables; last, and chiefest, the manifold written characters; these are some of the China Missionary's difficulties.

"We thank God, however, that in many instances they have been overcome in great measure; and Missionaries can both read and expound to Chinamen in their own tongue, and from the vertical columns of their own printed characters, the wonderful works of God.

"Old Prémare said well and truly, 'We must become boys again, if we desire to preach Christ Jesus to these Gentiles so as to do them good. But with such a prospect, what toil will not be alleviated?'

Now this paper, brief as it is, contains

within it, or suggests, most of the points of chief importance with reference to the Chinese language, and these points will require merely a few illustrative remarks. I would notice first, that neither the book language of the Chinese, nor the court or official Mandarin dialect, correspond, as has been sometimes imagined, to the position and use of Latin as the means of communication between the learned in Europe. Latin, though a dead language as the language of a people, can yet be spoken as well as written. But though the Chinese written language can be enunciated as well as written, it is never used as the medium for conversation; and though the Mandarin colloquial can be written as well as spoken, it is the medium for official, not for learned converse; and the vast majority of the scholars of the empire know little or nothing about it. The Mandarin dialect differs from the many other dialects of China, mainly in the fact that it alone has a literature. Some few Imperial works, the Sacred Edict for instance, as well as novels, have been published in this dialect; whilst the numerous local dialects of the provinces had no literature whatsoever until quite recently, when Protestant Missionaries tried the experiment. The New Testament, Genesis, Exodus and some of the Psalms, the Prayer-book of the Church of England, a Hymn-book, Pilgrim's Progress, together with a considerable variety of smaller books, are now printed, and are read by Christian converts in their own colloquial; but a Chinese scholar would rarely condescend to read a book in *patois*, though, as was stated above, he converses in the simplest *patois*.

Now with reference to the spoken language a few words on the tones must be added. Many contradictory statements may be met with on this subject. We find, for instance, in many books on China, ludicrous cases recounted of the effect of uttering a word in a wrong tone; and yet we were informed just above that many of our efficient Missionaries have been quite unable to master the tones. Both of these statements are correct; neither in effect are they so contradictory as at first sight they would appear to be. When engaged in the translation of the baptismal offices, our Missionaries discovered to their surprise that the Chinese scribe, writing from their dictation, had given in each place the character "book" instead of "water:" the mistake arose from their faulty distinction of the tones. In the Ningpo dialect, though not in most others, "book" and "water" are words of the same sound differently toned, "book" being *shü*, and "water" *shü*. They had said, *shu*, (level) each time, instead of *shu*, (mount-

ing,) and the scribe, who paid little heed to the sense, had consequently written "book." Yet one of these very Missionaries, notwithstanding his continued inability to distinguish by ear and by enunciation the tones, has become, nevertheless, a fluent and effective speaker of the colloquial; and I am acquainted with a similar case in one of the southern provinces, where the tones are more numerous and more sharply marked, and hence more important than in the Ningpo colloquial; and yet the Missionary to whom I refer, though unable to make a distinction of tone, is one of the ablest speakers of the dialect; both of these veterans having supplied this otherwise fatal deficiency, by a very large and varied vocabulary, synonyme after synonyme removing all doubt from the minds of the hearers who might otherwise have been perplexed by wrong tones. The conclusion, therefore, is, that too great care cannot be bestowed upon the acquisition of the tones; whilst, on the other hand, physical inability to acquire these tones need not hastily be assumed to be an insuperable bar to efficiency. We have, it is true, not a little of tone or accent which has a tonic effect in English, as "*where* is the place where this was done?" "*where*" being the same word and with the same meaning, but accented differently, because in the one case it asks a question, in the other it is the relative.

Before I leave the subject of the spoken language, I must not fail to notice the importance of the classifiers in Chinese. We are not without them in English, but their application is somewhat different, and their number very much smaller than in Chinese. In English, if I mistake not, no classifier is required for a living being or an inanimate object if in the singular number: *a* partridge, *a* sheep, *a* trout, *a* soldier; in each of these singulars the indefinite article suffices; it is for two, or more than two, that we require classifiers: *a covey* of partridges, *a flock* of sheep, *a brace* or *a shoal* of trout, *a regiment* of soldiers. In Chinese, however, everything, every object in nature and art, with scarcely an exception, has a classifier; and the same classifier applies to singular and plural alike. The commonest, which is applied to men, hours, coins and things, and which is sometimes loosely used for some other objects, is pronounced *ko* or in Ningpo, *go*, and seems to mean individual; *ih-go-nying*, "one individual man;" *jih-go-nying*, "ten individual men." But when speaking courteously and with respect of men, and especially of seniors, a new classifier is employed, meaning a "throne" or "chair;" *cong-wo hyitong-di*, "all you my honourable brethren" is, literally, "all the thrones of my

brethren." Oxen and swine, and sometimes horses, are counted by head: *ih-deo-ngo*, "one head cow;" or horses are reckoned by matches: *ih-p'ih-mò* "one match horse." Umbrellas, sedan-chairs, and caps, are told by summits: *ih-ting-gyiao-ts*, "one top sedan;" and the variety is altogether too great to enumerate. But if in English he would be reckoned an unpardonable ignoramus who should speak of a covey of sheep, a shoal of ducks, a regiment of trout or a flock of soldiers, much more in Chinese is accuracy in the use of classifiers necessary for a Missionary who would speak intelligibly and without provoking a smile.

There are some points applying equally to the spoken and written language which require a few words of elucidation. I proceed at once to notice the great peculiarity of both the spoken and written language, namely, the absence of inflexion. English is, of course, not so rich, complete, and methodical in this respect, as Greek, Latin, or German. To take a simple instance; when in Greek we have *δύο ἑσονται ἀλθῆσαι ἐπὶ τὸ αὐτό*, the English rendering is "two women shall be grinding together," the participle grinding not being susceptible of an inflexion to mark the gender, and necessitating the insertion of the noun "women." In Chinese the sentence stands in the written language *r vu dong mo* "two women together grind;" concise and brief enough, but the utter absence of inflexions obliges the use of the word *vu*, "women." In the Ningpo colloquial it is rendered *yin liang go nyü-nying bing-ba ky'in mo*, where *nyü-nying* "women," is again inserted; and in either version the verb *mo* or *ky'in mo*, "to grind," is incapable of participial inflexion. With us, even in our most irregular and eccentric language, nouns and pronouns have inflexions to distinguish case and number, verbs are inflected to denote voice, tense, person, &c., and our adjectives are inflected to mark degrees of comparison. All of these inflexions are unknown in Chinese, and their place is supplied by prepositions or auxiliary particles, or else the plain sense of the hearer is trusted to supply the meaning from the connexion.

In the use of some of these particles a slight tendency to inflexion is, so think some philologists, discernible; a tendency, that is, to a state in which they will cease to be distinct words, and remain as mere appendages to other words, marking case, number, or tense.

Drawing now to a close, let me briefly notice some of the more general and less minute characteristics of the language; points which should, perhaps, have been noticed at the outset, but which will nevertheless form, I trust, a not uninteresting summing up of the

subject. Chinese is, as we saw just now, monosyllabic; these syllables are joined together in different combinations, pairs, threes, fours, fives; but are never either expanded into real polysyllables, or lost and dropped out of use as words themselves. Thus, "astronomy" is *tien-wen*, a double word, "heaven-science," not strictly a dissyllable. Now when we are further informed that the list of such monosyllabic sounds is exceedingly small—in round numbers only 500,—and yet that, in the great dictionaries of K'ang-hi there are 40,000 characters, (Du Halde says there are in all 80,000), each character being the sign or hieroglyphic of a monosyllable, eager interest in the study of such a tongue will, I should hope, be excited, rather than amazed or amused incredulity. These 500 primary sounds are increased by the variety of tone to some 1500; and then, for the vast wants of a language which shall express the philosophy, the aspirations, the technicalities, the love, the hate, the joy, the mourning, of 400 millions of rational beings, the ingenious and picturesque, though cumbersome system of character, expresses every shade of meaning to the eye; and the tones, the couplings and combinations of these monosyllables supply the necessities of conversation.

One more peculiarity I must notice before I close.

"The Chinese language has no relationship with any other tongue worth attending to. The language which was spoken in China in Abraham's day, 2000 years before England was known to civilized men, is spoken by the Chinese of whom English merchants buy their tea and silk, and to whom the Missionaries of the Church Missionary Society carry the history of Adam, of Moses, and of Christ, the story of the Gospel, the precious word of God. It has been enlarged, it is true, during these 4000 years, from Yao and Shun, the provincial emperors, down to the Manchoo family, which now sits on the throne. New wants and new thoughts have made necessary new words and phrases; writing and printing have suggested new and more complicated forms of expression; the pronunciation has been modified; and a great variety of local dialects has sprung up. But all has been done, not by mixture of other ingredients, nor by taking in of Tartar words, or Malayan, or Sanskrit, or European, but by combining in different ways the native elements handed down from the very earliest tribe of settlers that first laid the foundation, soon after the dispersion of mankind from Babel, of a Chinese nation. How different is this character of the language of China from the nature of our own language. English has been growing and changing for

some 2000 years—from its first Celtic element (a twig of the tree of languages, the main stem being the Sanskrit), through, and by means of, the Latin introduced by the Roman conquerors; then came the Danish and Saxon (the real foundation of the English language); next Norman-French, at the time of the conquest, and after that, as commerce and learning brought Englishmen more into contact with foreign nations, the language was enlarged and enriched by fresh collections from the Latin, Greek, and other European tongues, by the languages of Arabia, Persia, India, and China, the Malayan, and the original languages of America. It is entirely the reverse in China. She has, indeed, lived aloof from the nations in a remarkable manner, but she has not been altogether without the intercourse which England has had with other people. China has been conquered by two, if not three, distinct races of Tartars,—Huns, Mongols, and Manchos; the Chinese have fought and traded with many more of the Tartar tribes, as well as the Arabs, the natives of India, and the Malay Peninsula and Archipelago, the Japanese and Leuchewans, and, amongst Europeans, with Russia, Holland, Spain and Portugal, France and England, yet no trace of the effect of the languages of either the conquerors, the tributaries, or the mercantile acquaintances of China, can be discovered in her language. That language has triumphed over the Tartar languages of conquering dynasties, like Rome in her fall, subduing her barbarian invaders, but she has admitted no other tongue to a domicile in China."

The unique and isolated character of her language may account, in some measure at least, for the general misconception about its nature and composition. But surely no philologist will consider this a sufficient excuse for continued ignorance: rather should the mysteries as to its origin and history, and the difficulties connected with its structure and acquisition, give a keenness and a zest to its study. And if I may venture to believe that even this brief and ill-woven sketch of the language would not be altogether devoid of interest to the mere student of languages, as such, I have good hope that my narrative has not been wholly wearisome, to those at least of my readers whose ambition and whose hope it is to enter into the labour of Apostles who enjoyed the gift of tongues. The highest powers of some of the noblest of human intellects have been bent to the study of Greek and Latin. "They find in such classical studies," to quote the words of another, "two first languages, each of the highest refinement and exactness; each possessing an acci-

dence and a syntax admirably fitted to interest and exercise the faculties of investigation and reasoning; and both complete in their history; embalmed, so to speak, in their perfect form. He deals also with two literatures of pre-eminent grandeur and beauty; spread (taken together) over more than a thousand years, and now, with their languages, fixed and embalmed in beautiful completeness, in their whole progress from youth to age." Such exactness of syntax, such beauty and sublimity of diction—though Chinese is not devoid of elegance—such a literature, such treasures of knowledge, are not to be discovered in the language of China; but if it be "more blessed to give than to receive," here, in the study of this tongue, is a magnificent task for the noblest intellect; here is a field in which minds the best furnished with classical lore may exercise their powers; here is a task with which those to whom a classical education has been denied may grapple in God's strength, and welcome as a higher calling, a grander pursuit; for what treasure of wit or wisdom, or tragic interest, or tenderest pathos, drawn from the stores of classic literature, can for one moment compare in value and in glory with the Gospel of the grace of God, which, when we shall have learnt

Chinese, we may impart to that mighty nation, with her 400 millions of articulate tongues, with her countless thinkers, readers, teachers and scholars, who, notwithstanding her prided words of wisdom taught by Confucius, Mencius, and the sages of old, passing on into eternity, without hope, without God, perishing for lack of knowledge.

One word of practical appeal I would make in conclusion. If it be true that there are 200 different dialects in China—if it be the case that it is very rare for a Missionary to master more than one of these dialects—then surely the theory with which, if I mistake not, some true friends of Missions satisfy themselves, is a delusion. It will not do to send a few Missionaries—a dozen or twenty at the most from our church to that vast land—and exclaim that these men can introduce the leaven to leaven the lump—that a Native ministry and a Native church is the hope of China. We must have, to give the experiment a fair trial, leaven for the populations speaking each of these 200 dialects; we must have 200 and not twenty Missionaries; or, if they shall go two and two, 400 at the very least, before the Church of England can be at ease as to the performance of her duty to China.

THE SHERBRO AND MENDE COUNTRY.

THERE is a peculiarity in Sierra Leone to which it is well that attention should be directed. There emanates from it a two-fold influence. There is an influence for good and an influence for evil. The children of liberated Africans have come within the sphere of Christian civilization, and have been benefited thereby. They are not what their fathers were. They can read and write; many of them have progressed far beyond these elements of knowledge; they are intelligent, have acquired information; have gained power, and can sway the minds of the ignorant and untutored African races. But many of them have separated Christianity from its handmaid, civilization, and, while they have accepted the civilization, have dispensed with the Christianity. They have gone forth from the colony possessed of power, but without principle to guide them in the use of it.

There are many, on the other hand, who, while they gladly accept both, value the Christianity more than the civilization; who feel that what man most needs is a self-controlling power, and that, in the absence of this, the more there is of gifts and capabilities, the greater the danger. They know the value of revealed truth, how beneficially it tells upon the character, restraining from what is evil and prompting to what is good, and their desire is not only to retain Christian privileges for themselves, but to communicate them to those who have them not.

Hence from Sierra Leone go forth antagonistic influences. There is an influence for evil which acts very injuriously along the coast; and there is an influence for good which is also in energetic action, and these two influences are in conflict, and, with a persistent antagonism, act and re-act against each other.

Now it is curious to observe that hitherto the bad influence has been most powerful

in the countries bordering on Sierra Leone, and the good influence in those which are more remote. The one class migrates wherever they can find gain and gratification, and are to be found on the creeks and channels of the Sierra-Leone river, and at various points along the coast, in connexion with trading factories; the other, intent not on its own selfish interests, but the good of others, and prepared, in the prosecution of this great object, to exercise self-denial and suffer loss, goes wherever there are opportunities of usefulness. These men, therefore, may be found up the Niger, at various points from the mouth of the river to the Confluence, giving themselves to the hardships and discouragements of initiative Missionary work. Labouring at these more distant points they have this disadvantage, that they are comparatively free from the interference of the civilized yet ungodly African. In the countries bordering on the colony the evil influence has hitherto reigned paramount, for there has been little of the Christian element to resist its action. In some midway places—Abeokuta for instance—the two contending elements meet in great force. The enmity of the uninfluenced Sierra-Leonist prevailed to the expulsion of the European Missionary, but the native Christianity of Abeokuta, whose existence is due in a great measure to the good influence from Sierra Leone, has successfully resisted this unhappy counter-action, and will, we doubt not, eventually triumph over it.

We are most anxious that the good in Sierra Leone should manifest more energy than the evil, and go forth in its strength for the evangelization of the border tribes. A commencement has been made. On the Bullom shore, opposite Freetown, and in the Sherbro and Mende country, we have native Missionaries. The Mende country is a section of territory lying south and south-east from the colony of Sierra Leone, between 7° and 8° N. lat. and from the 13th degree of longitude W. from Greenwich, eastward into the interior. It embraces not only the Sherbro country proper, but the Mperi country, the Bullom, Jong, Timneh, Boompe and Looboo countries. The part of the country near the coast is low, with numerous rivers running into each other, by which it is divided into several islands. If the Jong river be ascended, high lands are reached at Wela, some thirty or forty miles from the sea; if the line of the Boom be followed, the highlands are reached on entering the Boompe country. Small villages or African towns, with populations varying from 50 up to 1000 or more, are very frequent all along the numerous rivers. Ceaseless wars have laid waste the country, and their traces may be found in the numerous sites of ruined towns. Many of the chiefs are Mohammedans. Some of them can read Arabic readily, and possess parts of the Koran. The population generally is heathen, some of the idols being of the most hideous and revolting form.

In 1839 about forty Africans, who had been illegally bought at the Havana and shipped for Principe, to be there enslaved, rose on their captors, and recovered their liberty. Captured by a U. S. schooner, the vessel was brought to New York, and the Africans placed in jail, to be tried on a charge of murder on the high seas. But when the true facts of the case came out, they were discharged from custody, free. As, during the time of their detention, they had received Christian instruction, and expressed a strong desire that some of the teachers should accompany them to their native land, it was decided, as the Africans were Mendians, to plant a Mission in that country, and a Society was formed for this object, designated the Union Missionary Society. On arriving at Sierra Leone in 1842 and finding the Mende country not accessible, the two first Missionaries turned aside to the Sherbro, and, after some delay, a site for the Mission was selected close to the village of Kaw Mende, on the Boom, where lived the native king, Henry Tucker.

From this centre healing influences went forth. A flourishing school was established, a little congregation gathered, and when, in 1845, a terrible war broke out, and many towns were burnt, hundreds of people fled to the Mission as a place of refuge. Even-

tually the one station expanded into three—Kaw Mende, Good Hope, Mo-Tappan. Like other West-African Missions, sickness has wasted the Missionary body. The first Missionary, Raymond, died at the end of three years, and the Mission was left for eight months in charge of Thomas Bunyan, a native Mende. Two Missionaries sailed from New York for the Mission in April 1848. One of them died eight days after his arrival; the other, amidst much sickness, held on for two years. But American Christians did not weary, and others came to supply the place of those who had been removed. As notices of these Missions will be found in the Journal notes which are published in this Number, it became necessary to pen this brief introduction.

The Church Missionary Society has two stations in Sherbro country, Bendoo and Bonthe. The latter is not far from Good Hope, both on the east coast of Sherbro Island, while Bendoo lies directly opposite on the west coast of the main shore. The native Missionary, the Rev. M. Pearce, is stationed at Bendoo, and a native catechist, Mr. T. S. Wilson, at Bonthe.

Journal notes by the Rev. A. Menzies, of an expedition to the Mende country, with a Missionary of the American Society, for the purpose of persuading the hostile tribes to lay down their arms, and to sign articles of peace, undertaken during the dry season of 1869.

March 14, 1869: Lord's-day: Papor—Mr. Burton and I arrived at this small town on the banks of the Jong river last night at 11. 30. Mr. Burton is on a peace expedition, and I am his companion. The Governor of Sierra Leone has engaged Mr. Burton's services to endeavour to persuade the contending tribes in these parts to cease fighting, and turn their attention to something more profitable to their country. With the view of securing terms of a lasting peace, Mr. Burton is instructed to invite the chiefs of both sides to meet the Governor-in-Chief at Bonthe or Bendoo, for the purpose of settling their disputes as speedily and amicably as possible. The object we wish to gain is not an easy one, for the chiefs of Africa are men not soon persuaded to cease from evil, and do what is right and good, especially when the hope of enriching themselves by plundering the weak and helpless is their main purpose in carrying on the war. Still we commit our way unto the Lord, in whose hands are the hearts of all men, and who has promised to be with His servants to bless and prosper their undertakings. Large and valuable presents are a great element of success in such an expedition. In the first place no chief will even regard the presence of a visitor, whoever he may be, unless he brings some offering in his hand, and then the amount of regard shown him is regulated by the value of the visitor's gift. Mr. Burton is well supplied, and being a man well known in these parts, and of good report, he is more likely than any other man to bring this most important business to a successful

termination. We left Good Hope yesterday at two o'clock in the afternoon, touched at Bendoo to post letters for the homeward mail, and proceeded with the tide up the Jong. About six of us landed at a small village to cook, where the boatmen put rice on the fire, a pot for general use, and some water was set to boil for tea, which to us white men is indispensable. The village consisted of a few houses set down close to each other, and a few very miserable-looking people—one woman sitting on the wall of the common kitchen, looking supremely happy, smoking a short black pipe, and this, after being emptied, was replenished by a young girl about eight years old, who, before handing it back, enjoyed a few whiffs herself. The use of tobacco seems but too familiar to old and young, and it is truly sad to witness the debasing effect it has upon them. Our meal was simple enough, rice and butter, with a little sugar and a refreshing cup of tea. This disposed of, we returned to the boat, and went on our way. It is purposed to go as far as Martroo by water, forty miles from Bendoo, and then strike off inland to the town of Moosa, who is the chief man in this part of the country. Mr. Burton hopes to secure the good will of this influential person, and, if possible, to induce him to return with him to Good Hope. The enticing bait is a present of various articles worth 5*l.* and 5*l.* in silver. But we trust in the Lord, the great disposer of events to convince him of our peaceful intentions, and make him willingly accede to our request. We have been told that the chiefs greatly fear the British authorities at Sherbro; and the somewhat summary transportation of one Banaboom to Freetown the other day has rather increased their fears, and tended to shake their confidence in any pacific intentions on the part of the Government. Banaboom, however, is enjoying himself at large in Freetown, but this is not generally known

among his people, while the fact of his capture is greatly magnified in the country, and inspires the chiefs and the poor heathen people with what would be considered a wholesome dread. It may have been a very necessary measure with regard to Banaboom, who was a troublesome man, and an enemy to peace, but we hope the step may not prove an obstacle to our present Mission. But to return. Our boat moved swiftly up the river with the tide, but nothing could now be seen save the dim outline of the trees and bushes on the banks. The stars gave a feeble light, and several times we ran against the branches of a dead tree lying in the water. The Jong is the most picturesque river of the three that run down towards Sherbro Island. The monotonous succession of mangrove trees soon gives place to the beautiful and varied vegetation of a fresh-water stream. The darkness, however, concealed all these beauties, and there was nothing for us to do but to sleep, which, on narrow boat seats, could not be done with any comfort. At one time it was almost decided to come up the river in our steam launch "Pearl," but Mr. Burton did not know the right channel, and feared we might be hindered by the many banks that lie at its mouth. The "Pearl" was therefore exchanged for Mr. Burton's small five-oared boat, as our time was somewhat limited. Comfort must frequently, in such trips, yield to necessity.

By 11.30 P.M. we arrived, as I have said, at this place, and went ashore, heartily glad to change our position. By dint of loud knocking and repeated calls, the rude gates of Papor were slowly opened, but not before the watchman was convinced that we were harmless persons and not thieves and robbers. Once admitted, we obtained a resting-place for the night—a large room with two windows and a door, which was emptied of about twenty occupants to accommodate us. But the less that is said of its internal condition and arrangements the better. Let it suffice to observe that it was slightly different to what we were accustomed. Soon we lay down to sleep, tired out by a nine hours' pull in our small boat. Sunday dawns upon us in this heathen town. What sights the daylight reveals, and what a contrast is presented to a town inhabited by civilized human beings. Papor is situated at the extreme end of a large island on the river, about twenty miles long and an average breadth of six miles. It is just here that the Jong divides into two streams of considerable size, which again unite twenty miles further down, not far from the mouth of the river. We suppose Papor may contain about 150 inhabitants. The houses are built of mud,

some round, some oblong, according to the fancy of the builder, and thatched with grass or leaves of bamboo. They are placed as close together as they well can be, scarcely allowing of more than two persons to pass one another easily. The whole is enclosed by a double wall of mud, seven feet high and several feet thick. The larger dwellings have piazzas, in which are slung dirty hammocks for common use. They are rarely seen long unoccupied: sometimes a man, then a woman nursing a naked infant will get into them, and swing lazily to and fro till they fall asleep. Of course we also made use of them as there are no chairs to sit down on. It was a choice between the hammocks and going to bed in a dark, suffocating room. I do not think that the people of Papor are a fair specimen of the Mende nation. Indeed I do not remember to have met with persons so uninteresting and, in some respects, forbidding. The chief is a very old and feeble man, not far from the grave. He does not seem to take much notice of anything, nor do the people regard him. A middle-aged and somewhat vigorous man acts for him at present, and perhaps hopes to succeed him by and by. The inhabitants of this village, at least many of them, seem to have no employment. They wander about in a listless, do nothing fashion, or spend a good portion of the day bathing in the river. About 12 o'clock Mr. Burton suddenly missed a small green box that contained the best part of Moosa's present: it had been left behind, and no one appeared to have noticed the fact. There was no alternative but to start off the boat without delay. We judged it to be a case of necessity, but regretted exceedingly that the men must work on the Sunday. Their going away with Primrose, our interpreter, left us unable to speak to the people the word of God, which we hoped to have had the opportunity of doing in the evening. Cleveland, a former chief of Papor, spoke English very well, and we found several persons who had acquired from him some knowledge of the language. The present chief's son has been brought up at Tumbo, near Sierra Leone, and was for three years in the Church Missionary Society's school there under Mr. Huskinson. Mr. Burton gave him a religious paper published at Good Hope, and I heard him read several chapters of the New Testament, which he did very creditably and intelligently. Such a young man has the means in his power of spreading the truth. He owns a Bible and a Prayer-book; and when I asked him why he did not gather the children together and teach them, he replied that the people of the town did not want that. A better and a truer answer, I think, would have been, that he

himself did not care for these things, and preferred to live as his countrymen, though he knew better. He has two wives, one a Sherbro Creole and the other a country girl. His eldest child was baptized at Tumbo. There are many such young men to be found whose minds have been partially enlightened by education in a Christian school, but who have, notwithstanding, brought forth no good fruit, because they never learnt to love the truth. What would Africa have been at this day if those to whom the word of God was made known had received it and then spread it abroad! This day, however, will come at last, for it is written that God hath given unto His dear Son "the heathen for His inheritance, and the uttermost parts of the earth for His possession." The day is coming when even teachers will not be needed, "for all shall know the Lord, from the least unto the greatest." May the good Lord hasten it in His time! The evangelization of this part of the country might be attempted with some hope of success by frequent trips for preaching the Gospel in the numerous towns bordering on this river. There are about twenty-five, varying in size, and a population of between two and three hundred. The people are hospitable and willing to listen, and congregations could be gathered in most, if not all, of these places. Mohammedan influence is very strong at Mongré, and there, perhaps, the people would not hearken; but the influence of Mohammedans is not universal on the Jong. The river is navigable for boats of any size as far as Martroo and Wela, forty-five miles from Bendoo. At this last place we have a station, a very advantageous starting-point, from whence natives speaking Mende could go up repeatedly during the dry season to preach the word of God from village to village. These twenty-five towns, however, by no means represent the population of the Jong. There are many other places of considerable size and population not far back from the borders of the river. We trust soon to see some such plan in active operation.

March 15—I enjoyed a delightful swim in the river this morning, and would have ventured across the river had not a man called me back, saying it was not safe. But I did no more than follow their own example. It is said that alligators abound, but never eat people in this part of the river. I believed the report and therefore went into the water without fear. About three P.M. the boat returned from Bonthe, bringing the missing box and the Rev. Mr. Jowet, a native minister connected with the Mission at Good Hope. Mr. Burton wrote for him to join us, as he understood Mende well, and can speak it fluently. On the

arrival of the party no time was lost in getting our things into the boat. Some ill-disposed persons from Mongré sent word that Moosa had been sent for, and was already on his way down. This report was brought with the view of preventing us from proceeding further, but Mr. Burton did not believe them, and made all haste to get forward on the road to Sherbro. Martroo is about a mile and a quarter further up the river, and thither the boat was directed, and in less than half-an-hour we reached it. Here the party halted until we had completed our arrangements for an overland journey. An additional hand was hired to carry the baggage: each man hoisted the load allotted to him, and the journey inland on foot began. This was about five o'clock P.M., and nothing more was attempted this evening than to reach the first town, Sowa, to rest for the night. The distance might be five miles through forest and low bush, and the party wended its way on steadily till dusk, when Sowa came in sight, and we entered, followed by a crowd of wandering people, big and little. The accommodation was very miserable in this town: ants and fleas were abundant, and the room was without ventilation; but tired travellers can usually sleep anywhere, if they are tired only and not sick. We slept pretty well after partaking of the usual supper of tea and bread, and commending ourselves to the care of our heavenly Protector, which we never fail to do.

March 16—We set off this morning with the intention of walking to Seraboo, according to some a day's journey, and others say less; but at any rate I have no doubt that we shall find it about as much as we can well manage, and now, at the end of the day, with wearied frame and aching bones, I do not think it possible that I could walk a mile further. Travelling through the unbroken country in Africa is about as fatiguing and monotonous a work as any one can well imagine. The road lay through a valley and over small hills, across swamps and little rivers, which are formidable streams during the wet season. Our path often led us through a newly-cut farm, where the felled trees and bushes lay right across the way, making our progress both slow and fatiguing. When, however, we speak of a road, it is necessary to tell the reader that an African road is no more than a well-beaten, narrow, winding track resembling a sheep path. Two persons cannot travel abreast, and our party followed one another silently as sheep, seeing and hearing nothing to enliven our weary tramp. We travelled thus for about twelve miles before breakfast, and stopped to rest at a small village, where refreshments were served as soon as they

could be got ready. A fowl was bought for a couple of handkerchiefs, and our men set on a large pot of cassada to boil. Some ground nuts were added, and a few bananas. The party rested here about an hour and a half, and then proceeded onward. The clouds veiled the sun the greater part of the day, and our road was sheltered by large trees. But for this the journey could not be accomplished in one day. Our strength would have failed before nearly reaching the end of the twenty-five miles. As it was, the last four miles were, to me at least, a severe and painful task: my ankle-joints and legs fairly ached again. Sherbro was gained at last, however, and houses were very quickly placed at the disposal of the party by the chief. In appearance, Moosa is well worthy of his name and position. He stands six feet high, and is large in proportion. There is a certain dignity about him, and he walks about as a man having authority and conscious of power. His countenance is heavy when at rest, but, when he speaks, every feature of his face is full of animation and expression. He has a kindness of manner, and at times his face softens with a smile. But he is such a character as one would not wish to anger, nor to meet in battle with a cutlass.

March 17—This morning, after early tea, the contents of the box were prepared for presentation. The chief was informed of our wish to see him, and acquaint him with the object of our coming. As our business more immediately concerned the king himself, it was deemed best to see him privately in his own house. To this place, then, we were conducted. It was a circular building, with a low, narrow entrance for air and light. The chief was seated on a country bed, and beside him two women, the younger one adorned, after the approved fashion, with some dirty yellow clay rubbed on her forehead. And besides these, the room contained some of the chief's councillors. Indeed the apartment was pretty full before we entered, and after we had taken our seats, the door was nearly blocked up by a crowd of eager faces, striving to get a good look at the white strangers. Mr. Burton commenced the proceedings by taking out the contents of the box, and placing them on the lid, then, through Primrose our interpreter, he gave the chief a short statement of the object of the expedition. This done, we waited Moosa's reply. Much to our surprise, he began by asking if that was all the present we had brought, and complained of its being too small, as he would have to divide it among many. The present was worth at least 10*l*. and we had supposed it to be ample; but covetous African chiefs are not easily satisfied: if you give them much they want more. It is therefore necessary to be

sometimes very firm in resisting their greedy demands. In the present case a piece of print was added to the Kimaneh, and the chief was informed that no more money was forthcoming. Our interview with Moosa lasted twenty minutes, and we retired, not well pleased with the result. Great and powerful as this chief is, it is evident that he is not his own master. Other chiefs, and a numerous band of savage, undisciplined warriors have an interest in the war, and expect a share of the plunder. These last have been summoned in many instances from great distances, and it would not be easy, nor perhaps possible, to send back such a body of men before they had drawn the sword. In civilized countries, and with disciplined troops, whose chief law is obedience to the word of command, it is comparatively an easy matter to countermand instructions, but not in Africa. The soldiers here are a body of raw adventurers, or volunteers, from a great many towns in the district; and it happens very frequently that a company of five or six hundred men may not have more than one leader. Each goes forth on his own account, and hopes to enrich himself by captives and plunder. An African chief, therefore, having called to his assistance such a body of men, cannot disperse them without considerable personal expense and risk to the country. This is one reason urged by Moosa for not paying more immediate attention to the Governor's message. He says he is in the midst of the war, and must not stop. There is another reason which we are inclined to think operates pretty strongly, and it is the desire for revenge. Not many weeks since an attack was made upon one of the many towns which ended very disastrously for Moosa's army. His warriors were defeated and driven back with great loss. In that engagement, twenty men belonging to Sherbro were killed, and Moosa's own son fell among them. This untoward event, especially the death of his son, has made the chief determine to continue the war till he has satisfied himself—in other words, killed a sufficient number of his enemies. African warfare is carried on more by cunning and deceit than bravery. They depend for success chiefly on attacks made in the early morning, when the inmates of the town are asleep, or they will lie in ambush near the town till the women go out for water, and most of the men have gone to their farms. They will then rush out, enter the defenceless place, and seize on all they can find. There are, however, instances of attacks being made during the day, and these are more fatal to the attacking party than to those within the walls. But dreadful are the scenes of blood if the besiegers get inside. The old men and women, and most of

the able-bodied men, are savagely butchered on the spot, or reserved for a more horrible death afterwards, while the young women and children are bound with cords, and led off in triumph. It is not an uncommon practice, also, to reduce a town by fire when other means fail. Such was the case a few weeks back in the present war. The warriors provided themselves with two or three squibs, and, being unable to gain access to the town they were attacking, they put the squibs into a gun, and fired them at the chief's house, which stood higher than the rest. The house was speedily in flames, which soon enveloped the whole town in one common destruction. Most of the wretched inhabitants perished miserably. Such is the manner in which the tribes of Africa destroy one another. When captives are taken and reserved for death they are sometimes led out of the town with singing and dancing to the place of execution, and cutlasses are then given to the young lads to practise upon them by chopping them to pieces. A place marked by a solitary tree just outside the town was pointed out to me where, quite lately, two captives had been put to death. When will these dreadful deeds of cruelty be ended, and peace be established in the earth? The strong man armed does indeed keep his palace, and his goods are in peace. But One stronger than he will yet take from him his armour in which he trusteth, and set his captives free.

March 19: Seraboo—We have lived here, enjoying the king's hospitality, for two days. Our quarters are as good as the town can afford, and Moosa has fed us on abundance of rice, and a young sheep was killed to make soup. Mr. Burton has had a sharp fever, and is otherwise poorly. We speak of starting homeward this afternoon. The town of Seraboo is not very large in itself. It probably contains five hundred inhabitants within its own walls, but there are five other towns included under the name, quite close to one another, so that the population of Seraboo may approximate sixteen hundred. What a field for Missionary labour if a right-minded native could be found, able to preach the Gospel in the language of the people! He might have a school of two hundred children at least, and the care of nearly two thousand souls. But where are the men to be found? Yesterday a woman was brought into the town for a debt palaver, and she was put into the stocks. It is the second case of their mode of dealing with offenders that we have seen. A young woman was brought into Papor on the Sunday morning while we were there, and tried for stealing cassada: she also had her leg fastened to a heavy piece of wood, to prevent her running away,

and we understood that she was to be so kept a prisoner till the fine imposed had been paid. Spinning and weaving, in a very primitive form, are the employments of a few of the men and women. The women card the cotton and spin the thread on a small sharp-pointed stick, about twice the length of a lead pencil. This they twirl rapidly with the finger and thumb of the right hand, while, with the other, they hold the cotton. The stick is weighted at the lower end with a piece of soap-stone to make it revolve evenly, and it turns round on the smooth surface of a piece of anail shell. Nothing more rude can well be imagined. The younger children of these heathen towns seem to have very little to do. They may be employed to fetch rice from the farm, and water from the brook for cooking; but time must hang heavily on their hands. How different it would be if there were a school for them to go to. These little wild children soon become friends, and lose their natural shyness. I was particularly interested in one little boy of six years old. He is the son of a great Mende warrior who died lately, but although the little fellow would gladly come with me, and I am quite willing to take him, I cannot prevail on Moosa to allow him to leave Seraboo. His guardian is not here, and the chief makes that an excuse for keeping him.

March 20—Our final interview with Moosa took place yesterday afternoon. It proved more satisfactory than the rest. He was lying at full length on his sofa, enveloped in a country cloth, and some of his friends and councillors sat, or rather squatted, round the room. A good many were old men, who are supposed to be wiser than others, and are looked up to and held in much esteem, and some were very crafty and bad-looking men. One or two could speak and understand English well, but they took pains to conceal it. These men sit as spies, and are purposely called to advise the chief of all that is said during the interview. On the present occasion, Moosa appeared to be afraid to go down and meet the Governor at Bonthe, as we had requested, and doubtless his fears were aroused by the timidity of the old councillors, who quite believed that the Governor would transport him to Freetown as soon as he got him into his power. How difficult it is to persuade African chiefs of the purity of your motives—that you desire only their happiness and the welfare of the country. And yet it is, after all, no matter of surprise to find them distrustful, for they have no faith in one another, and Europeans and foreigners of other enlightened nations have often proved unfaithful to them, and taken advantage of their credulity. The

chief proposed, that if the Governor was really as anxious to meet him as we represented, he might come to Motappan, and he (Moosa) would go there and see him. Now this place is at the head of the Boom river, a hundred miles from Bonthe, and the water is so shallow in some parts that no boat of any size could get up during the dry season, and a steamer, of course, would be out of the question. The proposal was both absurd and impracticable, and he must have known it to be so. We could not agree to it, however, and, after a further consultation, the chief was requested to substitute Martroo for Motappan, as the Governor was an old man, and could not bear the fatigue of a journey up the Boom in a boat. The request was granted, and Moosa promised to be ready by the next new moon to proceed to Martroo. Thus ended, more favourably than at times we had expected, an expedition to Sherbro, which had cost much anxiety of mind, and more fatigue than is safe to Europeans in Africa. But we rejoiced and thanked God for so far prospering our efforts, and for the encouraging prospect there seemed to be of finally establishing a lasting peace, and thus opening the country for the preaching of the Gospel.

Journal notes of a second trip, undertaken in the months of April and May 1869, by Mr. D. Burton of the American Mission, and Rev. A. Menzies, under the direction of Sir Arthur Kennedy, Governor-in-Chief of the West-African Settlements, to endeavour to secure peace between contending tribes in the Mende Country.

Our first undertaking in this good cause closed with a promise of such complete success, that the Governor of Sierra Leone, upon our report, determined to send a second expedition, with the view of hastening the matter to a favourable termination. Mr. Burton, who had returned with me to Sierra Leone to see Sir A. Kennedy in person, became so very unwell from the effects of fatigue and exposure in our late journeyings, that he felt himself altogether unable to offer his services to the Governor for a second trip so soon, and proposed me to His Excellency as a substitute, if I felt at liberty to go, urging upon him that no time should be lost, as the season for such expeditions in an unbroken country would soon close. After considering the matter, and conferring with my brethren, arrangements were made for an early departure. The steam launch "Pearl" was engaged for the occasion, and all expenses were to be defrayed by Government. It was supposed that the chiefs might be visited and all the business

transacted within a month, and this supposition would have proved correct if the original plan of our proceedings had been adhered to. But after our departure from Sierra Leone the plan was somewhat altered by the arrival of the Colonial Secretary at Sherbro with fresh instructions, which in some measure modified our own, and delayed our movements considerably. We left Freetown for Sherbro Island on Saturday morning, April 10th, at eleven o'clock, intending to spend the Sunday at Dublin, on the beautiful Island of Bananas. Everything combined to make this short run most pleasant. We were favoured with one of those transparently bright days which herald the approach of the wet season. The sun poured his dazzling light upon the almost glassy surface of the ocean, while a gentle breeze kept the atmosphere cool and reviving. The air was so clear, that the whole extent of the colony, from False Cape to Kent, twenty-five miles, could be seen at one view; and Sierra Leone never appears to better advantage, never looks so beautiful, as when thus viewed from the sea on such a day as we had then. Our destination was reached in six hours, and by six o'clock the "Pearl" was securely anchored in one of the many small bays of the island, and we were once more on *terra firma*, and took quarters in the house of a native brother.

April 11: Lord's-day—Bananas.—We are resting here for the day. I could not go out this morning: fever had laid his wasting hand upon me all night, but towards evening I revived, and went to the service in Mr. Moussa's church. The congregation, for an afternoon one, was pretty good, and in the absence of Mr. Moussa who is at present at Waterloo, the service was conducted, and an effective address given, by Mr. M. T. Harding, retired native catechist of our Society.

The people of the island are divided into two religious parties. The majority are Wesleyan Methodists, and the rest attend the service of the Church of England. But even so they are not united, and a still further division seems to be threatening. It is said that Bananas is not in so flourishing a condition as formerly. The inhabitants of the island, at no distant date, found a good market for fruit and vegetables on board the men of war that lay off at anchor for several weeks at a time; but this source of revenue has now ceased, and there is a great cry of poverty. Nothing to eat is the universal complaint.

Monday—We left Dublin Bay at six o'clock this morning, and have had a quick run to our present resting-place, Good Hope, the head-quarters of the American Mission. Mr. Burton, my former companion, I was glad

o find at home. He had gone to bed, and was so fast asleep that the shrill sound of our steam-whistle did not awake him. But he soon made his appearance, and hastened, with his wonted kindness, to provide some refreshment for weary travellers. My evil attendant, fever, had again made his appearance, and I was thankful to find a roomy bed to toss about on. Of all comforts in Africa, this stands first in health and in sickness.

Tuesday—Mr. Burton and I have been conferring together to-day, and laying our plans for the prosecution of this enterprise. It is some satisfaction to me to know that he is so far recovered from his late sickness, as to hold out to me the hope of joining the expedition. Mr. Burton's long residence in this part of the country, and acquaintance with the manners and customs of the people, make him a most desirable companion, putting aside for the moment all other considerations. The mode of proceeding we have decided on is the following. Two messengers are to be despatched at once to Moosa by way of Martroo, to acquaint him of our arrival, and to remind him of his promise to meet the Governor's delegates, and appointing next Monday the 19th, as the day of general meeting at Martroo. This arrangement will give Mr. Burton time to visit the sawmill and provide for his absence, and I can, in the interval, run up in the "Pearl" to Great Bass, to execute a separate commission with which I have been entrusted. We rely on the faithfulness of our messengers, and quite hope that Moosa will abide by his promise made to us on the occasion of our former visit.

April 18: Lord's-day—I took the service at the American chapel this morning, but the attendance was very poor. In the evening I went over to our own little chapel at Bonthe and preached to about fifty persons the words of life. This little building has been greatly enlarged since my last visit, but as yet the catechist in charge has not been able to induce any native to attend. The congregations are entirely composed of Sierra-Leone emigrants, with their children; but the work at present, even among them, is not hopeful. The classes formed by Mr. Wilson for their spiritual welfare are not well attended, and here, as everywhere, the lives of these people bring a reproach on the name of Christ, and greatly hinder the work. The day-school I find, on inquiry, is but poorly attended. The parents take no interest in the advancement of their children, and do not care to insist on their going to school regularly and punctually. We must hope and pray for better times when the aspect of our catechists' work at Bonthe will present something more cheering and encouraging. There are very many Sherbro-speak-

ing people at Bonthe, all heathen, but Mr. Wilson lacks the ability to speak to them in their own tongue. Interpreter preaching is never desirable if it can be avoided. So much of the truth is lost in this way, and misrepresented if the interpreter be not a faithful man. The natives of Sherbro Island are a very low order of the African race: their very appearance is against them, and their habits and customs evidence more than ordinary degradation. Still, even from among these have been already gathered some living stones for the temple above. The American Missionaries have not laboured in vain. Their discouragements indeed have been very great, greater than perhaps fall to the share of most Missionaries in these parts; nevertheless some few have proved faithful, both by word and deed giving satisfactory testimony to the power of divine grace. The number of the Mission staff is at present reduced to a single individual, who has completed his seventeenth year of Missionary service in Africa, and one ordained native who is responsible for all spiritual duties. The Missionary Committee in America find it hard to get volunteers for the West Coast of Africa, and at present they are bending all their energies to raise the freedmen in the southern States with the ultimate view of sending able helpers to Africa from amongst them; and it is gratifying to hear that there is a prospect of obtaining in a few years a number of spiritual agents from among this class. It will be a great day for Africa when her liberated children from the far West shall return to her shores, bearing in their persons the riches of spiritual enlightenment through a Christian education in a civilized country, and fitted to be the heralds of salvation to their own countrymen. We trust this good day is not far off.

April 19—The greater part of this day has been spent on board the "Pearl," steaming up the Jong. We left Good Hope after breakfast at 8.30, and came in at a rapid rate, towing two boats after us. There was a little delay at the mouth of the river just off York Island, seeking for the channel; and occasionally, at several points further up the river, the "Pearl" scraped near a sand bank; but with these exceptions all passed off well, and at 4 o'clock we cast anchor in beautifully clear fresh water close to the right bank of the river, a little below Martroo. To the natives our 'Smoke Canoe,' as they call the "Pearl," was an object of much wonder as we steamed along, and the sound of the whistle sent them running off behind the bushes like frightened deer. Martroo stands on a small hill, and the rocks and small picturesque islands in the river, with beautiful green foliage on either bank, made it an exceed-

ingly pretty place; but it is dreadfully desolate.

Our first inquiry on getting ashore was, "Have the messages arrived from Seraboo, and what news?" To this inquiry the disappointing answer was returned, "They have not yet come back, and there is no certain tidings of them." It was, however, not until nine o'clock the next night that they made their appearance, bringing with them three principal men as Moosa's friends and representatives. Our hopes on seeing them, and on hearing the good report of our messengers, greatly revived, although it began to be evident that the chief of Seraboo wished to get out of his former engagement. Primrose and his companions, our messengers to Moosa, amused us greatly by describing the panic that the tidings of our arrival at Martroo had caused in every town through which they had passed. The little "Pearl," with her two boats and our small party, had been magnified into a man of war crowded with soldiers armed to the teeth, sent by the Governor of Sierra Leone to demand satisfaction for the death of a certain Frenchman who had been drowned in the river, and was supposed to have been murdered, because his things were in their possession—a good illustration of the words of our great English poet Shakespeare, "Conscience makes cowards of us all;" or of the words of holy writ, "The wicked flee when no man pursueth." It is much to be feared that the unhappy traveller alluded to fell a victim to the rapacity of his guides, who, if they did not actually throw him into the water, contrived somehow to let him be drowned. It is pretty certain, however, that most articles of value that he had fell into their hands, and found their way to Seraboo.

April 21—The principal business of today has been to lay before the chiefs the Governor's letter, directing us to impress upon them his earnest wish to mediate between the contending tribes, and to promote peace in their country. To this end, being unable to come to them himself, he had sent us to convey this message to them, and to invite Moosa himself, or such delegates as he might appoint, to come and see him in Freetown, and confer with him about the interests of the country. As an evidence of his sincerity and good will, we had brought with us a valuable present of goods, which was to be given in his name to Moosa and the other chiefs concerned in the matter. This interesting palaver was conducted upon the deck of the "Pearl," and the boxes containing the goods were shown to them. After Mr. Burton, who was always the chief speaker, had concluded his remarks, and had read the Governor's

letter, the king's delegates expressed their satisfaction and their readiness to accompany us back to Freetown to see Sir Arthur Kennedy, while one, more forward than the rest, volunteered to return to Seraboo, and fetch Moosa down to Martroo. When everything had been satisfactorily arranged, steam was got up, and the "Pearl" took a short trip of a mile or two down the river with the king's messengers and their attendants on board. As an instance of liberated Africans of the Mende tribe returning again to the land of their birth, it may be mentioned that one of these delegates both understands and speaks good English well. He told me that in his youth he had lived a long time in Sierra Leone; that his master was a carpenter and taught him his trade; but for some reason he ran away from him, and came back to his fatherland. Such characters, however, we know from experience are not to be trusted. They have turned away from the light in the colony of Sierra Leone, and have plunged into worse heathen darkness than before. He seems, however, to be familiar with the ways of Sierra-Leone people, and has a daughter now living in Freetown.

April 22—Two of the delegates have returned to Sherbro to carry back the real truth to Moosa respecting us, and the object of our visit to Martroo. We deem it of importance that, on the one side, Primrose, our messenger, should go back with them and carry a small present for us, and, on the other, that one of their number should remain behind as a guarantee for the fulfilment of their promise to return with Moosa. Mr. Burton has decided to go back to Good Hope, and come up again on Monday, next week, the 26th. The "Pearl" is to remain at Martroo, and I and my wife, who has come thus far with the party, will live on board in preference to taking up our abode in any native house on shore. It is not a very pleasant prospect, wearisome waiting with such unpromising surroundings. Provisions are scarce, and the interpreter being away, I have no means of communicating with the people; and besides this, the weather is intensely hot, either on board or on shore. But there is nothing else better for me to do, so I must exercise patience till next Tuesday, when it is to be hoped the matter will be finally and agreeably settled, and we shall be at liberty to return.

April 25: Lord's-day—Our little service was just over, and the few persons who had been present in the trader's house were getting up to go to their homes, when the cry of fire was raised, and, running out, sure enough the red flames and loud roar of the devouring

element were distinctly seen and heard not a hundred yards from where we stood. The fire had caught the roof of the chief's house, and, being exceedingly high, no one could get at it to put out the flames. There was a breeze blowing, and in less time than I could take to relate the fact, the fire leaped from house to house, defying every means to put it out, and the whole town of about thirty houses was speedily in a blaze. The poor women ran about wringing their hands and making loud lamentations; the men stood looking on with a sort of apathetic indifference. Nothing, however, could be done to stay the conflagration. The inflammable materials of which the houses were built added fuel to the flames, and these were fanned by a strong wind which was blowing just then. It was altogether a fearful sight. These sudden and destructive fires are more or less frequent, owing to the carelessness of the people and the kind of materials used in constructing their houses. But at the same time the amount of damage done and property lost is very little. The dwellings are the cheapest and simplest, and the bulk of provisions is kept in the farms, and their clothing is neither extravagant in kind nor quantity. Our service was attended by two traders and a few of their attendants, with some of the "Pearl's" crew. It was held in the piazza of Mr. Johnson's house, a rather straitened place, but quite large enough for the congregation. The singing was very fair, and the responses not amiss considering the absence of books. My address, or rather exposition, was as plain and pointed as I could make it to suit the capacity and condition of my audience. To myself this short time thus spent was reviving to my spirit after a trying, wearisome week. But how sad to behold the poor heathen people around making no distinction between the days of the week, crossing over the river to their farms this morning as on a week-day. And to my mind the aspect of this great country, so fertile and so rich in natural productions, lying silent and uncultivated by the hand of man, is almost as sad a sight. The last is a type of the first, nor will the country ever awake from her long sleep until the moral and spiritual blight of ages is healed by the bright rising of the Sun of righteousness. May this blessed season of deliverance and joy come quickly!

April 26—Mr. Burton's boat rounded the point, and came in sight about breakfast-time this morning. He brought us some bottled raspberries and currants, which were most refreshing for a change. Besides the exercise of patience, I believe, since our stay here, I have learned to appreciate the devotedness of those Missionary brethren who, sepa-

rating themselves from home and kindred, live in the depressing atmosphere of heathenism. Mr. Clafin and his wife have thus lived in a house which they brought with them from America, and set up just outside a large Mendi town on the banks of the Boom, 100 miles from any civilized habitations. There, too, very soon, their little girl died, and Mr. Clafin had to make the coffin of this dear child with his own hands, and bring it down to Good Hope in his boat, all that weary way. The feelings of this devoted couple can much better be imagined by the reader than I can describe them, when this one loving little child, which had been the joy of the house, and the very light of their eyes, was taken from them, and none was left to cheer them. Yet this heavy trial was cheerfully borne for Christ's sake, and the sake of the heathen people they had come to teach, and in a few days they returned to their work at Savannah. I fear I could not tread in their steps: such self-sacrifice far exceeds anything that I am prepared for. This worthy Missionary and his devoted partner are at present in America, in very bad health; and it seems very unlikely that they will return for some time. Thus the work in Africa is continually being interrupted by the removal of first one and then another useful labourer; but the great and wise Head of the church knows best: Missionaries neither come nor go without His directing hand.

April 27—The day to which we have been looking forward for so long has come and gone, and has ended not as we had hoped, leaving us in doubts as to the result of our efforts to secure peace, and carry back to Free-town Moosa's delegates. About noon the party from Seraboo began to arrive in companies. Reliable information of the king's movements seemed to have reached Martroo early in the morning, from the fact that the people began to carry their sheep and goats over the river in canoes, to preserve them from the hands of the king's people, who certainly would have killed and eaten them without asking any questions, or regarding the remonstrances of their owners. Well, at last Moosa made his appearance, accompanied by nearly one hundred men, variously dressed and armed with gun and cutlass, the usual rude weapons of the country. It would, however, be tedious to describe too minutely the proceedings of this day. Let it suffice to say that it afforded one of the best instances of subtlety and deceit in striving to gain a point that has yet fallen under my notice. It suited Moosa's purpose to-day to disclaim all title to royalty, and make himself out to be the servant of another. The real king, he said, was not present, and he had not power to settle the matter or send

delegates to Freetown upon his own responsibility. The money was acceptable enough—double the amount would have pleased them better still—and this it was not his intention to forego if he could obtain it by any means whatsoever. It was soon but too evident that we should not persuade him to agree to let us have the men at once; and after taking counsel with his friends, he said the palaver was such as they could not presume to settle behind the king's back, and it was therefore necessary to return once more to Seraboo and consult the king, taking the present with them to show him. And Moosa promised most faithfully that by Monday, May 2nd, he would send two men to Martroo to accompany us to Sierra Leone. Both Mr. Burton and I were quite opposed to this proposition, judging from past experience that the word of a chief was not to be believed. However, others of our party thought it would be better to grant them further time, and let them have the Governor's present, and assured us that our fears were groundless, and the messengers would certainly come without fail at the time appointed. So the matter has been left for the present, in hope, but certainly not without considerable misgiving. Our meeting was at first held under some large trees, where there was an open space swept clean and reserved for the discussion of all public matters. But we had scarcely assembled before a fierce tornado burst upon us, and forced us to run back for shelter to the town, and the business was conducted in Mr. Johnson's house. During this storm there was quite a shower of hail. The pieces of ice were some of them as large round as a shilling, solid and transparent. This is of very rare occurrence, and it was amusing to see both men and boys running out and gathering handfuls of it.

May 2: Lord's-day—We came back to Good Hope last Wednesday morning early, all well, a fact to be recorded with devout thanksgiving to God; for, under the circumstances, several of the party might have been seriously ill. The weather was intensely hot, and there were tornadoes on an average every other night, and occasionally in the day as well. We returned also without accident of any kind to the steam launch, although she struck against several banks. To day I have been assisting Mr. Pearce at Bendoo, and preaching in the morning and afternoon. The congregations were very meagre when compared with the accommodation provided. The church has been opened for three years, and is built upon a spot of ground where, not long since, there stood a heathen temple, and to the left a dense mass of large trees and impenetrable under-wood; a place held sacred by the natives as a burial-ground and porra bush. Mr. Pearce is

actively employed at Bendoo, assisted by Mr. Gerber, a diligent and efficient schoolmaster. Perhaps the most encouraging feature at the school is the presence of a few children of heathen parents, who have been induced to send them, and this is a great step gained in Mendi land. As it is at Bonthe, so it is here, the congregation is entirely composed of Sierra-Leone settlers and their families. What Europeans there are never enter a place of worship, and the life they lead is in keeping with their entire neglect of religion. There is no more formidable hindrance to the spread of the truth among heathen people than that offered by such characters as these. It is nevertheless a fact that the truth does spread in spite of such obstacles, thus proving its divine authorship.

May 3—Once again the "Pearl" is steaming up to Martroo, Mr. Burton and I on board, trusting to find the messengers from Sherbro already arrived.

May 4—How shall I write of the disappointment and vexation that we felt on arriving yesterday afternoon at Martroo? Scarcely had we dropped anchor when the news reached us that Primrose, our trusted interpreter, had come back, but without Moosa's delegates. They had kept the money, but refused to comply with the Governor's request. Primrose told us afterwards that the very men who had promised so fair, and professed their readiness to go themselves with us to Freetown, were those who had proved false, and persuaded Moosa to deceive us. So much for the good faith of Mende chiefs. Having, however, ascertained that Moosa and his friends had not gone back to Seraboo, but had turned aside to visit a large fenced town on the little Boom, we determined to go there, and seek an explanation of such treacherous conduct.

May 5—Scarcely allowing time to exchange words with the shore, the anchor was taken up, and the "Pearl" steamed down the Jong. Darkness soon set in, and the tide having run out several feet, navigation became difficult, so much so that it was not long before we were fast on a bank, and stuck there till the returning tide took us off. The morning saw us making our way swiftly up the little Boom towards Kaw Mende, and this place was reached at breakfast time, but not our final destination. The "Pearl" could go no further than Kaw Mende, so Mr. Burton's boat was hauled alongside, and we pushed on in quest of our deceivers. It was a long pull of four hours in the hot sun, and without anything to eat, besides having had little or no sleep the night before. But the longest journey has an end, and this most wearisome and vexatious one had too, about

noon. Tom Cabi's town was gained, and our small party went on shore. The aspect of this place is somewhat different from any I have yet seen. The chief was formerly a blacksmith, as his name "Cabi" imports, and having had some little education and considerable intercourse with European traders, the effect is seen in the efforts he is making to improve his temporal condition. We were, in the first instance, conducted to his quarters, a large unfurnished dwelling, built somewhat in the style of an English house. The room in which we sat contained a large and handsome metal four-post bedstead, worth at least 14*l.* or 15*l.* It seemed but a recent arrival, as the posts of the bedstead, of polished brass, were still wrapped round with paper, and the empty packing-case lay on the floor close by. Several chairs of English make, also quite new, were placed here and there in the same apartment. Tom Cabi himself was dressed out in a soldier's uniform, a gold chain round his neck, and a man bearing a sword walking before him, all which contrasted strangely with the general undress and poverty-stricken appearance of his people. There is no doubt of his being a wealthy man, and his slaves seem to have plenty given them to do, preparing palm-oil and crushing palm-nuts for the Sherbro merchants. It will not be necessary for me to describe our interview with Moosa and his party: African palavers are tedious enough without that; yet this last audience with his sable majesty was conducted under the additional disadvantage of a dreadful din of drums and yells outside, and great vexation and loud talking within; and the end was, that they stoutly refused to accept the mediation of Sir Arthur Kennedy, and would not give up fighting. It was evidently quite vain to attempt to shake their purpose: war was the order of the day, and to war they would go. We rose and left the presence of these men very much annoyed and greatly disappointed. It was nevertheless apparent that they were uncomfortable, and did not like the significant words with which the interview terminated. Moosa afterwards thought to mend matters by bringing a white sheep, and offering it to us for soup; but we declined his friendship and refused his gift, and, turning away from him, entered our boat and departed. We breakfasted off sardines and bread, between twelve and one o'clock, in the boat, on the way down to Kaw Mende. Here the American Mission had its first station twenty years ago. Mr. Burton took me to see the graves of seven or eight Missionaries and their wives who had fallen victims to the deadly climate of the place. The foundation of a large boarding school still stands, and a few old people who

were attached to the Missionaries and made profession of faith in Christ, still live in their houses around it. A bread-fruit tree, several mango trees, and some choice flowering shrubs, stand to mark the spot and cherish the memory of this devoted band of the Lord's servants. But the field lies once more barren, and the place desolate, where many voices, not long since, joined in Christian worship, and many hands were lifted up in prayer to the one true God of heaven and earth. Send us help for thy holy place, O Lord, for vain is the help of man. Revive thy work, and let the dew of heavenly blessing descend to cause the seed sown here to spring up and bear much fruit. At sunset the "Pearl" once again got under weigh, and we bade farewell for a time to the rivers of Sherbro.

May 9: Lord's-day—To-day we spent very pleasantly at Victoria, where our catechist, Mr. Sawyer, and his wife, are zealously working, and their work, we trust, is blessed. The soldiers are stationed there, and a European merchant has a large factory, employing nearly 100 hands. I preached twice to a small but attentive congregation, and administered the communion to about fifteen persons. It was a refreshing service, and we greatly enjoyed and appreciated the unaffected and hearty hospitality of Mr. and Mrs. Sawyer. They have succeeded in obtaining several children of Mende parents as boarders, and Mr. Sawyer reports favourably of the day school, as regards both numbers and attendance. The people evidently appreciate Mr. Sawyer, and his labours are even now rewarded by a good attendance on Sundays, and much respect and affection.

At this point I purpose to stay my pen, and bring my narrative to a close. It will be well, however, to observe that the expedition was not altogether fruitless. A party, distinct from ours, but still one in aim, ascended the Boom two weeks later, and succeeded better than we did. A treaty was drawn up and signed by the chiefs, in which they guaranteed to preserve the trade of the river, and to refrain from fighting with one another. This treaty accomplished a part, but not all of what was aimed at by our party. Nevertheless, it is a matter to be thankful for, that some good was accomplished by some one, though we were not the successful ones. The Governor expressed himself quite satisfied with what had been done, and has intimated his intention to visit Sherbro himself as soon as the wet season is over. Let us hope, then, that ultimately the heathen tribes of Mende land will be induced to lay down their weapons of savage warfare, and hearken to the messengers of the Prince of Peace.

INVITATION TO UNITED PRAYER ON APRIL 5TH, 1870.

WHEN it became necessary to fill up a vacancy which had occurred in the number of the apostles, and of two selected men, human judgment was at a loss to decide which should be preferred, the assembled disciples took counsel of the Lord—"They prayed, and said, Thou, Lord, which knowest the hearts of all men, *shew* whether of these two Thou hast chosen." This is the privilege of Christian men, who, by faith in the atonement of Christ, have found peace with God, and entered into new and happy relation with Him, that in all critical circumstances they are permitted to seek from Him wisdom and guidance, with as full an assurance that they shall be heard and answered, as David had when he said to Abiathar the priest, "I pray thee bring me hither the ephod," and when he "inquired of the Lord."

The Committee of the Church Missionary Society is called upon to fill up two vacancies in the Home Department, offices of the greatest trust and importance, on the right discharge of which must depend, in a great degree, the efficiency and continued well-working of the Church Missionary Society.

The venerable Hon. Secretary, the Rev. Henry Venn, purposes to retire from the Secretariat after the approaching anniversary at the beginning of May.

The Rev. H. Venn entered on the Secretaryship in October, 1841. At that time the Missionary work of the Society was in its initiative stage. Carried on by European Missionaries, it had not yet resolved itself into those substantial results, so well summed up by the Bishop of Oxford in the following sentence of an address delivered by him at Oxford on February 14 :—

"The Church Missionary Society had interested him in this more than in anything else—that it seemed to have been foremost, under God, in planting native churches, where others seemed inclined to continue English agency. . . . It was not in the providence of God that all the churches of the world should be maintained and carried on by English pastors. It was not intended, and he was sure, if they looked abroad over the world, they must feel that such a scheme must certainly fail. . . . It was necessary that we should plant the Christian religion among heathen people; at least, we could make them the depositaries of the faith, and he believed the Church Missionary Society had been instrumental in carrying on this great work."

This is quite true—during the nearly thirty years which have elapsed since 1841, the embryo groups of native converts have grown up into organised churches, provided with their own indigenous ministry to a considerable extent, contributing liberally, according to their means, to the supply of their own Christian ordinances, and co-operating with us in the great work of communicating the Gospel to the surrounding heathen. But in thus carrying forward the development of the Mission-work, many and difficult questions had to be solved, the more difficult because there was no antecedent experience available for guidance. And now, on the point as we are, of losing one so valuable, who has rendered to the Society in particular, and to the cause of Missions in general, so great services, we shall not hesitate to say, that to meet such a crisis, Mr. Venn was eminently fitted, and that to him was given a sagacity to see the true bearing of many a complicated question, and to direct conferences and discussions to a right issue.

It is a humiliating fact, that as the mind expands and becomes more endued with knowledge and experience, the body becomes less capable of sustaining the pressure; the light burns as brightly as ever, but the pillar of the edifice which bore it up becomes enfeebled, and declines any longer to sustain its portion of the work.

Who shall succeed our Honorary Secretary? The Lord must *show*. That is our resource. But that He may so do, we must seek His aid in fervent supplication, and, like the first Christians, pray for His guidance in the selection and appointment of a successor.

The Committee, therefore, have resolved, that on Tuesday, April 5th, at two P.M., in the afternoon, a prayer-meeting shall be held at the Church Missionary House, Salisbury Square, London, to which friends who feel the importance of the object are invited to attend: while to those whose distance from London precludes the possibility of their being present, it is suggested how desirable it would be that meetings for a like purpose should be convened in their respective localities.

We regret to add that the Principalship of the Church Missionary College will also be vacant at Midsummer by the resignation of the Rev. Thomas Green, who now for many years has so ably filled that important office, and who has been privileged to send out into the field so many and valuable Missionaries. This entails on the Committee an additional responsibility.

THE CHURCH MISSIONARY SOCIETY'S WORK, ATTRACTIVE TO SOME, THE REVERSE TO OTHERS—WHENCE THE DIVERGENCE OF JUDGMENT?

PERSONS do not always see the same object in the same light. Is the cause of the disparity to be looked for in the object or in the spectators? If indeed the object possess the properties of the chameleon, this is not surprising. The normal colour of the creature is black, with a slight tinge of grey. But in a short time it changes into a vivid verdigris green, and while the spectator is watching it, the legs become banded with rings of bright yellow, and spots and streaks of the same colour appear on the head and body; when excited either by anger or expectation, "the colours become singularly beautiful, almost exactly resembling in hue and arrangement those of the jaguar."

There are, no doubt, men who have no fixed principles. What they profess to-day, they disclaim to-morrow.

Some fickle creatures bear a soul
True as a needle to the pole,
Their humour yet as various.
They manifest their whole life through
The needle's deviations too,
Their love is so precarious—

and could we conceive a Society without any fixed principles, changing its hue according to its circumstances, then that there should prevail respecting it a great difference of opinion is precisely what might be expected. This versatility might be successful in securing a temporary popularity. Individuals have their colour preferences. Some affect the vivid green, others the rings of bright yellow. Thus it is possible that the mutations of the chameleon might exercise a widespread fascination, and each person praise this creature, which presented itself so vividly before him in the hue and aspect which he most preferred; and in this day of multifarious opinions, in which the rule, "mind the same things," is so much forgotten, and men, although professedly members of the same church, commit themselves without misgiving to the most conflicting opinions on the most important subjects, it may be convenient for a Society to have no fixed principles, but with a chameleon-like versatility, to assume the hue and aspect which shall approve itself best to the spectator of the moment.

There are, however, objects in nature which are fixed and unalterable. They are not, like the moon, subject to changes, but retain one aspect. When, in such cases, the

observations ruled are antagonistic and irreconcilable, the secret of the discrepancy must be sought for in the spectator. There is such a thing as a refracting medium. "When a ray of light passes from one medium to another of the same density, and in a perfectly straight line, no alteration of its course takes place; but if the light passes in an oblique direction, its course is broken or refracted, *i.e.*, bent back from its natural path," and consequently the object is not seen in its true position. Unless this be allowed for, there must supervene many optical illusions, arising not from any mutability in the visible object, but from the refractive properties of the medium through which it is seen.

In the human eye similar phenomena may be traced. This elaborate and wonderful work of God is well described as "an optical instrument, which transcends every contrivance made by the hand of man. The camera obscura, fitted with a double convex lens, is the nearest approach of an imitation to the eye. The rays of light thrown off from any object placed before the apparatus are brought to a focus, and received upon a sheet of paper, or piece of ground glass." In the eye, the same result is brought about by the refraction of light in the crystalline lens, the principal refracting medium of the eye. "The rays are brought to a focus, and impinge upon a nerve, spread out as a delicate network to catch the beams, and to vibrate in sympathy with those exquisite undulations which cause the propagation of light, and thus to produce the sensation of vision."

Now, as life advances, there supervenes a natural decay of sight. "The refractive power of the crystalline humours of the eye slightly alters its condition, whilst the crystalline lens and cornea change their form, so that a difficulty of distinct vision is felt. The eye loses a portion of its power of seeing at varying distances, or its power of adjustment, and near objects are no longer as easily seen as in youth. Reading small print by candle-light is difficult, as the book requires to be held at a greater distance from the eye than formerly, and a more powerful light is needed, and even then the letters appear misty, and to run one into the other, or seem double. And still further, in order to see more easily, the light is often placed between the book and the eye, and fatigue is soon felt, even with moderate reading."

"When these symptoms show the eye to have altered its primitive form, spectacles are absolutely needed. Nature is calling for aid, and must have assistance, and if such be longer withheld, the eye is needlessly taxed, and the change, which at first was slight, proceeds more rapidly, until a permanent injury is produced."

Nor is a defectiveness in the correct perception of the eye always the result of advancing life. Some are short-sighted from their birth; and when study becomes imperative, the inconveniences are felt. In such cases helps, carefully adjusted, must be obtained, in order that the power of vision may be commensurate with the practical purposes of life.

Between the eye and the mind there is an analogy. The actings of the mind are continually described by language borrowed from the actings of the physical organ. Men are said to see or not see, to be clear-sighted or the reverse, when it is not at all the physical, but the intellectual perceptions which are referred to. Some perceive rightly, others misapprehend and go astray. Some men strangely misjudge, and from experience of their peculiarity, all confidence in their judgment is precluded. But more especially as to revealed truth, and the great realities which it presents, there exists in the perceptive power of the human mind a singular and widespread deficiency. The rays of light from heaven fall on a mental lens, the refractive power of which has so deteriorated from the true standard, that false and distorted images are conveyed to the brain. In the physical organ, the rays of light which enter the eye sometimes come to a focus before they impinge upon the retina, producing the effect called short-sightedness; in

other cases the crystalline lens is not sufficiently convex, and the rays of light come to a focus behind the retina. So in the intellectual perceptions; their correct action is hindered, sometimes by prejudice, and at other times by partiality. When the Saviour was on earth, the world suffered under the first of these defects, and that so grievously, that although so precious, so admirable, so excellent, He was despised and rejected of men, for men could see no beauty in Him that they should desire Him. On the other hand, they exhibited strange partialities for hurtful and unworthy objects, and were ready to exclaim, "Not this man, but Barabbas." It was a splendid mirage which the god of this world presented to the Saviour, when "he shewed unto him all the kingdoms of the world and the glory of them," in a moment of time, but the illusory appearances deceived him not. How differently we act apart from His guidance! Like the traveller in the desert, when suddenly in all directions green islands appear, surrounded by extensive lakes of pure, transparent water, and eager to quench his thirst, he hastens forward to enjoy the refreshment which is offered him, only to find that he has been grievously deceived, so in the greatness of their folly men go astray.

Chacun se trompe ici bas.
On voit courir après l'ombre
Tant de fous, qu'on n'en sait pas,
La plupart du temps, le nombre.
Au chien dont parle Esope il faut les renvoyer.
Ce chien voyant sa proie en l'eau représentée,
La quitta pour l'image, et pensa se noyer;
La rivière devint tout d'un coup agitée,
A tout peine il regagna les bords,
Et n'eut ni l'ombre, ni le corps.

Can we wonder at the touching remonstrances addressed to the children of men—"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

This defectiveness of human vision is especially apparent in our use of and relation to the Holy Scriptures. The heavenly bodies are set in the firmament above, and there they shine forth in all that glory, which moved the Psalmist to exclaim, "The heavens declare the glory of God, and the firmament sheweth his handy work." Yet not less clearly and distinctly are the great realities of revelation, on the faithful reception of which our salvation depends, set forth in the firmament of the inspired word. The atmosphere has its refractive power, and this requires to be understood and allowed for, that accuracy of observation be not interfered with. But in the language of Scripture there is no haziness. The written revelation is like the metallic mirrors which were used for the great telescopes, until superseded by glass mirrors with a coating of pure silver. The casting of a metallic speculum was an undertaking of no ordinary interest and difficulty—for instance, the speculum of Lord Rosse's telescope, composed of 126 parts of copper to fifty-seven and a half parts of tin; when on April 13, 1842, "the crucibles poured forth their glowing contents, a burning mass of fluid matter, hissing, heaving, pitching." How anxiously the result must have been looked for will be understood, when it is remembered that distinctness of view is essential to the efficiency of the instrument, and that to obtain this, all irregularities of surface, all imperfections in the glass or mirror, must be removed, else the image of the object will be distorted and ill defined. The casting of Lord Rosse's speculum was abundantly successful. "The first time this wonderful instrument was turned to the heavens, many of the

most remarkable nebulae were found to be resolved into groups, or clusters of stars, seen then for the first time as such, by human eye since their creation. 'Never,' says Sir James South, in describing his first view of the heavens through Lord Rosse's telescope, 'never in my life did I see such glorious sidereal pictures as this instrument afforded to us.'

How wondrous, then, the casting of that "glass," (2 Cor. iii. 18) in which were to be presented to the mind of man the great truths connected with eternity. How needful that there should be no inequalities, no unevennesses, no uncertainty, nothing to dim the distinctness of the objects. Through what a series of ages was not the casting of this speculum carried on—of what a variety of ingredients was it not constituted! How many the agents, men of different times, languages, nations, each retaining his own idiosyncrasy, so that the peculiarity of the writer is stamped upon the writing, and yet how necessary that the imperfection which attached to each should not be permitted to intrude itself into the writing. How wondrous the completion of this great work, when "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," and when "the word," "which at the first began to be spoken by the Lord, was confirmed unto us by them that heard him"—how perfect the result obtained in those Scriptures to which the Apostle testifies, "All Scripture is given by inspiration of God, and is profitable," &c. The verb-substantive does not appear in the original text. The word *θεοπνευστος* is a property predicated of the antecedent, *παρα γραφήν*,—all Scripture. Hence it is profitable. All Scripture is God-inspired; therefore all Scripture is profitable. If it were not throughout inspired, it would not be throughout profitable.

Such is the speculum, the glass. There is therein no unevenness, no uncertainty. The great realities of the Gospel, the great truths, the faithful reception of which is indispensable to the salvation of the soul, are therein distinctly set forth. Not so vividly did the wonders of the sidereal heavens stand forth in the mirror of Lord Rosse's telescope, as the glory of God in the face of Jesus Christ appears in the glass of the written word. Revealed truth in Scripture is like the heavenly bodies in the zenith, whose apparent position is not changed by refraction, because the rays of light which they emit enter the atmosphere at right angles to the refracting medium; yet men too frequently deal with them as though they assimilated to bodies in the horizon, when the refraction is greatest, because the rays of light enter the medium very obliquely, and traverse the atmosphere through its densest part; and thus there are men who cannot see in the Scriptures the brightest and most prominent truth of all—the vicarious sacrifice and atonement of the Lord Jesus Christ.

If sublime realities which affect our highest interests are so misapprehended, and men wrest the Scriptures to their own destruction, it cannot surprise us if human efforts and human organizations, whose object is to diffuse more widely the knowledge of revealed truth, should be similarly dealt with.

There is certainly nothing chameleon-like in the Church Missionary Society. It does not shift its principles, nor vary its action to suit the exigencies of the moment. It has never adopted the versatility of expedience. It is not like a sailing ship, which, dependent on the action of the wind, shifts its sails to catch the breeze in its capriciousness. Its hopes do not rest on popular favour, but on the conviction of a great duty to be discharged; and constrained thereby, it keeps moving on with a persistent course, although wind and tide be against it, persuaded that there is a work which it is intended to do, and that to the discharge of this it will be enabled. No one can be under any uncertainty as to the principles, position, and work of the Church Missionary Society. Yet it is surprising the divers views that are taken of this organization—views indeed so totally irreconcilable, that they cannot alike be true.

In illustration of this remarkable discrepancy we avail ourselves of two documents. They have appeared in the public papers, and we cannot be accused of impropriety in referring to them. They bring out very remarkably the divergence of judgment to which we have referred, and the very different estimation in which the same object is viewed by different persons. The one is depreciatory, the other commendatory of the Church Missionary Society. One is an address delivered by the Bishop of Winchester, then Bishop of Oxford, at Reading, Nov. 29, 1869, on the occasion of a meeting of the Gospel Propagation Society; the other an address delivered by the present Bishop of Oxford, at Oxford, Feb. 14, 1870, at a meeting of the Church Missionary Society.

In the first of these addresses two points are embraced, one the practice of the Society in relation to the selection of its agency; the other, the field of labour on which the Society is expending its resources, and it is questioned whether it be the one to which the preference ought to be given.

I have a hearty interest in the success of the Church Missionary Society. I am one of its vice-presidents. Ever since I was an undergraduate at Oxford I have been one of its subscribing members, and have taken a great interest in its prosperity. But I feel that the Gospel Propagation Society has a character perfectly unique; it is the representative of the Church of England in the sphere of Missionary labour in a way that no other Society is, and it is also a doer of the work in that particular province of the foreign field which is especially the duty of the English nation. And I say that for these two reasons. In the first place, the Gospel Propagation Society represents no particular party in the Church, high or low. The mode in which the representation of parties in Missionary societies is achieved, is by the Society honestly selecting as its Missionary agents persons with no particular hue or shade of opinion. If the Committee have the selection of them, they are bound to do precisely the reverse of this, because the power is entrusted to them for the very purpose of choosing agents who do as exactly as possible represent the particular views of the subscribers to the fund. But the Gospel Propagation Society, in order to mark that it has no such power or intention, does not entrust to a Committee the selection of its agents, but entrusts it to a board appointed annually by the two Archbishops and the metropolitan Bishop, the only exception being that when a colonial Bishop is in England he may select the associates to go back with him to his own field of work. The Gospel Propagation Society does all that a Society can do

to make itself the exponent, not of a party, but of the Church at large. Then the next point—and I am anxious that every one of us should notice it—is this. In the great field of foreign labour God's Providence seems to me distinctly to allot to the British nation those distant parts of the world which the British nation occupies. We just as much incur a superior obligation to endeavour to do good to those countries as a man, by settling down in a particular parish, incurs a superior obligation to do good to that particular parish rather than to any other parish, say in the remote parts of Yorkshire, with which he has no other connection than that arising from a common nationality or a common Christianity. Therefore the Providence of God marks out for the British people this duty, that wherever it is settled in distant heathendom it should first take care of its own friends: secondly, it should take care of the subjects of our Queen who are of different blood and creeds from ourselves in those remote regions: and, thirdly, it should take charge, as far as possible, of the work of evangelizing the heathen people scattered round about those reproductions of the British name. Now the Gospel Propagation Society is the only Society which undertakes that. Therefore I say it is pre-eminently the representative of the Church of England and the British people: and I say if you want, as I do, to subscribe to the Church Missionary Society and a great many others, the right and the safe thing to do is first to subscribe to the Gospel Propagation Society.

In the present paper we must confine ourselves to the first of these points: the latter, as a wider subject, must be dealt with in a separate article.

In limine, let it be observed how undesirable it is to place in invidious contrast the two great Missionary Societies of the Church of England. Their constitution is not the same, their fields of labour are not identical. They do not traverse the same tramways; why need there be collision? Why cannot each be permitted to pursue its own work in quietude, adopting that mode of action which it considers to be best? Let each be judged of by its own results. But to magnify one at the expense of the other, to cater for the one by the depreciation of the other, is, to say the least, an undesirable proceeding. If there be that in the principles of either Society which does not approve itself to the mind of any one, let him stand aloof; he need not join; but let him not throw stones, lest perchance he be found in the position of one who hinders the great Missionary work which, whether within or outside the limits of the British Empire, the Church of England is prosecuting through the instrumentality of these Societies. There need be no rivalry. There is room enough for both at home and abroad. It is not the Church Missionary Society which prevents the expansion of the funds of the Gospel Propagation Society; nor the Gospel Propagation Society that interferes with the home growth of the Church Missionary Society, but it is the widespread indifference which prevails on the subject of Missions—this is the fallow ground which needs to be broken up. The language of one Society to the other should at least be that of Abraham to Lot—"Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

The Church Missionary Society has affixed to it a mark of inferiority, because it cannot be said of it, that it "represents no particular party in the Church, high or low"—it cannot be said of its Missionary agents that they "are persons with no particular hue or shade of opinion."

In the other address, delivered at Oxford, it is put forward as a distinctive excellence of the Church Missionary Society, that those who had been prominent in this work had been of one mind, as might be observed, not only in their personal spirit, but in the reports of the Society.

We introduce this portion of the Bishop of Oxford's address:—

The Bishop of Oxford, who was warmly cheered on rising, said he could not but rejoice that the first public meeting which he had been called upon to preside over in his diocese, to which, in God's providence, he had been sent, should be a Missionary meeting. There were meetings to which men in high office were called, and which it was sometimes their duty to attend, at which feelings were excited, and rival interests were brought into play, that did not altogether become the character of a Christian bishop. At least, they were not in harmony with those feelings and those thoughts which ought to be the feelings and thoughts of his life. That could not be so in a Missionary meeting. A Missionary meeting had, or at least ought to have, and hoped he might say it had in it in no sense a party or political feeling, or any opposing interest, no strife of men, none of those influences which embittered life, or left a sting behind them when the discussion

was over. A Missionary meeting was a meeting in which every Christian man, by his title, must be interested. He was not a true Christian if he failed to have an interest in this work; and therefore he was very thankful that he was permitted to be here to-night, unworthy as he was, to preside over a Missionary meeting, rather than at any other kind of gathering in this city and diocese of Oxford. Perhaps, for his own part, he should be inclined to say, that he did not set so much store, as some persons, by particular societies, their work, or their merits; but it had been his desire rather, in all that he had thought and felt and said about Missionary work for many years past, to forget the particular society in the great work for which all societies exist, and to look at the great end and aim they had in view, that of saving souls, rather than at the particular machinery by which souls were to be brought into communion with Christ. It was much more congenial to his own mind

to rest upon the great work and the vast field, and to call upon all Christian men to labour and to pray for Christ to help their Missionaries upon all occasions upon which they had to go forth; the difficulties they had to meet, and the thankfulness they owed to God for what he had done for them. Every year God has been pleased to recognize the excellencies which belonged to this special society, and if he had felt sometimes that the friends of Missions had perhaps given themselves too much to that special association which interested them, he knew that that feeling was very closely allied to a most exalted Christian thought, he meant the thought of a brotherhood working for God. It was impossible for men to be associated together in the work of Christian Missions, without becoming more closely united with one another, and gaining a special interest, not only for their own brotherhood, but for those outside, and that in no partizan or exclusive spirit. And how excellent it was that men who were working together in a religious cause, should also be banded together in a religious spirit. It must be so. It was impossible for men who met together to consider what they had to do, to join in prayer for success in their work, it was impossible for them to hear the same tale of Missionary enterprise put before them, and not to be drawn more closely together; and he must say that he had observed, in regard to the Church Missionary Society, what seemed to him to be peculiar, the union of religious spirit amongst those who were its most

active members. In some societies he found a large amount of dry statistical temper, the collection of results and the tabulating of them. That was the special work of an office, but a Missionary society was not an office; it was a brotherhood—a brotherhood of men and Christians—a religious society; a society of religious members who were joined together in a religious spirit to do a religious work. Godly men must do God's work, and he could not understand how God's work could be done, and done rightly, and properly, but by godly men. There was this distinctive excellence about the Church Missionary Society, that those who had been prominent in doing this work had been indeed of one mind—he observed this not only in their personal spirit, but in the reports of the Society. It had been his business for many years to look at the reports of some of the chief religious societies, and he confessed he had found in the reports of the Church Missionary Society a warmth of feeling, a vitality, and a real entering into the spirit of the facts which were there reported, which he did not find in some other excellent societies. He had often read their reports with great interest, and felt convinced that they were the productions of men whose lives were devoted to the important work in which they were engaged. Therefore, as he had said, they must admit that their union was closely allied with the highest of all Christian feelings, and that was the brotherhood of the Lord Jesus Christ.

This one-mindedness presents an important feature, on which we may be permitted to offer some remarks. Is this an excellence? How then can it be secured, if indeed the Missionary agents of a society are to be of no particular hue or shade of opinion? That oneness of mind is essential to unity of action is undoubted, for how can two walk together except they be agreed? and it requires no expenditure of argument to prove that unless the effort carried out by a number of individuals be a united one, it cannot be effective.

In the Church of England there are indeed many shades and hues of opinion, not merely in reference to lesser and subordinate points, but to those which are vital and essential. So long as the old connection between church and state, which for hundreds of years has prevailed in England, is continued, this may not affect its safety, and like Noah's ark, which contained the clean and unclean, the ponderous structure may keep together and float on. But should a time of peril supervene, and those rough waters be reached in which the Church of Ireland finds itself; should the Church of England also be constrained to descend the rapids of a transition state, will this diversity of opinion be found to be no disadvantage? If its presence in the church be not an excellency, but an ominous defect, indicating weakness and inability to meet a crisis, why should this undesirable property be introduced into the composition of a Missionary Society? This is an organization on a smaller scale; it is one designed for the accomplishment of a

a special object : it is the concentration of the energies of those members of the church who are willing to engage in it. Its fitness for action depends, in a great measure, on the union which exists among the members. It is necessary, in order that they may act effectively, that they should be of one mind ; that the Committee, the central and representative body, should be in accord with the constituency at home, and the Missionaries abroad. This is the law of a voluntary Society, one which is essential to its existence. This accord is as the bolts which fasten, each to the other, the timbers of a ship's hull—remove these, and the timbers part and the vessel goes to pieces. Unity of mind and purpose in a Society like ours is as necessary to its effectiveness as the continuity of the wire is to the transmission of the electric message. In the working of large Societies, involving manifold interests, questions must arise of a difficult and delicate character, in relation to which men take different views. So long as amongst the members of the deliberative body, whose duty it is to consider and decide upon such questions, there is on main points agreement, so long the approach of mind to mind on lesser questions is amazingly facilitated, and without the coercion of a vote, a unanimous decision is eventually secured. But where, instead of union, there are flaws in the foundation, and the ill-assorted materials which have been hastily brought together never have cohered, at critical moments the defect which exists below will betray itself on the surface, and a house divided against itself cannot stand. If, then, in order to the effective working of a voluntary society it be indispensable that the Committee consist of men who are homogeneous in their principles, how can they receive as Missionaries men of all hues and shades of opinion ? If they be not conscientious men they are of no value ; and as conscientious men, can they do otherwise than select, as agents, the persons whom they consider to be the best fitted to carry on the work ? If, in order to effective working, it be necessary that the Committee should reflect the principles of the Society at large, equally so is it necessary that the Missionary should represent the same principles, else how shall unity of action be secured ? Has a Society any fixed principles, or is indifferentism its speciality, so that it cares not what may be the opinions of any particular member or Missionary, whether they be gold or silver, or base metal, provided only that some official hand has stamped them with the mark of the Church of England ? As regards the currency of the realm, is such the mode of action ? Are counterfeits permitted to be introduced and circulated freely ? Is there no scrutiny exercised ? Is there no questioning ? Do men receive as gold whatever wears the appearance of such ? Shall it be then a matter of indifference to us, whether the men whom we send forth as Missionaries to the heathen be true men or not ; whether they circulate amongst the people to whom they be sent, that truth of God which has His stamp upon it, or the vain conceptions of their own minds ? The Gospel of Christ is essentially one, it is at unity with itself. It is true that there are combined in it many precious doctrines, but they are like the prismatic colours, which fuse and merge into one glorious solar ray ; they are like the principal spices, which, blended with sweet oil, composed the holy ointment. It is impossible to take the various opinions which prevail in the Church of England, and blend them into the one Gospel. If such for the future is to be the character of our agency, it can only be attained by an abandonment of the distinctiveness of that Gospel which alone the Church is commissioned to teach. Missionaries are to be many-tongued, but although the language varies, the teaching is to be the same.

The importance of this qualification in a Missionary Society is perceived and commented upon by the present Bishop of Oxford. "There was this distinctive excellence about the Church Missionary Society, that those who had been prominent in doing this work, had been indeed of one mind," and the result has been that he finds "in the reports of the Church Missionary Society a warmth of feeling, a vitality, and a real

entering into the facts which were there reported, which he did not find in some other excellent Societies. He felt convinced that they were the production of men whose lives were devoted to the important work in which they were engaged, and therefore their union must be admitted to be closely allied with the highest of all Christian feelings, that is, the brotherhood of Jesus Christ."

We are persuaded that the course which the Society has pursued in the selection of its agents has been the true one.

PERSIA.

PERSIA abounds in strongly-marked physical contrasts: within its limits barrenness and fertility, beauty and desolation, strongly blend. The central district, embracing the largest proportion of its surface, consists of a highland plateau, elevated from 3,000 to 4,000 feet above the sea level, in summer baked by a burning sun, and in winter swept by piercing winds. Deserts of sand, gravel, and clay, covered with salt and nitre, extend their repulsive barrenness in every direction. In Kerman and Khorasan, comprehending the entire east of the kingdom, are to be found "frightful wildernesses, where not a blade of grass is to be seen, consisting of plains of shifting sand, or sea-like levels white with crystallized salt."

Yet is the barren desert fringed with beautiful and richly productive districts. Northward the chain of the Elburz, attaining a height of 18,493 feet, hems in the central plateau, and divides it from the Caspian. At the northern base, along the shores of the Caspian, extend the provinces of Ghilan and Mazanderan, under the combined influence of humidity and heat unwholesomely exuberant in vegetation; while at the southern base the spurs of the Elburz range advance into the desert, and, enriching it with the water-courses of the valleys, compel it to fertility. On the west frontier there are also the high ranges of the Zagros mountains, running parallel to the Tigris, and constituting the eastern boundary of its basin. These also cross with their ridges the western districts, and thus the province of Irak-Agemi contains within its borders much of those strange contrasts which are characteristic of Persia. On the route from Ispahan to Teheran, "the traveller passes through a series of ravines so utterly desolate and frightfully savage as to be called the valley of the Angel of Death;" while the western part of the province "is ripe with scenes of luxuriant beauty in the glens, perennially watered by streams from the highlands, which unite to form rivers in the plains, and render them spontaneously fruitful. Of these streams, the Holvan, which finally reaches the Tigris, is a lovely example. It flows through the romantic dell of Rijab, which contributes copious rivulets to its current. This dell, extending through a distance of nearly eight miles, has a medium width of not more than one hundred yards, and is shut in on both sides by a wall of tremendous precipices. Yet from one end to the other it is filled with gardens and orchards, through which the stream rushes impetuously, until it emerges in the plain below. The peaches and figs which are the produce of its gardens are celebrated throughout Persia. Their excellence has given rise to a prevalent saying, 'The figs of Holvan are not to be equalled in the whole world.'"

What causes the difference? Whence the sterility, and whence the luxuriance and the beauty? The absence or abundance of water. Scarcity of water is the great natural disadvantage of the country. Tracts of immense extent are entirely waterless, or are only supplied with salt lakes, while a large proportion of the running streams are not perennial in their flow, but dry up during the heat of the summer. Hence the "bed of a stream," *rood-khanek*, is the common phrase for a river in Persia. But at the base

of the mountains, where the plains and valleys are well irrigated, every species of fruit tree known to Europeans grow in wild luxuriance ; roses of many varieties occur in profusion, from which the well-known otto of roses is prepared, and the loveliest flowers, tulips, anemones, hyacinths, ranunculuses, pinks, jasmines, and violets, flourish untended by the way-side and in the fields ;"—how strongly such districts contrast with the dry tracts, the vegetation of which consist of "the date, the camel's-thorn, saline and gum-yielding plants, among which the *Ferula assafetida* is very abundant."

Wherever, then, there is water, there is productiveness and beauty. Ispahan is situated on the banks of a fine river, the Zenderood, and for miles before its walls are reached the country is covered with corn-fields, melon and cucumber-fields, vineyards and orchards of all the fruit trees produced in Persia. "With all its salt and sand, a large portion of the soil of Persia is clayey and good, and requires water only and population to fertilize the plains. The want of good government has dispersed the population ; the want of population has dissipated the water, that is, ruined the kanāts ; and the want of water has converted three-fourths of the country into barrenness."

Great pains are taken in some districts, by artificial irrigation, to supply the deficiency of natural streams and rivers. Hence the kanāts, which may be seen for miles and miles intersecting vast plains. "A kanāt may be called a subterranean aqueduct. A shaft or well is sunk on the skirt of a mountain until a spring is reached. A subterranean channel, often thirty or forty feet beneath the surface, is dug in the direction of the plain, into which the water of the spring, with that of as many other springs as possible, is collected. At fifteen or twenty yards' distance another shaft is sunk, and thus the channels and shafts are continued to the desired point by a system of levelling," the succession of wells beginning in the mountains and extending into the plains for a distance sometimes of thirty or forty miles.

Leaving these thoughts for a time, with the intention of taking them up again when it suits our purpose, let us look to that feature of Persia with which we are most concerned—man. As a Missionary periodical, suffered in some small degree to share in the spirit of Him who not only enjoined upon His church the prosecution of the great Missionary duty, but led the way himself, for "the Son of man came not to destroy men's lives, but to save them," our temper and object is philanthropic. Our aim is the good of man, and, according to the humble measure of our capability, to promote his welfare, and that in the highest sense. *Philanthropy*, "kindness towards man" (Titus iii. 4), and that after the example of God our Saviour, is the very element in which the writings and papers of this periodical ought to be steeped so as to be thoroughly imbued with it ; nor, if a heathen motto might be assumed for a Christian publication, should we be ashamed of this—

Homo sum : humani nihil a me alienum puto.

The most degraded fragment of the human family possesses an interest which the loveliest of physical scenes cannot claim. Men are lost in admiration of the beauty of scenery, the fertility of a country, its capabilities of improvement, while the human inhabitants, because uncivilized and savage, are deemed unworthy of their notice. Dark and degraded they may be, but they can be raised, if only Christianized, and a greater change wrought on them than on the wilderness, when, under the renovating influence of irrigation, it puts off its squalor and becomes an Eden. Without the Gospel, apart from its renewing influence, man is as a desert, for he yields nothing to the glory of God—nothing graceful and becoming to himself. Revealed truth constitutes the fertilizing element which he needs. This Gospel he ought to have. That any portion of the human family should be permitted to live and die in ignorance of this Gospel is a disgrace to those nations which have it, and profess to value it, and yet

most selfishly keep it to themselves ; who excuse themselves by the plea of the heavy cost attendant on Missionary efforts, and forget how lavishly they expend their resources on their own personal pleasures and gratifications, so that amongst professing Christians numbers of persons may be found who have often given more for an ornament than they have ever given for the recovery of a soul. To give a new direction to the waters of life, so that they may flow forth to some of those dry places of the earth, which yield nothing but what is hurtful, or, at the best, useless, is the great purpose at which we aim ; and if sometimes, during twenty years and upwards of Missionary advocacy, we have been permitted so to do, the result is our joy and rejoicing.

Persia is supposed to contain a population of ten millions, consisting of "two great classes, the one fixed and the other erratic. The fixed class resides in cities, towns, and villages." The erratic class includes various nationalities, as Kurds, Arabs, Turkomans, Uzbeks, and Affghans ; and they are all comprehended under the general name of Eelyats, signifying families or tribes. They are computed by some as constituting one-fourth of the population, but it may be questioned whether they do not equal in number the other portion of the inhabitants.

These tribes may most correctly be divided into three races—Toorks, Leks, and Arabs. To these might be added the Koords ; but the greater part of this widely-dispersed people are to be found in the Turkish territory.

The Toorks are the invaders from Toorkistan, who, having in times past established themselves in Persia, still preserve their language. The Leks and Koords are Foors e kadeem, old Persians, clans of genuine Persian blood, both speaking dialects the greater part of which is Persian, and, apart from its large Arabic mixture, bearing a strong resemblance to the colloquial language of the present day. Some of the Eels are called "Täts," implying that their doors are made of wood, that is, that they live in houses. The tent-dwelling Eel may be recognised by his bold and manly air, and his free and independent look. Some of these tribes are numerous and powerful. The Toork tribe of Kashkai, in the province of Fars, numbers from 30,000 to 40,000 tents. The Lek tribe of Kelhor, in the province of Kermanshah, numbers 11,500 tents, the women handsome, the men tall and strong, and excellent marksmen. The Koord tribe of Mikree, in the province of Azerbyan, numbers 15,000 tents. The cool summer residences of the tribes are called Yeläk ; the winter abodes are named Kishlak. These tribes are wild and lawless, especially the Leks, who are robbers and marauders by profession. Formerly the chiefs of the Eelyats were great lords, whose commands, either for aggression against their neighbours or resistance to the law, were readily obeyed by their turbulent clansmen. Their power was, however, broken by Futteh Ali Shah ; and now few of the chiefs have sufficient power left to be politically troublesome.

The religion of the Persians is Mohammedanism, with this distinction, that the stationary population is of the Shiah sect, while the wandering tribes are generally Mohammedans of the Sunni community, assimilating in this respect to the Turks and Arabs.

The fixed class are the Persians proper, a remarkably handsome race, lively, affable, and courteous ; but said to be insincere, treacherous, and cruel. Amongst no people are the rules of etiquette more carefully observed, yet they "are not a formal people, but highly cheerful and social ; delighting in gardens shaded by trees and ornamental shrubs, and refreshed by streams and fountains." "Their language, founded upon the ancient dialects of the country and the modern Arabic, is distinguished as the Italian of Asia, owing to its harmony, facility of versification, and adaptation for the lighter forms of poetry."

The Persian is more religiously indifferent than the Turk, and therefore not so bigoted. "Notwithstanding that the government of Persia is a despotism, there is considerable

latitude in the profession of religion in their country ; for however Jews and Christians may suffer from local oppression, neither the maxims of religion, nor of the common law, nor the wishes of the government, sanction their ill-treatment. With the exception of an open profession of either of the above-named religions, a Persian Mohammedan may avow any opinions he pleases. Atheism and pure Deism are freely at his choice in his own circle of society. He may revile and ridicule with impunity, within the above limits, all systems of religion, including Mohammedanism, though, of course, he would suffer castigation were he indiscreet enough to profess his opinions in public. Atheism is said to be rare, but Deism, it is supposed, is widely diffused among the upper classes of society. It is, however, suspected that this latitudinarianism seldom survives youth and health, and that, with the approach of years or infirmity, a return to old opinions is generally usual."

A Persian, who has lived in pleasure, when he comes to die is especially anxious that his body should be deposited in the holy ground of Kerbella. "This is the ardent desire of every Persian, for whatever may have been his crimes, he then feels certain of an advocate who will ensure his eternal rest. Should a journey to Kerbella exceed his means or the devotion of his relatives, Meshad and Koom, the shrines of the descendants of Imām Hoossein, both of which cities are in Persia, are the next chosen spots for interment. The consequence is that dead bodies are continually travelling from one end to the other of Persia, this unceasing transfer constituting a heavy drain on the revenue of Persia, and a source of profit to Turkey."

No one can read the details of Henry Martyn's residence at Shiraz, in 1811 and 1812, and not marvel at the boldness of his Christian profession, and the forbearance with which he was treated by those with whom he discussed religious questions. One or two instances of this we may be permitted to recal to recollection.

Mr. Martyn had been resident ten months at Shiraz, during the whole of which time he had been incessantly engaged in endeavouring to reclaim the wretched race of infidels around him from the error of their ways. He had already held one public argument with the chief professor of Mohammedan law. A second disputation, on a similar, but far more decided character, he was led to enter into, at this time, with Mirza Ibraheem. The scene of this discussion was a court in the palace of one of the Persian princes, where a numerous body of Mollahs were collected, with Mirza Ibraheem at their head. In this assembly Mr. Martyn stood up, as the single advocate of the Christian faith. Fearing God, like Micaiah the son of Imlah, he feared not man. In the midst, therefore, of a Mohammedan conclave, he proclaimed and maintained that prime and fundamental article of true religion, the divinity of the Son of God.

"On the 23rd of March," Mr. Martyn writes, "I called on the Vizier, and afterwards on the secretary of the Kermanshah prince. In the court where he received me Mirza Ibraheem was lecturing. Finding myself so near my old and respectable antagonist, I expressed a wish to see him, on which Jaffier Ali Khan went up to ascertain if my visit would be agreeable. The master consented, but some of the disciples demurred. At last, one of them observing that 'by the blessing of God on the master's conversation, I might possibly be converted,' it was agreed that I should be invited to ascend. Then it became a question where I ought to sit. Below all, would not be respectful to a stranger ; but, above all the Mollahs, could not be tolerated. I entered, and was surprised at the numbers. The room was lined with Mollahs on both sides and at the top. I was about to sit down at the door, but I was beckoned to an empty place near the top, opposite to the master, who, after the usual compliments, without further ceremony, asked me 'what we meant by calling Christ God ?' War being thus unequivocally declared, I had nothing to do but to stand upon the defensive. Mirza Ibraheem argued temperately enough, but of the rest, some were very violent and clamorous. The

former asked, 'if Christ had ever called himself God : was he *the Creator or a creature?*' I replied, 'The Creator.' The Mollahs looked at one another. Such a confession had never before been heard among these Mohammedan doctors."

One occasion, indeed, there was, when he was very rudely treated, and yet, even then, the excited feelings of those before whom he bore his testimony were so restrained, that he was delivered out of the mouth of the lion. It was when, one year after he had entered Persia, Mr. Martyn left Shiraz and proceeded to the king's camp at Carach beyond Ispahan, with the intention of laying before the king his translation of the New Testament. The route lay through two ridges of mountains to Imanzadu ; "no cultivation to be seen anywhere, nor scarcely any vegetable production except the broom and hawthorn." Descending into a vast plain, entirely uninhabited, except where the skirts of it were spotted with the black tents of wandering tribes, they passed over an intervening ridge, "into another plain where was the same scene of desolation." Beyond Ispahan Mr. Martyn "describes a route in which the extremes of lovely fertility and sterile desolation seemed to have been united," passing at one time through a mountainous district, where were trees, green corn-fields, and running streams, the nightingale filling the valleys with its notes, and then emerging into "the plain of Carach, which seemed to be a part of the Great Salt Desert." At length the king's camp was reached.

I lost no time in forwarding Jaffier Ali Khan's letter to the Premier, who sent to desire that I would come to him. I found him lying ill in the verandah of the king's tent of audience. Near him were sitting two persons, who I was afterwards informed were Mirza Khanter and Mirza Abdoolwahab, the latter being a secretary of state, and a great admirer of the Soofie sage. They took very little notice, not rising when I sat down, as is their custom to all who sit with them, nor offering me calean. The two secretaries, on learning my object in coming, began a conversation with me on religion and metaphysics, which lasted two hours. As they were both well-educated, gentlemanly men, the discussion was temperate, and, I hope, useful. What I remember of it was as follows:—"Do you consider the New Testament as the word spoken by God?" "The sense from God, but the expression from the different writers of it." Here the Premier asked how many languages I understood; whether I spoke French; where I was educated; whether I understood astronomy and geography; and then observed to the others, that I spoke good Persian; to which they assented. They resumed,—“We want to know what your learned men think about the state of the soul after death, till the resurrection?” I mentioned the different opinions. “But how, think you, does the spirit exist without a body?” “Tell me,” said I, “how the angels exist, and I will tell you.” “In what sense do you believe the resurrection of the body; that every particle buried shall rise?” I

mentioned the Scripture metaphor of the wheat dying and rising, with which the Soofie appeared much pleased. “What are the principles of your religion?” “They are all centred in Jesus; not in His precepts, but in Himself.” “What are your opinions concerning Christ? was He a prophet created?” “His manhood was created; His Godhead, of course, was not.” Now we much wish to hear what are your notions on that extraordinary subject, the Trinity?” I explained them, and began with observing, that the doctrine was by no means so extraordinary as at first sight it appeared to be; and then brought forward the illustration from the words, “the Image of the invisible God.” “Have you read the Koran?” “Yes.” “Is it not a miracle?” “Prove it to be so.” The Soofie said, as if from me, “The Arabs say it is inimitably elegant: how do I, who am a Persian, know it to be so?” “What do you say to the division of the moon?” “That there is no sufficient evidence for it.” “What superior evidence have you for the miracles of Christ?” I was about to answer, when the Soofie, not thinking it would be satisfactory, said, rather dogmatically, that no religion could be proved demonstratively. I said that “If such a degree of probable evidence was adduced as we acted upon in common life, we should be inexcusable in rejecting it.”

The third day after the above conversations, Mr. Martyn was called to a severer trial of his faith and patience than any to which he had yet been exposed. Several of the most intemperate Mollahs set themselves

in array against him, and contended with him in behalf of Mohammedanism in the presence of the prime minister of the kingdom. There it was demanded of him that he should deny that Saviour who had bought him with His blood; but he "witnessed a good confession," and fearlessly acknowledged Jesus as his Lord.

"I attended the Vizier's levee, where there was a most intemperate and clamorous controversy kept up for an hour or two; eight or ten on one side, and I on the other. Amongst them were two Mollahs, the most ignorant of any I have yet met with in either Persia or India. It would be impossible to enumerate all the absurd things they said. Their vulgarity, in interrupting me in the middle of a speech; their utter ignorance of the nature of an argument; their impudent assertions about the law and the Gospel, neither of which they had ever seen in their lives, moved my indignation a little. I wished, and I said it would have been well, if Mirza Abdoolwahab had been there; I should then have had a man of sense to argue with. The Vizier, who set us going at first, joined it latterly, and said, 'You had better say, God is God, and Mohammed is the prophet of God.' I said, 'God is God,' but added, instead of 'Mohammed is the prophet of God,' 'and Jesus is the Son of God.' They had no sooner heard this, which I had avoided bringing forward till then, than they all exclaimed in contempt and anger, 'He is neither born nor begets,' and rose up as if they would have torn me in pieces. One of them said, 'What will you say when your tongue is burnt out for this blasphemy.'

"One of them felt for me a little, and tried to soften the severity of this speech. My book which I had brought, expecting to present it to the king, lay before Mirza Shufi.

As they all rose up after him to go, some to the king, and some away, I was afraid they would trample on the book; so I went in among them to take it, and wrapped it in a towel before them, while they looked at it and me with supreme contempt.

"Thus I walked away alone to my tent, to pass the rest of the day in heat and dirt. What have I done, thought I, to merit all this scorn? Nothing I trust, but bearing testimony to Jesus. I thought over these things in prayer, and my troubled heart found that peace which Christ hath promised to His disciples:—

'If on my face, for Thy dear name,' &c.

"To complete the trials of the day, a message came from the Vizier in the evening, to say that it was not the custom of the king to see any Englishman, unless presented by the ambassador or accredited by a letter from him; and that I must therefore wait till the king reached Sultania, where the ambassador would be."

After this "day of rebuke and blasphemy"—when that Divine promise was eminently fulfilled towards Mr. Martyn, "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in thy pavilion from the strife of tongues;"—when having heard the "slander of many," and being made "a reproach amongst all his enemies," he could nevertheless exclaim with the Psalmist, "Oh how great is thy goodness, which thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee before the sons of men,"—he turned his back upon the king's camp, having been joined by his companion from Teheran, and prosecuted his journey towards Tebriz.

Assuredly, during his residence in Persia, Mr. Martyn lost no opportunity of bringing before the various classes of the population with whom he was brought into contact the truth of the Gospel. Their moral condition was such as to excite his utmost pity. Passages occur from time to time in his journal, which show how much he suffered during the dreary season of seclusion from Christian society, surrounded by a "people immured in all wickedness."

From what I suffer in this city I can understand the feelings of Lot. The face of the poor Russian appears to me like the face of an angel, because he does not tell lies. Heaven will be heaven, because there will not be one liar there. The word of God is

more precious to me at this time than ever I remember it to have been; and of all the promises in it, none is more sweet to me than this—"He shall reign till He hath put all enemies under His feet."

And again—

This is my birthday, on which I complete my thirty-first year. The Persian New Testament has been begun, and, I may say, finished in it, as only the last eight chapters of the Revelation remain. Such a painful year I never passed, owing to the privations I have been called to on the one hand, and the

spectacle before me of human depravity on the other. But I hope that I have not come to this seat of Satan in vain. The word of God has found its way into Persia, and it is not in Satan's power to oppose its progress, if the Lord hath sent it.

In the town population polygamy prevails, the matrimonial engagements being of two kinds—the real marriage, looked upon as respectable, confined to poor wives, and called *Akd*, and the *Seegha*, or secondary, in which there is no limit. The women are such as might be expected in a land where so degrading a custom prevails. In its best aspect their life is idle, and, as far as circumstances permit, luxurious; but if the inner life could be revealed, fearful tragedies would come to light, for in the harem much cruelty, nay, even murder itself, may be perpetrated.

The earth was made to yield a harvest for the use of man; man was designed to yield a harvest to the glory of God. The favoured districts of Persia produce much that is beautiful and useful; the dry districts are a desert. In the relation which they bear to God, which of these tracts do the people of Persia resemble? The vast repulsive plains which abound in the kingdom represent its population in their estrangement from God, and utter barrenness of good. Yet can this be a matter of astonishment? They have no water; there is an utter absence of true religion. The truth as it is in Jesus, the life-giving and fertilizing doctrines of His Gospel are unknown there. Henry Martyn was like the man who sinks the first well on the mountain side, that water may flow down to the thirsty plain below. But a *kanāt* consists of a succession of wells, and where shall we find his commencement followed up? At Ooroomiah, amongst the Nestorians, or Kaldanees, the American Missionaries have wrought a good work, and this native church revived would exercise a blessed influence on both sides the frontier; but why has nothing been done for the Persians after the manner of Henry Martyn's mission? We are persuaded that his work has not perished. How by possibility could it, when he gave to Persia the living oracles in her own tongue? and who can say to what an extent that book has found its way into the hands of learned and reading people?

Surely our readers will rejoice to learn that one of our Missionaries is at work in Persia. The Rev. Robert Bruce, on his return to the *Derajāt*, sought permission to spend some months in Persia, in tentative and exploratory work; and the following letter from him, dated *Hamadān*, will show whether he has found any opening for usefulness, and has been enabled to sink any of those shafts or wells from whence the water may rise to irrigate the waste.

Hamadān or Hammadaān.

Hamadān, the ancient *Ecbatana*, or *Yuk-bātān*, by far the oldest city in Persia, and the only one which can lay claim to having been the capital of the once mighty empire of *Ahasuerus* and *Darius*, is situated in long. 48° E., lat. 34° 53' N. It is at present the fourth city in the kingdom. *Teheran* contains about 100,000 inhabitants, *Tebriz* also about 100,000, *Ispahan* perhaps 70,000, and *Hamadān* 50,000. No remains of any ancient buildings, &c., are here to remind one of its former greatness. Low hills, on several sides of the present mass of mud houses, showing evidently they were once built upon, and the tomb of *Esther* and *Mordecai* alone carry back the thoughts of the

traveller to former days. Viewed from any of the numerous hills to the north-east of the town, it lies picturesquely at the foot of a noble mountain range, of which the principal peak, *Alwand*, rises directly behind it at a very short distance. On all sides are beautiful clusters of vineyards and poplar trees, each cluster surrounding a village, well supplied with water by the numerous streams which flow from the mountains. The Jews account for the present name of the city by saying it is called after *Hammedatha*, the father of the luckless *Haman*, but this seems to be mere conjecture. Fruit of many kinds is so plentiful in *Hamadān*, that apricots this year (1869) sold for about one penny for six lbs.,

peaches for about twopence for six lbs., and grapes for about the same as the former. Apples, pears, plums, and melons are also to be had in great abundance. About seven miles from the town, in a valley of the mountains, close to the foot of Alwand, two tablets, each about nine feet by six, closely covered with inscriptions beautifully engraved in cuneiform character, are still to be seen in excellent preservation. They are said to be of the time of Darab Shah (King Darius), and to contain an account of his wars; but as they have been copied by many travellers, and *fac-similes* of them taken home, it would be easier to find out in London than at Hamadán the precise dates and contents of them. There are other interesting inscriptions, and one or two caves, too, worthy of a visit in the neighbourhood, but I have not had time to visit any of them. I need not say that one of the first questions of the traveller who gazes on the tomb of Esther is, "Is this then Shushan?" The answer he receives is, Ahasuerus made this his summer residence, or Yailock. His winter residence (or Kishlock) was in the plain of Shuster, several marches to the south-east of this, and Shushan was more probably situated in the plain of Shuster. What is still called the throne of Haman is preserved in Nahavend, a poor town, but boasting also of length of days, four marches from this, lying between the two.

The Jews in Hamadán.

There are still 600 families of Jews in Hamadán. I always consider the Church Missionary Society to be a Society for preaching the Gospel, to the Jew first and also to the Gentile—"Pray for the peace of Jerusalem: they shall prosper that love thee." I reached this city on October 2nd, and, as soon as possible, sought out the Jews. An Englishman in Persia is particularly suited to act as Missionary to the Jews. Hamadán has been on two occasions visited by Missionaries of the Society for Propagating the Gospel among Jews, by Mr. Stern and another Missionary, and the Missionaries stationed at Bagdad. And the Jews and Armenian Christians have copies of the Christian Scriptures given to them by them. Some seven or eight years ago there was a frightful massacre of Jews in Batfroosh, near the shore of the Caspian Sea, by the Persians. An immense number were cruelly put to death. Some of them, after having their clothes drenched in naphtha, were burned to death in the streets of the town, and others suffered the most

cruel torture. The English minister interfered, and ever since the Jews look on us as their protectors.

Oct. 5—In consequence of a friendly message sent by me, three Jewish Rabbis called. I asked if they were oppressed by the Persians. One of them replied, "Yes; it is only owing to the goodness of your nation that we are spared at all." I told them that we loved their nation extremely; that England had been the lowest of nations till it received the knowledge of that salvation which is from the Jews; that unfortunately the time was when even Christians in England persecuted them, but that since the power of Christ's Gospel was felt and known we daily prayed for their salvation and restoration to God's favour. We then spent some time in going over the promises of future blessings to their race, and I assured them we believed, that as the curse had come upon them to the uttermost, so the time of blessing was drawing near. Two of the three then went most patiently, and apparently in an inquiring spirit, through many of the prophecies of the Messiah which were clearly fulfilled in Jesus of Nazareth. I trust that all who read this will pray that a remnant according to the election of grace may be gathered into the true fold from these 600 families.

Oct. 7—Went to day to the Jewish quarters to visit the tomb of Mordecai and Esther. Externally it is a very poor building, consisting of a simple dome and a small room attached to it. Under the dome stand two sarcophagi of wood, curiously engraved in Hebrew letters, and apparently very ancient. The sides of the dome within are also in many places adorned with Hebrew inscriptions. Round the domed room is the genealogy of Mordecai in large letters—"There was a man of the Jews in Shushan and his name was Mordecai, son of Jair, son of Shimei, son of Kish, a man of Benjamin, son of Shamidah, son of Bonas, son of Eelas, son of Mephibosheth, son of Saul, son of Kish, son of Abiel, son of Sur, son of Bakoreth, son of Aphia, son of Sahura, son of Uziah, son of Shushak, son of Mekal, son of Eliel, son of Shephathiah, son of Pithon, son of Jerubbael, son of Hamriah, son of Jerotham, son of Zabdi, son of Elphael, son of Shimri, son of Janath, son of Slahrim, son of Uzzar, son of Gerar, son of Belar, son of Benjamin, son of Jacob."

The larger sarcophagus is Esther's: over it is written

והו ארון אסתר העזק

"This is the sarcophagus (or ark) of Esther

the righteous;" and in the smaller similarly, "This is the ark of Mordecai the righteous." On the sarcophagus of Esther are engraved the following verses—Esther ix. 32, and x. 1, also Esther ix. 29. In place of these, that of Mordecai contains the following words, "Then shall thy light shine forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of Jehovah shall be thy reward." "Thy gates shall be open, and the righteous nation shall enter in." "This is written around the ark of Mordecai the just." But what is most conspicuous on both is the beautiful passage from Psalm xvi. 9, 10, "Therefore my heart was glad and my glory rejoiced: my flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." Another inscription may be worth notice—

ראש זה הקבר צורתה לעשות האשה
הכשרה מרת נמל סאתם

"The blessed woman, Lady Gemel Satham, gave orders to make the top of the tomb."

I took occasion to point out to the Jews present that "*The Holy One of God*" was the Messiah, Jesus of Nazareth, but they would not admit that there was only one Holy One. I then had two other long conversations with Jews, both in my own lodgings and in their quarters of the city, but our conversation on both occasions differed little from the above. I may state here that I just received a letter from my brother labourer, who has undertaken the sale of Bibles in Teheran, saying that all the small Hebrew tracts kindly supplied me by the Jews' Society have been sold, and that there is a considerable demand for the Hebrew New Testaments, &c. I must confess that it has always been my highest ambition as a Missionary to be the means of carrying the Gospel to the House of Israel, though I think that every Missionary ought to labour, if for the Jew first, also or the Gentile.

Oct. 23—Went this afternoon to the largest of the three Jewish synagogues here. As they had notice that I was coming the other two were closed, and over 500 men, women, and children collected together. When the sermon and prayers were finished, I was asked to speak, and never had I the privilege of preaching to a more attentive congregation. During their own prayers and sermon such a din and confusion prevailed that I had almost despaired of getting a hearing, but it was far

otherwise for about forty minutes while I spoke of the Gospel, and of the holiness of God and the true Messiah: not a boy stirred. I never felt more thankful to Him who has promised to be always with us. It is the Jewish Sabbath. They asked me to come again, and I promised I would the day after to-morrow at sunrise.

Oct. 25—Went this morning: endured the same din and confusion as on Saturday; after which I saw that some of those who had been most active in the noise which they had regarded as prayer, were set against my speaking. They said the common people knew nothing, and that it was better to let them go, and for me to speak to those who were learned. I replied by turning the speaker's attention to Isaiah lxi. 1, "To preach glad tidings to the poor," and he yielded; but after I had spoken for about a quarter of an hour, first of David's thirst for God, Psalm xlii. 1, then of Zech. ix. 9, the Messiah coming meek and lowly to be "a Saviour" to the poor, I was again interrupted by the same person, and did not succeed in getting another hearing, except from a few who stood close by.

The Armenian Church.

Hamadán, and the adjacent village of Shevarine, contain 130 families of Armenian Christians. The priests here, as everywhere else, have little or no education, barely sufficient, in most cases, to enable them to go through the routine of prayers in the ancient Armenian dialect, unknown to the people. The service of the church consists of prayers to God through Christ, and others addressed to the Virgin and saints, mumbled not only in an unknown tongue, but in so low a tone, and with the priest's back to the people, that hardly a word can be heard by the congregation.

The pure religion of Jesus Christ can hardly be recognized from beneath the cloud of superstitious practices by which it is overcast. Prayers for the dead, private confession before receiving the holy Eucharist, sacrifices of goats offered at particular periods, and almost all the distinctive doctrines of Romanism, are observed by them.

As the word of God is sown neither in their understanding nor heart, they know nothing of "being born again of God;" much less can it be said to them, "Ye are clean through the word," or that from them the word of God soundeth forth to the benighted Moslems around them. But brighter days are in store

for this poor church. The priests not only do not in general oppose the distribution of the Gospel amongst them, but even welcome the preacher to their chapels. In Teheran I found a small number who had received the Bible in the common tongue of the Armenians, and who expressed a great desire to have themselves and their families instructed in it. I made several efforts to collect them each Lord's-day for service, but, for several reasons, failed—partly from their own apathy, or at least the want of any one among them of sufficient zeal to collect his brethren; then my own stammering tongue, unable to read and pray in Persian or Armenian; and, after that, the arrival of cholera, scattered my best friends, and illness laid myself aside for a time. Here, for the first time, my tongue has been opened to speak freely to them; and on my first arrival here, twenty-four days ago, I found a little band of about fifteen who had been supplied with Bibles by a colporteur of the American Missionaries of Ooroomiah, and who were eager for Bible teaching. I may say my whole time has been taken up with Bible classes, inquirers, and preaching in the Armenian chapel. Three days after my arrival I was joined by a native deacon, kindly lent me for six months by the American brethren. He was joined by two native brethren, a presbyter and deacon. As the two latter purpose staying here on a visit for six months, I hope to pay Ispahan a visit, otherwise I should have thought it my duty to stay here, and seek to carry on the work which I feel persuaded God has commenced here.

Oct. 9—Thirteen of us met in my room and read St John vi. together. I tried to bring before them the true nature of that Bread of Life which is fed upon by every true believer, and of which the bread and wine in the Lord's Supper is a sign and a means of receiving, by the faithful partaker of it.

Oct. 10—Sixteen at morning service in my room, I preached on Mark i.: eighteen at afternoon service, conducted in Turkish by the brother from Ooroomiah. I never saw a more inquiring congregation, and was constantly interrupted by, "Where is that written?" each searching for every verse quoted in his Persian, Armenian, or Turkish Bible.

The priest called in the afternoon, and I had a long and most interesting conversation with him.

Oct. 12—Visited the Armenian school: was on the whole pleased with both teachers and scholars, and from his explanation of the books read, which were almost all in the

ancient dialect, I saw that there was good material and much room for improving it. About twenty boys who attend this school are all who have regular schooling out of the 130 Christian families.

Oct. 17: Lord's-day—The Armenians at morning service requested that I would hold the afternoon service in their church, which I did, and preached on 2 Cor. v. 17, to about thirty-five people. Have ever since preached every second day in their church.

Oct. 24: Lord's-day—Almost all last week was occupied in receiving candidates and holding Bible classes for the Lord's Supper. After service in the church, thirteen met in a private room to receive the sacrament. The thirteenth was the priest, who did not receive, as he said he had already received in the church, but he desired to be present and join in the prayers. As I found a great difficulty in either examining the candidates myself or in bringing home to the minds of some of them the examination which the Gospel requires, I wrote out the following thirteen questions, to which each twice answered "Amen."

"1. I believe that as God is infinitely holy, so is the Gospel law, and by it I and all men are found guilty of sin, and children of wrath, and cannot obtain salvation by our own works. Amen.

"2. I acknowledge that I have transgressed, not one, but every command, constantly. Amen.

"3. I believe that Jesus Christ, the Son of God, is an all-sufficient Saviour for the greatest sinner. Amen.

"4. I believe that Jesus bore all my sins, and all the wrath of God and punishment of sin for me, and that in Him God is and ever will be my loving Father. Amen.

"5. I promise, in the sight of God, to renounce every course of life which I know to be displeasing to God, and to lay hold on Jesus as my Saviour, and seek to abide in Him. Amen.

"6. I promise to refrain from drunkenness, &c. Amen.

"7. I promise to refrain from adultery, fornication, and all unclean words, &c. Amen.

"8. I promise to denounce all dishonesty and fraud in my daily calling, &c. Amen.

"9. I adjure all charms and witchcraft, &c. Amen.

"10. I believe in Jesus as the only Mediator and Intercessor, and will never worship God by means of pictures or saints, or any other than Jesus Christ. Amen.

"11. I will teach my family the Bible, and

seek that all my household may follow the Gospel, and it only, in all matters of religion, &c. Amen.

"12. I believe Christ's command to preach the Gospel is binding on me, and will seek, as God shall help me, to do so, &c. Amen.

"13. I believe that the body of the true Christian is a temple of the Holy Ghost, and will constantly pray that God may fill men with His Spirit. Amen.

"I make these confessions and promises in no reliance on my own strength, but humbly trusting that God will give me His grace for Jesus' sake. Amen."

Pray for this little flock, that God may indeed fill them with His Spirit.

Daoudies.

The Daoudies are a large, and most important portion of the inhabitants of Persia. I was first made acquainted with them through my Armenian brethren here. They are really not Mohammedans. They abound in every part of Persia, and hate and fear the Moslems. It is said that the king some time ago thought of persecuting and putting them to death, but found on inquiry that they are far too numerous and influential to attempt it. They believe in David as the greatest of prophets, are much more inclined to Christianity than to Islam, but dare not avow this from fear of the Mohammedans. Several of them visited me, and I found the small portions of Scripture in Persian (which the Tract Society kindly enabled me to get printed in London) of the greatest use for them. They eagerly received them, but especially desired the Persian Psalms. Unfortunately the present translation of the Psalms is far too difficult, abounding in Arabic words. Mr. Laburee of the Ooroomiah Mission also states that he is everywhere well received by them. They must number some hundred thousand. Of course they are extremely ignorant.

Mohammedans.

The door is still to a great extent closed in Persia for the Mohammedans; but I have been thankful to find out for the first time that a small number of them bear to the few Bible-reading Christians much the same relation which the proselytes did to the Jews.

Called on a very influential Mohammedan merchant. In the course of conversation he said the Jews had fallen greatly, and are in a degraded condition. I said, "Yes, undoubtedly they follow the traditions of men more than the Old Testament." He said, "The Mohammedans say your Old Testament is not the true one, but I know it is." I replied, "The Jews in Central Asia are a proof that the Old Testament was not changed, as the Moslems say, in Mohammed's time, for their Old Testament agrees exactly with ours, though they have been separated from us by 1800 years." He said, "That is very true. Tell me is there anything about our prophet in your Scriptures?" I said, "No, and never was." He said, "But you allow that he was a very wise and clever man?" I said, "Yes; indeed he had great wisdom and talent," &c. No one who does not know Moslems well can understand what an admission it is for a Moslem to say of his prophet, "Well, he had great (Nikmat) wisdom." It would be blasphemy in the ears of a true son of Islam.

24th. This morning, Zorāb, one of the most earnest of the Christians, brought a very interesting Moslem inquirer to call on me. He is a man of good family and fair reading. He at once confessed that he was not a Moslem at heart, was earnestly studying the New Testament, and was anxious for instruction in it. I had to leave him for our service, but he promised to call again to-day.

So far we have been enabled to present to our readers the letters of Mr. Bruce, and the information contained in them. From Hamadān he proceeded to Ispahan, in the month of October, and forwarded to us a diary of his journey, and also, in a subsequent letter, a description of Ispahan. These, with some additional editorial matter, were printed for publication. Printed they were, published they never will be, as type and proofs were alike consumed by a destructive fire which broke out in the printing-office of Mr. Watts on Saturday, March 19th. There had also been prepared, from a photograph forwarded by Mr. Bruce, a very interesting engraving of Hamadān, but the block and impressions of this have also been destroyed. We regret all this very much; it will be a disappointment to Mr. Bruce, and to his friends throughout the country.

As a missionary centre Mr. Bruce prefers Ispahan to any Persian city which he has visited. The Armenian suburb of Julfa affords an important point d'appui. A

Missionary's residence amongst a body of so-called Christians, exempts him from needless notoriety, while opportunity is afforded to inquiring Moslems to come and converse with him. Moreover all the great roads of Persia concentrate at Ispahan, and although greatly reduced in population, and wealth, and trade, still Ispahan retains much of the importance which attached to it as the former capital of the country.

Thus Mr. Bruce's sojourn in Persia, with a view to the acquirement of the Persian language, so absolutely necessary for a Punjab Missionary, subserves another great purpose. His explorations, and the information which he has forwarded, will, no doubt, stimulate Christian zeal, and lead to an increase of Missionary effort on behalf of Persia. Much might be done there by a wise and discreet, yet zealous Missionary. There are opportunities of doing good to the Mohammedans in the way of personal intercourse beyond our expectations. The Armenians, although ignorant and superstitious, are by no means inaccessible to the counsels and instruction of a friendly Missionary. The Armenians of Ispahan maintain a continued intercourse with India. Of the forty priests which belong to Ispahan not less than twenty are to be found at a given time in India. They remain there for a season, save a little money, and return to spend the rest of their days amongst their friends. Thus there is a chain, one end of which is to be found at Ispahan, the other in India. If at either end the electric influence of true Christianity were communicated, it would travel rapidly along the whole of the connecting wire.

It were impossible that the Church Missionary Society should commence a new Mission in Persia. It would be an indefensible proceeding to commence a new Mission, which would require a large expenditure, when the question is, whether we shall be able to sustain the Missions already in hand. There is an annual anxiety which visits the Committee. It occurs at this season of the year, when the annual accounts converge to a close, and the balance has to be struck between the receipts and expenditure. Often has the inequality been such as to cause painful apprehension lest we should be compelled to contract our expenses, and to withhold from our Missions a portion of the pecuniary means, which, on the testimony of the various corresponding committees, we are assured to be absolutely requisite for the healthful prosecution of the work. Did Christian England enable us, we would extend our operations with a glad heart, but the fluctuations of income necessitate caution, and we are compelled to stay our hand, when many a poor unevangelized brother is crying earnestly for help.

But, although we cannot commence a Mission in Persia, we shall be greatly gratified if our Missionary, by his researches, facilitates in any degree the efforts of others.

The American Board of Commissioners for Foreign Missions has long maintained a Mission on the eastern frontier of Persia, amongst the Nestorians. The retirement of Dr. Perkins from active missionary work, after thirty-six years' persistent labour, afforded to that society a suitable opportunity for reviewing the results of this Mission, and this will be found summed up in the following paragraph of their recently published report.

From 85 centres, and to congregations averaging nearly 2,400 during the past year, the Gospel is now proclaimed by more than 100 native helpers, of whom 58 are licensed preachers. More than 900 persons have professed their faith in Christ, of whom 722 are now connected with the evangelical communion. The seminaries have educated hundreds of youths, whose influence is seen in the general social and moral elevation of the people. More than 1,000 pupils are to be found in the common schools; the press

is a power in the land, from which half a million pages (532,400) were thrown off the past year, making an aggregate of nearly nineteen millions (18,996,450) from the beginning; while the steady advance of late in contributions to Christian objects—amounting during the past year to \$563.20 gold—in which all but two of the forty-one stations and out-stations in Persia had a share, marks a growing interest in the support of their own institutions.

The importance of this field of labour, and the extensive influence which it is fitted to exercise, is stated in the annual letter of the Mission.

It will be remembered that our Mission is the eastern outpost in the line of stations extending from the frontiers of Europe, through the Turkish dominions, into Persia, and that we are the only Protestant Missionaries within the bounds of the Persian empire.

Our field of labour has the plain of Oroomiah as its base, with a population of about 30,000 Christians and perhaps ten times this number of Persian Mohammedans. Oroomiah is skirted on the south and north by the smaller districts of Sool-dooz and Salmas, and westward a day's journey brings us to Tergawer, and then the Turkish boundary, whence stretches away the indefinite region of Koordistan, with perhaps 100,000 Syriac-speaking Christians and a much larger population of Koords. Our efforts embrace, also, the Armenians of Persia, 30,000 or 40,000 in number, and widely scattered from this point eastward for 600 miles, to the cities of Teheran and Ispahan. The Gospel light is shed more or less directly upon the thousands of Persians and Koords, and upon some dozen communities of Jews. All these are in the great commission, and we must have all in view if we mean to evangelize Persia. The Jews, to be sure, are a very degraded and despised class, and as yet the first fruits have not been fairly garnered. But there is some light among them, in the distant places scattered by our colporteurs, and in Oroomiah, from contact with our converts.

Our work reaches the Mussulman population, in the fourfold capacity of social and general intercourse, medical practice, colporteur labours, and the example and conversation of the native Christians. The social intercourse is not so great as in former years, nor so great as is desirable. It could be extended to receiving and making calls daily, if any one had the time and talent to undertake it. The general influence gained is valuable, and infinitely more so the testimony we are able to give for Christ. Religion is easily introduced, and in many cases can be made the chief topic of conversation. We are occasionally obliged to mingle in civil cases of rank persecution or oppression, and the witness we can give to the precept of doing justice and loving mercy is not in vain. Still more impressive

is the example of the native brethren, when, by their uprightness and truthfulness, and the spirit of forgiveness and forbearance—receiving revilings and blows without returning the same—the corrupt Persians are obliged to confess that the religion of Jesus is purer and better in its fruits than their own. In journeys and touring, opportunities continually occur for preaching Christ, the only Saviour.

The medical influence exerted is considerable. At the dispensary more than half the attendants, I believe—numbering many hundreds in the annual aggregate—are Mussulmans. For several months past the Bible has been read and expounded to all who come, before their bodily wants are attended to. Besides labours in the dispensary, and professional visits in the city, Dr. Van Norden has spent several weeks in touring, with the view especially of bearing to the multitudes of Mussulmans whom he meets the mercies of Christ for both soul and body.

More powerful still is the influence of native Christians on their Mussulman neighbours, and they are much more bold to speak the word without fear, from year to year. Conversations mingled with reading the Bible are frequently reported, and the conviction is growing that a change is gradually coming over the views of many of the Persians. Oroomiah is perhaps as hopeful as any other place to influence the Persian mind, and the best means for doing so is contact with true Christians about them. The oppressions of the ruling class, and the rapacity, immorality, and dissensions among their teachers, rather predispose the middle and lower classes to listen to the better religion. Facts are constantly coming to light showing that decided impressions are made. Only last Sabbath, a principal servant of the Agent for the native Christians came to me, declaring in the most solemn manner his desire to profess Christianity. He was convinced, he said, by what he had seen and heard in the Christian villages, that our religion was greatly superior to his. A short time since, another man of standing came to our yard, declaring his readiness to risk his life by a public profession of Christ in the market.

And finally, the Bible is increasingly read by those who know the Persian language.

Our colporteurs have found it, and sold it, within the year past, in the palaces of princes as well as in humbler places. In Ispahan, disciples of Jesus are springing up from reading it, and in Teheran the door is open for its introduction among many who disregard Mohammedanism and are in danger of lapsing into infidelity. A copy of the Scriptures was recently presented to the notice of one of the Mushtaheeds of Oroomiah, and he is reading and discussing its heavenly doctrines in large circles of the learned. We have been much cheered the past year by letters from a warm-hearted brother in Leeds, England, who for years has daily prayed for the Persians and Koords of this region, and whose prayers and faith, it may be, have ascended before the mercy-seat and been the secret springs of influence for good. Let Christians pray

more for these Mohammedans, and we shall find the way constantly more open to labour for them. Their souls are precious, and Christ has bought them by his blood.

The Armenians of Persia form a population more numerous and more enterprising than the Nestorians, and nothing should prevent us from pushing the Gospel work among them. Within the past year two Nestorian colporteurs returned from a long tour among the Armenians to the eastward. They found much encouragement, especially in Hamadan and Teheran. In the latter city there is a considerable company of Armenians, very much enlightened, and desirous for a Missionary to reside among them. They have just sent, renewedly and urgently, requesting a visit, at least. A Nestorian colporteur is now on his way to instruct them more fully.

That the American Board is fully aware of its position, and the advantages and responsibilities involved in the occupation of so important a base of operations as the Nestorian Mission, is evident from this significant fact, that the name of the Mission has been changed, and that it is now the "Mission to Persia."

LECTURES ON CHINA, BY THE REV. ARTHUR E. MOULE. PART III.

THE SUPERSTITIONS OF THE CHINESE.

THE great majority of the superstitions of the Chinese are so intimately connected with their religions, that it may be asked why the present Lecture did not immediately follow the first. Written and delivered as these Lectures are, however, with the desire to awaken a deeper interest, if it may be, in the most vast and yet most neglected of Mission fields, the alternation of subjects will not be, I trust, without a meaning. In my first Paper, by a view of the hopeless character of the three great systems which teach and awe, or attempt to satisfy 400 million souls, I endeavoured to excite such an interest. In the second, by the idea which I strove to give of the intricacies and the formidable difficulties connected with the Chinese language, it is possible that the earnest desire to go over and help the great Chinese nation, may in some minds have been damped and discouraged. In the present Lecture, therefore, my aim shall be to awaken afresh that interest by presenting the picture of the hopeless state of the heathen in China in a somewhat different light; or rather as shaded from the light of God's presence, by the intervention

of ranges of superstition, as well as by the three great peaks of their religious system; and then in my remaining Lectures I shall hope, from one special instance, and from a comparison of Mission work in China, both with Apostolic labours, and with modern Missions in other lands, to show encouraging proof that notwithstanding the obstacles placed in the way of Christian Missionaries by the religions, the superstitions, and the languages of China, yet their labour in the Lord has not been wholly in vain.

The superstitions of the Chinese are very intimately connected with the prospects of mercantile enterprise in China; and since we were informed not long ago, that Christianity would do well to follow in the wake of commerce, and not by the enthusiasm or roguery of her emissaries to embitter the minds of the people against the religions and the wares alike of the West, it will not be without interest to hear that commerce, too, when leading the van, may very possibly come so violently into collision with Chinese superstition as to embitter the minds of the people against the wares as well as against

the religions of the West. Not long since an attempt was made by an English engineer to establish a line of telegraph between the port of Shanghai and the anchorage of Woosung, a distance of about twelve miles. The posts were erected, but some of them were immediately pulled down by villagers. They were put up again, and a second time were found prostrate. An appeal was made through the Consuls to the Chinese magistrates, who, after instituting an inquiry into the motives for this insult, reported that a man had died hard by one of the posts, that the neighbours asserted that he died in consequence of the dissipation or destruction of the luck of the village by the erection of these posts—that the fact of the man's death could not be denied, and the assertion of the villagers was not an improbable story; that vengeance on account of the death of the poor man would not be enforced, because of the unintentional nature of the injuries caused by the engineer; but that they, the magistrates, altogether declined to interfere and compel the people to leave the line of telegraph unmolested. It was therefore abandoned, and has not yet, I believe, been resumed. This same mighty superstition as to lucky influences, on which I must presently enlarge, would seem to have caused the failure, for a time at all events, of an American Company which was formed to connect Peking with Hong-kong by an overland or submarine telegraph; and the same influence probably weighs strongly with the Chinese statesmen who are opposed so thoroughly to the sanction of railways and mining operations through the plains and hills of the country.

There is another view of this subject, which more immediately affects the Christian Missionary. As we believe, that just at the time of our Lord's first coming the power of Satan and of his spiritual wickedness was especially virulent, showing itself, for instance, in demoniacal possession, so it may be that in China and in other heathen lands, which, as we trust, our Lord is now entering, the great enemy of souls uses and intensifies for his own purpose the old superstitions of the people. So that whichever opinion is adopted, whether we believe with some that the way for the Gospel must first be cleared by civilization, by commerce, and by education, or whether we adopt the truer view, that Christianity is in itself a mighty civilizer, we shall find that the subject of Chinese superstitions is one of great and most serious

import. I shall endeavour as far as possible to range the few specimens with which I am acquainted, from amongst the great host of superstitious beliefs, under these two heads:

I. Superstitions intimately connected with religious observances.

II. Superstitions corresponding more closely to many which prevail in even Christianized and enlightened countries at the present day.

I. Influenced by some of their beliefs, the description of the Athenians in Acts xvii. may well be applied to the Chinese—they are "too superstitious," "*δεισιδαίμονες*," "much inclined to a reverence for unseen powers," as the word there rather means; and a meaning which the word "superstitions" under my first head will be found rather to convey.

The system of ancestral worship, which I very briefly noticed in my review of the religions of China, combines very remarkably these two elements of religion and superstition. At the very root of the system lies, as a matter of course, the truth of the separate existence of the soul after death; for the worship of ancestors does not mean reverence merely for the memory of the departed, but rather the tending and the worship of the present though imperceptible soul. It took its origin probably from the primitive and purer love and care for the bodies of living relatives and the souls of the dead: purer, I say, for some beliefs and virtues surely were purer, higher up the stream of human life, nearer the fountain of primeval man, although, as the preacher tells us, those who imagine the former days as always better than the present, do not wisely inquire concerning this matter. Certain it is, that the original virtue of filial piety, which though not in any way the soul of religion, is yet a mark of every religious man, has been turned almost into a vice by the accretion of numerous superstitious beliefs; the love, as we shall see, has been turned into fear, reverence into dread, and pure affection into provision for personal immunity from sickness and molestation.

The Chinese believe that every one has three souls. At the moment of death (which they call the breaking of the three-inch breath *sæn ts'eng ky'i ih dön*), one of these souls enters the unseen world and goes to judgment; one resides in the wooden tablet, the spirit's throne as it is called, which is erected to the memory of the departed, either

in some recess of the house or in the ancestral temple; and the third goes with the corpse into the grave. They believe that the unseen world is an exact counterpart, only spiritualized, of things visible; and that the spirits of the departed are in need of the same support as they required when living—food, raiment, dwelling-place—reduced, however, to a state suitable for the use of the invisible, which is attainable, they imagine, by the process of burning. There is a strange inconsistency in this superstition; for I have seen in Chinese coffins the corpse dressed in the usual costume of the living, each article of clothing being good and substantial, according to, and frequently beyond the circumstances of the mourning family; a cap is placed on the head, the pipe is laid by the motionless hand, and frequently strings of hard cash are put in before the coffin lid is screwed down. Whether this needless expense is incurred for display merely, or whether it is supposed that the raiment, gradually decaying with the mouldering corpse, will become thus invisible and spiritualized, I am unable positively to determine.

The people, are, however, too prudent to carry this extravagance to an excess. Having to provide, not on the day of funeral alone, but henceforth in perpetuity for the comforts of the departed, and having to assist in the support not of one loved one alone, but of a long line of ancestors, stretching back with their shadowy forms into the mists of antiquity, the Chinese take care that clothing, furniture, and money, which must be burnt so as to be realized by the spirits, shall be as inexpensive as possible. They therefore manufacture imitations of these necessities in paper; the paper money being covered with tin or gilt foil: and on some occasions a paper mansion, ready furnished and prepared, is burnt and passed entire into the unseen world. The food of the spirits is managed more simply still: the feast is spread hot and steaming; and this steam, with the fumes arising from the viands, forms the repast of the spirits; the substantial food, warmed up again probably, being consumed by the survivors.

The Chinese appear to believe, in common with the Greeks and Romans of old, that the spirits of those who have died and are unburied, those, for instance, who have perished at sea, or in battle, or in a foreign land, wander about in misery; just as in this present world, those who have no home, no dwelling-place, wander about as beggars.

There are ghost-beggars, say the Chinese, as well as sturdy, palpable, visible beggars. Now the ranks of this unseen beggar race are swelled by the spirits of those whose comforts are not attended to by their surviving relatives, or whose families have become extinct. And as in this world, the annoyance caused by troops of hungry mendicants is only too notorious, it is believed by the Chinese that the beggar ghosts, though with tongues unheard, and hands unseen, and noiseless feet, do approach and annoy and grievously injure those who refuse a pittance of charity. Sudden sickness, and misfortune in the family or in business, are frequently attributed to the unwelcome visits of these beggar spirits. Persons have even been known (so says Mr. Yates of Shanghai, from whose able and interesting paper on these subjects much of what I am relating is drawn) to commit suicide, so as to be in a more advantageous position than they could attain in this world, to avenge themselves on their adversaries.

Now in Chinese cities, the shopkeepers generally compound with the king of the beggars, for a certain yearly payment, in consideration of which they are guaranteed against the annoying visits of the beggar host. Hence it follows that, apart from the regular and orderly worship and culture of ancestors in each family, all those who value their peace and quiet, provide at certain periods for the wants of the untold crowd of wandering ghosts; and so tremendous is the power of this superstitious fear over the minds and pockets of the Chinese, that whilst real and present beggars are put off with the smallest possible sum, it is calculated that about thirty millions sterling are spent annually on this provision for the invisible host of imaginary mendicants. About half the women of China, some forty millions in number, are supposed to spend a large portion of their time in manufacturing the "*sih-boh*," or gold and silver paper for the dead. Hence also results the strong desire every Chinaman feels to have a son instead of a daughter; for should the male line of his family fail, the ancestral feast cannot be performed, and then not only his own spirit will be starved, but all his ancestors will be reduced to a state of beggary. Christianity, by forbidding ancestral worship, breaks in the person of its converts the line of succession; and ruins (if Chinese superstition be other than superstitious) the credit of the family in the seen and unseen worlds alike,

by consigning all to a condition of perpetual beggary. On one occasion (says Mr. Yates) a father, enraged even to despair at the resolution of his son to become a Christian, threatened to destroy himself; the son in that case would have been beheaded, as the undoubted murderer of his father; and his spirit, appearing headless in the spirit world, would have been greeted with insult and opprobrium there, as one whose guilt required no further evidence. The heads of pirates and other notorious criminals are suspended in cages, after execution, over the city gates and in other conspicuous places, as a warning and a deterrent, not merely through the prospect of punishment in this life, but also of indignity in the world to come.

Ancestral worship as an opponent of Christianity, answers indeed, as to power and widespread influence, to the system of Caste in India.

There is yet another phase of the superstition which must be noticed before I pass on to other branches of the subject. Since, according to Chinese ideas, the unseen world is a counterpart of things seen, and since the every-day observation of the people goes to prove that justice in China is altogether subordinate to covetousness, and that to gain one's cause you must bribe, the logical conclusion is, that the spirits of the departed are in sore need of money. It often happens that a rogue who has money, while on the way to the magistrate, will buy over the police who are dragging him along, and induce them for a consideration to connive at his escape. A well-dressed prisoner, again, is treated with far less indignity and cruelty than one in ragged clothing and with a disreputable exterior. Now the spirit, so think the Chinese, immediately after its release from the body is arrested by the police of the spirit world. The sorrowing survivors set themselves, therefore, to provide for the wants of the departed; they supply clothes by burning, as I described above; and vast quantities of paper money are contributed by the friends and relatives of the deceased, to enable him to corrupt his captors, and outbid all competitors in the courts of justice below; or if the worst comes to the worst, to furnish, at all events, his prison cell with some little comfort and respectability. But something worse than mere incarceration may happen to the soul. The Taoist and Buddhist priests who fatten on this, which in some senses may be

termed a Confucian superstition, discover, whilst engaged in their devotions, that some ancestor spirit belonging to a rich family of their acquaintance is in a state of purgatory; casual information on this point reaches the ears of the family; they send for the priest, and consult him as to the necessary steps for the relief of their relative; the priest prescribes an elaborate performance of the ceremony of the *kung-tuh*, "meritorious service," and a large sum of money, part to be spent in the ceremonial, and the remainder to be the perquisite of the priests. The family, in real anxiety about their friend, and terrified at the same time at the threatened outlay, offer a lower figure, 100*l.* say, instead of the priest's 200*l.*, and after long haggling, the priest with much reluctance undertakes the attempt for 150*l.* The service commences with sound of gong and amidst the fumes of incense. Suddenly the abbot pauses, and with feigned emotion announces that the position of the spirit is unchanged, and that for the sum offered by the family the work of release cannot be effected. They, roused now to anxious enthusiasm, raise or borrow in some way the extra 50*l.*, and the service is resumed: the spirit is struggling up the sides of the pit; one more effort, a little more money, and he will be free; and so the family, frantic with eager expectation, "tear the bangles from their arms, the rings from their hands, and raising thus money from the pawnbrokers, pay an additional sum to the priests, the spirit is free, and their piety rewarded with success." The release is, however, only temporary; and when the family has recovered from the depression consequent on this great outlay, the priests will probably discover some other spirit in similar misery, or the same spirit, for some cause, shut up again in purgatory, and crying, "Have pity upon me, have pity upon me, O ye friends."

One might make merry over such a palpable invention of corrupt and covetous priests; one might compare it with that which it most strikingly resembles, the Roman Catholic superstitions; but it is a subject too sad for laughter, too terrible in its power and widespread influence for mere philosophical analysis or mere amused comparison with sister follies.

But before finally leaving this branch of my subject, I must notice another superstition. The priests are not the only mediums between the two worlds. Witches abound in China, and they are very generally con-

sulted by the friends of the departed as to the condition and circumstances of the spirits in the other world. I have seen a good deal of these witches during my residence in China; and amidst a great preponderance of deliberate imposture, I am inclined to believe that there is much in their practices and pretensions which bears a strong resemblance to the account of the Jewish witches in the Bible. One of these women came to my house two years ago with her husband, who was for some weeks possessed as well as his wife. She entreated me to allow her to spend the night somewhere on the premises. She assured me that it was not all imposture in her case, although admitting that she did much simply for the sake of gain. But it is a disease, she said, I cannot help it; and if only I may spend the night here, the spirits will not venture to molest me. Occasionally blind young men practised witchcraft; and I once watched such an one in a village amongst the hills, swaying to and fro under the spirit's influence, the mother and friends of the dead sitting before the young man in awe, and with the most intense interest written on their countenances, whilst he uttered the communication of the spirit he had called up.

The people dread the evil eye and the mysterious influence of these witches exceedingly; and this superstitious dread is employed by Satan as a powerful opponent to Christianity. On two occasions I have known favourable impressions, and a rising interest in Christianity, entirely dissipated and destroyed by the lying stories of the witches. In the one case an old Christian widow, in the other an aged Christian farmer, having died tranquilly, and with the bright hope of immortality, having also on their death-beds warned their relatives not to forsake the Christian Church, we had good hope that the influence of the departed saints would abide in force. After a few days, however, a witch reported that the spirits of these Christians had appeared, bemoaning their misery, for they were shut out, because of their apostacy, from the front door and back door of the temple of their ancestors, and entreating, therefore, their surviving relatives to abandon so ruinous a religion. The effect was instantaneous; and most of them left us, and have never returned. Witchcraft is, however, treated as worse than a mere superstition in Chinese law, and according

to the statute book is punishable with death.

Magical arts, and the communication between the two worlds, are not, however, confined to the Taoist or Buddhist priests, to witches, or to the blind; there is a class of so-called scholars who make exorcism, divining, fortune-telling, and above all, the determination of good and evil, *fung shuy*, or geomancy—that great superstition to which I must now turn—their chief occupation. The two words, *fung shuy*, mean wind and water, but the true sense and import of this name for the superstition cannot be gathered from these words. The Chinese seem to believe not only in the existence and active agency of disembodied spirits, but also in the power to bless or curse possessed by an invisible influence or agency, and to woo the good, and ward off the bad, is the object of the study and profession of *fung shuy*.

"Fair weather cometh out of the North," said Elihu to Job; or "gold," as it is given in the margin; the golden gleams of sunlight, breaking through the thick clouds which have been broken and scattered by the springing up of a north wind. Matthew Henry seems to imagine from this verse, that the wind which sprang up and dispersed that thickest of all clouds which have veiled the face of the earth, the flood cloud, was a northerly wind. Be this as it may, we all know that here in England, as well as in Judæa, a long and dreary rain, like Job's misery, is turned into gleams of sunlight and blue sky by the shifting of the wind to the north. But it is withal a cold quarter. North and north-east winds blow in China from October till the end of March, and they are associated in the minds of the people with the death of Nature, the fall of the leaf, the fallow fields, with shivering bodies, cold feet, cold hands, and all that makes the earth dreary and the person suffering. Hence all evil influence is supposed to come from the north. When, however, in April, the softer airs from the south-east and south begin to blow, the earth begins to stir, the flowers awake from their winter sleep, the trees put on fresh green clothing, the birds, silent when the north wind blew, sing for joy, and the animal creation generally feels the genial influence from the south, an influence which had been chilled and suspended through the long winter months. Therefore, conclude the Chinese, all good and beneficial influence comes from the south. They care not for

the foolish and selfish prejudice of the missionary and merchant, who hail the first blasts from the north as the sound of deliverance from the prostration and the diseases caused by the heat of a Chinese summer. They take a wider and more philosophical view; they see earth and her myriad inhabitants all alive and vigorous under the breath of the south wind; they feel the glow of the lengthening warming days; they feel sure of the correctness of their theory, and they extend the action of this theory to the dead—the unseen world—as well as to this visible earth. The dead, too, are affected by points of the compass; and both the living and the dead must be protected from the baneful northerly spirit, and must welcome and secure by any means the influence from the south. It is strange that the same superstition prevails, I believe, in not a few country villages in England. I know one village in Somersetshire, where none but suicides are ever buried on the north side of the church. Either there are relics of heathenism in Christian England, or this superstition of the Chinese is not altogether heathenish. Certain it is, however, that the power and deep-rooted influence of the belief cannot be exaggerated. One is not surprised to find all the temples and houses which can possibly be so erected, built to face the south; because both priests and people may thus sit at their doors and enjoy the summer breeze, be sheltered from the blasts of winter, and enjoy the warmth of the southerly glancing sun, whenever he will look forth through the clouds and snow of the cold season. But it is in the selection of sites for graves that the talent of the professors of *fung shuy*, called in Ningpo *nyien-hun sin-sang*, is chiefly displayed. A thoroughly good situation must then be one open to the south, with nothing abruptly to check the flow of the southerly blessing; and to the north there must be some hill or rising ground, some tree or other object, to check, puzzle, and defeat the tide of evil from that withering region. And just as the roots of the apparently dead trees and plants feel and respond to the breath and the call of the airs in spring time, so are the buried dead supposed to feel the influence of good *fung shuy*, an influence which rises from the root—the departed ancestors—into the living boughs and branches of the family who have shown their loving care for the dead, by selecting the clever magician, who

has in his turn chosen so well the place of repose. But if the position be bad, the dead, irritated and annoyed by the unpleasant influence from the north, make known their resentment by causing sickness and other calamities to assail the family; and finally, if the mischief is not repaired, to make it wither away. Each village has its *fung shuy*, its luck, and the hand of the man who would cut down a lucky tree, thus letting in a stream of curses from the north, is said to be paralysed and wither on the spot. I have put this superstition on its trial. Three winters ago, being unable from press of work to take my usual Christmas-eve walk into the country to cut holly, I requested one of my catechists, on his way to Ningpo, to cut some boughs from a tree which I had marked, and whose position I described to him. He reached the tree and set to work, when out ran the people from the neighbouring houses, shouting and threatening; “you destroy our tree; don’t you know it’s the luck of the place (the *fung shuy*)?” My good friend, being of ready speech, answered them quietly, and by a clever question or two gained their attention, went on cutting the boughs, whilst he preached them a sermon, and finally brought the holly up in triumph to me. During the occupation of the city of Ningpo by the T’æping rebels in 1862, the late Captain Roderick Dew, who was in command of the squadron then lying in the river, caused a canal to be cut through a narrow neck of land lying north-east of the foreign settlement, whereby two bends of the river Yung were joined, and the exposed peninsula converted into a defensible island. During those sad and troublous days, even Chinamen forgot *fung shuy*, and the rich merchants gladly subscribed towards the expenses of the work; but since that time the trade of the place having greatly declined, the discovery has been made that the canal destroyed the luck of Kong-poh, and this useful and important work will not improbably be filled in and destroyed, through the power of a senseless superstition. It is an interesting fact that this superstition of *fung shuy* is denounced in the Emperor Yung-Cheng’s Sacred Edict as a capital crime.

Chinese villages are generally built in squares, with houses on three sides, and the entrance open towards the south. The two sides as you enter have different degrees of honour and importance; the right hand is

the green dragon, the left the white tiger; and if, by design or accident, the white tiger's head be lifted higher than his opposite brother, the dragon's, or if any special advantage be gained by the left, then the luck of the place is gone. I was obliged on one occasion to suspend repairs on the church premises in one of our out-stations, because unfortunately the Christian church was lodged in the white tiger's region, and the door which I wished to open towards the south would have given to the tiger an undue preponderance of advantage over the dragon. Our chief Mission church in Ningpo is built on the left hand as you enter a lane turning out of a main street; on the right of the lane stands the house of a rich man; our church has a high pitched roof and a bell turret; and the people affirm that since the building of this church, overtopping the mansion, the fortunes of the rich man have steadily declined.

II. But it is time for me to turn to those superstitions which more closely resemble such as prevail in the enlightened West. I might enumerate a great many under this head; but, lest I become wearisome, I will mention only two. Mr. Home would be interested, and perhaps surprised, to hear that the principle, at all events, of table-turning is known to the Chinese, and has been known probably for centuries. Begging Mr. Home's pardon, I suspect also that, coupled with some features which are not easily explained away, there is yet about as much imagination and imposture in the Chinese as in the English phase of the superstition. The idea is the same, the unseen spirits converse through some medium, and this medium uses some substantial and tangible object wherewith to enunciate the oracle. The plan the Chinese adopt is to strew a table with flour or sand, and either to suspend a writing pencil so that the point may just touch the table, or to fix it in the rim of an inverted wicker rice basket, which must be balanced on the fingers of two persons sitting opposite to each other. In either case, after quiet waiting, the pencil will begin to move, and will answer any question which may be put, by writing on the sanded table.

The Rev. R. H. Cobbold, formerly Archdeacon of Ningpo, and who has kindly given me the result of his own investigations on these points, tells me that on one occasion, his teacher consulted the oracle for the purpose of filling up some names in the ancestral

register which were wanting. On asking for a particular name, the oracle wrote, "enquire of another branch of the family;" and on doing so the spirit at once wrote down the name. Now the difficulty of denouncing this superstition as pure imposture arises from the apparent impossibility of writing intricate Chinese characters with a pen suspended by a string, simply through the muscular energy caused by the united will of the two mediums. So great is the mystery, or, if you please, so clever is the trick, that some of the oldest and most wide-awake of the Missionaries have been quite unable to explain it away, even when performed under their own eye and on their own study tables. This mysterious art goes by the name of *p'i-kyi*, meaning, I suppose, explanatory record. . . .

A curious superstition prevails in Java and in China, answering, in a measure, to the English superstition of nailing horse-shoes over stables and barn doors. The meaning of the latter custom I cannot accurately narrate, but the Chinese custom with its origin are not without interest. They very generally keep one or more monkeys in their horse stables, evidently as a charm, and a preservative against disease and accident to the steeds. The origin of this custom is narrated in the number for April, 1868, of a very interesting publication, "Notes and Queries on China and Japan." It appears that about 1,500 years ago, the horse of a celebrated general suddenly dropped dead. A man named Kwoh-p'oh happened to be calling on the general, and he said, "Send twenty or thirty vigorous fellows armed with bamboos into the woods thirty miles off, which surround the temple of the gods of the land and grain. Let them beat the cover, and they will catch a thing, which they must bring back, and your horse will live again." The fellows were sent, and caught this thing, which resembled a monkey. When it came near the dead horse, it blew its breath into the horse's nostrils, which suddenly arose, and ran as fleetly as before; but the monkey disappeared. The Chinese and Javanese to this day, without knowing this story, cling to the custom which took its superstitious rise from the superstitious tale.

I might multiply such instances, but I have already been too diffuse. These superstitions, if they show nothing else, prove undoubtedly that the Chinese are very human—their very superstitious beliefs and

customs tell us that they are made of the same blood with their brethren in the West, and thus I would fain hope that the very follies which I have been narrating may draw out our brotherly sympathy towards that mighty but enslaved nation.

And the whole subject suggests to my own mind a closing thought.

When after listening to stories which touch on the mysterious intercommunication between the seen and unseen worlds, a feeling of awe comes over the mind, I have felt that the one blessed cure for the dread of the presence of the unseen spirits is the presence and love of the unseen but ever-near Redeemer. His voice speaking, though the world hears not, to the heart; His Holy Spirit, comforting and calming the soul, can give courage to the coward, and strength to

the weakest, can disperse all superstitious and all substantial fears, and

“Make even the darkness of the tomb
A smile of glory wear.”

This is what China needs. The dim twilight of her moral systems, the darkness of her idolatries, the midnight gloom peopled with the ghosts of her superstitions, need the light of the Gospel, the glad tidings of a justifying and atoning Redeemer, the influence of the Lord and giver of life, the presence, yet unseen, of the Saviour, like the dawn of a summer day before the sun appears above the horizon; and we may help to scatter the darkness, and to spread the glorious light, till the Sun of Righteousness appears, the day breaks, and the shadows flee away.

SOME ACCOUNT OF A MISSIONARY TOUR TO ADALIA, SPARTA, BULDUR, &c.

IN APRIL AND MAY, 1869.

THE ruins of once celebrated cities, which may be met so frequently throughout the plateau of Asia Minor, evidence it to be a region of earthquakes. The *débris* remains to testify how extensive, sumptuous, and populous these cities once were. Now in many cases a miserable village contains the sum total of the existing population, or, as at Laodicea, all is silence and solitude.

Nor is it only the physical earthquake which has wrecked Asia Minor—it has been the seat of great political changes. On this platform flowed forth the first stream of Missionary effort from the early church in Palestine, and Christian churches were raised up in many of the centres of population. The Seven Churches of Asia became like the seven-branched candlestick of the Tabernacle, and, gifted with the light of truth, were expected to hold it up, that the darkness of the world might be enlightened; and for a time they did so. But although warned, these Christians deteriorated. The gold became dim, the fine gold changed. “They repented not of the works of their hands, that they should not worship devils (*τα δαιμόνια*) and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk.” Then came the earthquake in successive throes. Asia Minor had been frequently overrun by the Arabs, but was never permanently occupied by Moslems, until this was done by the Seljukian Turks. The Ottomans then rose to power, and new convulsions ensued, until by the subjugation of all North-western Asia Minor, there intervened nothing between the Turkish territory and the city of Constantine, save the narrow waters of the Bosphorus. Under Turkish power, these fine provinces have withered and become blighted, as under the shadow of the fabled upas tree.

Our Missionaries at Smyrna make occasional journeys into the interior, seeking opportunities of usefulness, and improving diligently such as present themselves. The openings are not many. Still, both among Moslems and Greeks, something may be done in the way of conversation and distribution of the Holy Scriptures. We have published notices of some of these itinerancies, and we now introduce another account of a journey

carried out in somewhat a different direction from the previous ones. The route had hitherto led direct into the interior as far as Koniah or Iconium, returning by Sparta, Colosse, and Alla Shehr (Philadelphia), but on this occasion, our Missionary, the Rev. T. F. Wolters, proceeded in a steamer along the coast to Adalia, touching at several of the islands of the Grecian Archipelago, Samos, Chios, or Scio, Rhodes, &c., and from Adalia proceeding across the country to Sparta, Buldur, &c. The journal, written by Mr. Wolters, follows :—

Having fixed upon Adalia (the Ἀδελία of Acts xiv. 25), as the furthest limit of my journey this spring, I determined to avail myself of an English steamer, which had recently opened a fortnightly communication between that place and Smyrna. We were to start on the 8th April, and my preparations were all made accordingly, but it was doubtful to the last moment whether I should be able to leave by this opportunity after all. Through some neglect, either of the Consular dragoman, or the Turkish authorities, the necessary *teskerè* (passport) was not brought to me until it was almost too late. I did succeed in getting on board, however, for which I was thankful, as a fortnight's delay would have made a great difference in the heat at Adalia.

It is always a comfort, when setting out on a journey, to know that those who remain behind accompany the traveller with their prayers. On the present occasion the comfort seemed doubly precious, for I was setting out alone on a Missionary tour of considerable length and in a country where Missionary work is beset with more than ordinary difficulties. And yet I was not alone. Was not He with me still, the faithful Master, who had so frequently been with me before, to protect and to prosper, when I went forth with a brother Missionary on a similar errand as the present ?

The voyage to Adalia could not have been more favourable. With a propitious wind, a generally calm sea, and a bright sky, we sped along as fast as it was possible to do, with not very powerful engines, struggling not merely against the steamer's dead weight, but also the impediment offered by tangled seaweed cleaving to the ship's bottom. It added special interest to remember that we were following in part the same course which St. Paul took when on his last voyage to Jerusalem. How widely different were the circumstances of his voyage !

We touched at several places which were new to me, and though, through shortness of time, no Mission work could be done, a few notices of what I saw may not be alto-

gether without interest. After a brief stoppage in the night at Chios, and a run before a swift northerly breeze, we cast anchor about twelve in the harbour of Vathy, the chief place in the Island of Samos. I landed, though with some risk, for the sea was driving heavily straight into the narrow bay, and was agreeably surprised by the cleanly and prosperous aspect of the place. Official buildings in good repair, and substantial, clean-looking shops line the harbour. Gardens (in which vegetation was then more advanced than at Smyrna) form a green border, across which a well-paved road leads by easy windings up the side of the mountains to the upper and older town. Here there are several large churches, one of which was built several hundred years ago. But these I could not visit ; I had to hasten back to the steamer. To my regret, we passed Trogyllium during the night. Next morning we anchored for an hour and a half at Calymnos, a rocky, barren island, with but one village or town, containing a population of about 12,000, all Greeks. The sole resource of the place consists in sponge fisheries. During the summer months the island is inhabited almost exclusively by women. All the able-bodied men are out in their boats on the fishing grounds. The winter months are spent in idleness. I had a little conversation with the schoolmaster, but he was too much pre-occupied with a recent attempt of the Turks to tighten the cords by which this and the neighbouring islands are held in subjection, to listen to anything else. It appears that the island forming the group of "Sporades" have been in the enjoyment of privileges under a special charter granted by Sultan Selim (I believe). These were now in danger of being withdrawn. It was but a day or two before my visit that the Pasha of the Dardanelles had been round from island to island with several war steamers, leaving detachments of troops to intimidate the people. And, indeed, it was only on the very morning of my visit that the inhabitants began to come down from their hiding-places in the

well-nigh inaccessible mountains. A two hours' run past some rocks of strangely picturesque form brought us to Cos, the birth-place of Hippocrates. The town lies on a flat promontory, at the northern extremity of the island, the rest of which is high mountainous land. There is a fort of some interest, as having been built by the Knights of St. John soon after they had gained possession of Rhodes. Some guns bearing the arms of the Knights may still be seen on the ramparts. The court-yard in front of the principal mosque in the town is overshadowed by an immense palm-tree, which is said to have existed in the time of Hippocrates. The trunk is about thirty feet in circumference, and about ten feet high, and hollow. The branches are immense, and are propped up by stone pillars. A conversation with some Turkish officers was broken short by the steamer's whistle; and as I took leave I was pressed to return some day, and spend a longer time among them. Our next stopping-place, after leaving Cos, and obtaining a distinct view of the ruins of Cnidus, was Symi. At our last halting-place we took in a Turkish officer. He was almost the only Turk on board. How surprised and pleased I was to find that he was well acquainted with the New Testament. The time slipped away imperceptibly while we talked long on the one thing needful. He was going to land at Symi, which we were now approaching. Giving me his name, he expressed his earnest hope that we might meet again. It was now about sunset, and we were entering the deep and narrowing bay, at the bottom of which the town of Symi is built. It was a strange sight. Right and left high rocks, those on the left coloured pink by the slanting rays of the sun, revealing every rock and gully and scanty covering of scrubby bush; those on the right indistinct in the cold grey shadow. Passing a narrow outlet between precipitous rocks into the sea beyond, we cast anchor at the mouth of the small harbour. Whilst the steamer is being warped round, to get her head seaward, ready for a start at early dawn, I have time to look around before night fairly closes in. The same precipitous shore all round. The houses are perched in seemingly impossible places.

Zigzag roads afford a wearisome means of communication. As darkness settles down rapidly, light after light appears against the dark background. Towards the west the white walls of a monastery are visible long after everything else has faded away in the general dimness. The Greeks who come on board speak in subdued tones. A day or two before a severe shock of an earthquake had been felt, and fear apprehended a repetition of the awful event. It was too late to go on shore, so I went to bed early, but kept awake long, thinking on our work, until the gentle ripple of the water close to my ear, mingled with the monotonous barking of dogs, strangely re-echoed by the lofty rocks, and the mournful cry of the owlet, lulled me to sleep. When I awoke next morning we were far on our way to Rhodes. Its fertile heights soon came distinctly into view. After a short stay off the uninteresting-looking town, we steamed through a smooth sea for Macri, on the mainland. Nothing could be grander than the coast-line. Were we not gazing on the Lycian Alps, all covered with snow, glistening in the bright sunlight, and below, the blue sea just rippled by the gentle breeze? And then in the evening, when, after an hour's call at Macri, we steamed back out of the winding gulf of the same name, how lovely were the tints upon those distant peaks, how charming upon the nearer hills! No artist could reproduce those ethereal hues. "Bless the Lord, O my soul! O Lord my God, Thou art very great! Thou art clothed with honour and majesty. Who covereth Thyself with light as with a garment; who stretchest the heavens like a curtain!" Gradually all that earthly beauty—a dim reflection at best of God's glory—faded away. With the setting sun the wind freshened, and for a while blew contrary to our course. Pitching and tossing, we struggled against the waves, as we shaped our course round the Lycian promontory, looming darkly through the night, on our left. I was sorry to lose sight of those grand forms, but next morning we had more of them, and, if possible, in still greater variety of grandeur, on the eastern coast of this remarkable headland.

(To be continued.)

THE STRANGERS' HOME.

THE Strangers' Home for the natives of India, Arabia, Africa, China, Straits of Malacca, the Mosambique, and the islands of the South Pacific!—Is it indeed a fact that waifs and strays from remote lands come in such numbers to our shores as to render such an Institution absolutely necessary? Our answer is, that the Home was opened on the 3rd of June 1857, and that since then several thousands of such strangers have been “sheltered in it, maintained, provided with employment, and sent back to their respective countries.”

“Only a few years ago the terrible sufferings of the unfortunate Asiatics turned adrift in the streets of London, and indeed of every great seaport town, were a scandal to European civilization, and a blot upon our profession of Christianity. Ill-clothed and ill-fed, the poor wretches shivered and starved, and speedily sunk under their dreadful privations. In the depth of winter it was no uncommon spectacle to behold a native of Hindostan, all in rags, crouched upon the pavement, and seeking to keep some little warmth in his half-frozen limbs by coiling himself up in as small a compass as possible. Such dismal sights are now of rare occurrence, thanks to the institution of a Strangers' Home at Limehouse for the reception of Asiatics, until an opportunity is found for sending them back to the East. The most formidable enemy—far more pitiless than “the icy blasts”—they formerly had to encounter, were crimps of their own race, who decoyed them into vile dens, where they were speedily stripped of their small savings and then turned out to perish.

“The annual number of sick Indians and other Asiatics received into the public hospitals was, only a few years ago, quite appalling, in proportion to the entire number of such persons in the country, and death from illtreatment and starvation was an event of frequent occurrence.”*

“In the neighbourhood of the docks they abounded, twenty or thirty of them often in one small lodging-house, where they were plundered of their wages and savings, stripped of their clothes, and often turned out into the street to beg and die. During the years 1854, 1855, and 1856, upwards of a hundred of them died in the port of London—some in their miserable lodgings, some in the streets. Forty inquests were held, nineteen within the course of a few weeks, and 1031 sick Lascars were admitted into the Dreadnought Hospital alone. Two hundred were beggars in the streets of London, besides fifty more in the workhouses of East London. Of these a certain number were always drifting into our hospitals and jails, whence they emerged to revel in a strange mixture of Eastern and European vice, corrupting others as they had been corrupted themselves, and gambling away their spare pence at the old Indian game of Pachasi, in some low opium-smoking room.”

Various Missionary Societies have their centres in London, and their respective friends are energetically engaged in sending forth Missionaries and promoting the communication of Gospel truth and light to distant and benighted nations. But here, in the very streets of London, were to be found numerous representatives of these far-off races. Shifted about from one vessel, one employer, to another, drifted along by various currents, they had been cast on the shores of England, like fragments of a great wreck;—a great wreck indeed, that ruin which our race has suffered under the destructive power of sin. Were they to remain uncared for; were there none to gather them up out of the surf? Were they to be regarded as so valueless, so utterly irreclaimable that no one would stoop to help them? Could nothing be done for them—no way

* Allen's Indian Mail.

devised of befriending them? London, the centre of evangelical light, was this to be the place where their ruin was to be completed? Was this to be the great maelstrom, into the dark eddies of which they were to be absorbed and lost? What consistency was there in sending out Missionaries to Africa and the East, to win, on those far shores, souls to Christ, while these heathen, brought to our very doors, were left either to die in misery and destitution, or to return to their own lands, and there infect their countrymen with the new vices which they had learned in the streets of London? Were such men likely to help the Missionary, as, in the streets of Bombay, or Madras, or Calcutta, he pursued his arduous vocation? We might conceive one of these men interrupting the preacher, and prejudicing his countrymen against him by words like these—"You might suppose from this man's words that he came from a good and holy land, where the people are all righteous and served God; but be not deceived; I have been there, and, bad as we are here, they are worse in London. I was dark enough, evil enough, when I landed in England, but there I became infamous. There were many to teach me evil, but no one ever tried to do me good, and now these men come out to India to reclaim us. Why do they not begin at home? Is there no room there for the exercise of their philanthropic enthusiasm? May we not reply to the good advice which he would give us, 'Physician, heal thyself?'"

Compassion for these poor outcasts, and a strong conviction that we stood face to face with an urgent duty, which imperatively called for corresponding effort at our hands, the same holy zeal, in short, which manifested itself in the sending forth Missionaries to Africa, India, and China, originated the idea of a "Strangers' Home," in which such wanderers might be received, their physical wants supplied, and opportunities afforded them of instruction in the Christian faith. Scarcely had the project been "entertained, when a communication, with a munificent contribution of 500*l.*, was received from His Highness the Maharajah Duleep Singh, entreating that something might be done for the welfare of the poor helpless Asiatics, who were starving and perishing in our streets. This appeal was not made in vain. A Provisional Committee was formed to make inquiries, by which a report was submitted to a large and influential Meeting, convened in March 1855, under the presidency of the late lamented Sir Edward North Buxton, Bart., when a Board of Directors was elected, Regulations drawn up, and the Institution established as 'THE STRANGERS' HOME FOR ASIATICS, AFRICANS, and SOUTH-SEA ISLANDERS.'

A freehold site was purchased, and the erection of a building decided upon suitable in every respect for men whose birthplace and home had been in tropical lands.

The first stone of "The Home" was laid by His Highness the late Prince Consort, on the 31st of May 1856, in the presence of a large assemblage of Noblemen, Ladies, Gentlemen, and Oriental visitors of rank, besides two hundred and thirty natives of India, Africa, and China; this considerate act being followed by munificent donations of 200*l.* from Her Majesty the Queen and 100*l.* from His Royal Highness towards the funds of the Institution.

"On the 3rd of June 1857 the 'Home' was opened—though in an unfinished state, a heavy debt of 7000*l.* having been incurred in its erection; but this debt, with accumulated interest, having been cleared off, with the exception of 150*l.*, the Directors entered into a contract in July last to complete the work as originally intended, and to repair the 'Home' throughout, which, after twelve years' occupation was greatly needed.

"The 'Home' is capable of accommodating 230 inmates, with apartments also for the Superintendent and Officers of the Establishment, a Hospital, Baths, Registry,

Shipping and Secretaries' Offices. It was built at a cost of 15,000*l.* for freehold site, building, furniture, law expenses, and interest—5500*l.* of this amount being contributed by native princes, nobles, and merchants of India, and the remainder by the British public.

"Since the opening of the Home, upwards of 5000 natives of India, China, East and West Africa, and from the Malay continent and islands of the South Pacific, have been sheltered in it, maintained, provided with employment, and sent to their native homes: of these, 1124 were casuals, and 1149 were cases of destitution, taken off the streets or from hospitals, jails, or workhouses.

"Upwards of 12,000*l.*, in cash, silver and gold articles, have been deposited, taken care of, and returned to the depositors on leaving England.

"In connexion with the Home, a systematic visitation has been instituted of Asiatics, Africans, and South-Sea Islanders, in Hospitals, in jails, in workhouses, on board of ships in dock, at the outports and provincial towns in various parts of England and Scotland. Thousands have been spoken with,—advice and aid given when needed,—the truths of the Gospel set before them, and many thousand portions of Scripture and Tracts, in twenty different languages, have been given to those who could read and desired a copy."

These benevolent enterprises are carried out by the Missionary of the Institution, the individual selected to fill this office being well qualified for the important work assigned to him. "His facility in the acquirement and use of Oriental languages is not his only qualification, and not his most valuable one. Every one that knows anything of his labours and of his life must feel convinced that he has a deep-rooted, unconquerable love for his work." To some of the details of his work, as presented in the reports of the Missionary, we now desire to direct the attention of our readers. They best exhibit the urgent necessity which exists for the energetic labours of such an Institution as the Strangers' Home, and may best recommend it to the confidence and liberal support of the Christian public of Great Britain.

"Salah is an African, born in Abeokuta. In his youth he bore a Mohammedan name. He was taught to repeat Arabic prayers, not a word of which he understood, but some he remembers to the present day. Among the many wars, the heavy blights of poor Africa, the lad was made a prisoner, taken to the coast, and sold as a slave to the Portuguese, who sold him to the Spaniards at the Brazils. Here he passed the greatest portion of his life, and acquired a knowledge of the Spanish language. He purchased his own freedom by his own industry, and then he purchased the freedom of his wife, and returned to Africa. He had learned a corrupt form of Christianity in Brazil, and was not a little surprised, on his return home, to find it extending in his own native town. Here he learned more of Jesus, and I have had much pleasure in following up the work. He can neither read nor write, but he gives a good account of his faith. He tells me he expects to be saved because Jesus Christ died for sinners; he has no hope in himself, he looks alone to Jesus; he loves the Lord because He suffered so much for sin; and he has peace because he believes the Saviour has taken his sins away.

"Frij is a native of Zanzibar, and one of those whom Captain Speke, in his Travels to the Source of the Nile, calls his 'Faithfuls.' In the midst of the fraud, deceit, and desertion to which that traveller was exposed in the centre of Africa, he might well call his dark followers faithful who followed him in the face of such peril, and such inducements to imitate the bad example of others. Frij, in this aspect, was a national benefactor, and I was not a little pleased to find the friends of the Asiatic Home make him sensible that they appreciated his fidelity to such a valuable enterprise. But had it

not been for the Asiatic Home, Frij might have come to London, and have gone again without telling his interesting tale, and receiving the commendation of other Englishmen than those of the expedition he served so well. He was delighted to talk of his wanderings in Central Africa, his visit to King Mtaisè, and his encounter with lions; and in return I told him of the better country, and of the King of kings, and of Jesus the way; and as he could not read himself, I read several portions of Scripture to him, with which he seemed much pleased, and made some very interesting inquiries. A few days before Frij left for the East, he said, 'Padre, give me the Gospel: I want the Gospel to take to Zanzibar.' 'But,' I said, 'you are a Mohammedan, and you cannot read.' 'But it is a good book,' he said, 'and I will get it read to me: let me have the Gospel.' I therefore gave him the entire Testament in Arabic.

"K. B. is a young native of Calcutta, educated in one of the English Colleges there, and by profession a native doctor. He was well read in the Scripture, but he had not read it seeking truth, or in search of the Saviour, but rather to discover discrepancies and cavil at them. He was, however, as ready to cavil at the Mohammedan faith, with which he was nominally connected. He acknowledged more than once that if any system was true it must be Christianity; and the reason why he did not follow his convictions was because his interests were at stake. I pointed out to him the history of Christianity in every nation; the struggles and perils it had encountered to attain its ascendancy; that God requires the same consistency and faithfulness in India as He has in Rome or Madagascar; and reminded him of our Saviour's words, who had said He would not confess those before His Father at the last great day who did not confess Him on earth. K. B. was in London in the previous year, when I had given him a letter to Suját Aleé, a successful native evangelist at Intally; but Suját Aleé entered his eternal rest on the Wednesday before the letter arrived. The young man of whom I write knew Suját Aleé well, and he bore testimony to his earnestness and usefulness, which was valuable coming from one of such Mohammedan tendencies. 'Never,' he said, 'was I in the presence of that man but he made me feel the power of the Gospel and sorrow for sin.' May the Lord of the vineyard raise up many like Suját Aleé, endowed with the Master's spirit, who will have no less influence among their fellow-countrymen."

During the year 1868 "every variety of Asiatic and a large number of Africans and South-Sea Islanders came within the influence of the Home, natives from various parts of China and India, Madagascar, Mosambique, and from the Malayan Archipelago, who represent heathendom to a large extent, and profess nearly every shade of error that can corrupt the heart and mind, and obscure the truth. Amongst them were eleven Nutbars (Indian strolling players), a portion out of twenty-one, who were brought to England for speculative purposes. After having acted for some months for the public amusement at the Crystal Palace, Drury-lane theatre, and various parts of England, they at last became destitute, and sought refuge at the Home. They were all admitted, and finally sent back to India, at the expense of the Indian Government. None of them could speak English. In India they live a wandering life, and, from their own account, resemble the gipsies of England. They were famous jugglers, even the children. Some of them did not believe in any Deity, and none could tell me anything of the nature and character of the only true God, nor had they ever heard of Jesus Christ, who died to save sinners. I often sat down in their midst, and told them of the great transaction of Calvary, and urged their confidence and trust in the Saviour. None of them could read, so that it was useless to give them copies of the word of life: I could only follow them with my prayers that the word read might be blessed to them.

"Two Sikhs, Zemindars, being dispossessed of their land in the Punjab, found their

way to London to represent their claims. One, a young man about thirty, had served in the Anglo-Indian army. The other was about seventy, a singular specimen of the persevering Sikh, who, at his time of life, could leave Northern India, with only a few rupees in his pocket, to travel to England to sustain a claim on an estate worth only 150*l*. These, like the Nuthars, knew no English except the name of our Institution, where, after some adventures, they arrived. They were not quite strangers to the Christian faith, but had at least heard of the Saviour, though they knew nothing of the way of salvation. To a limited extent they could read; and when on a visit to his Highness, the Maharajah Duleep Singh presented them with a copy of the New Testament in Gurmukhee (the first I had ever seen). I have often seen the younger Sikh sitting reading to his aged companion. The younger took an especial interest not only in this gift but in spiritual truth generally. So much indeed did he manifest an interest in the great work of salvation, that we have walked up and down the great hall of our Institution for an hour together, talking over it, and so well did he understand the subjects of pardon, justification, and holiness, that when I have been reading and speaking to others he has taken up the subject, and showed his countrymen their mistake respecting Christianity and some of its doctrines."

The work, however, is not confined to the Home. The homeless strangers are sought out in the suburbs and in the outskirts of the metropolis, and in the provinces. Although less in number every year, yet are they to be found, generally as mendicants, shifting about from place to place, some of them so enslaved to an idle and vagrant life, that they distaste the idea of the Home, and keep as far away from its influence as possible. An annual tour is made by the Missionary for the purpose of searching out the strangers in the provinces. During the year 1867, "eighteen provincial towns were visited, and about 133 Asiatics met with. The towns visited extended to Glasgow and Edinburgh, in the north, and from Cardiff to Brighton in the south."

Southampton was one of the towns visited during the summer of 1868. This "has always been a place of interest, being one of the chief ports through which Asiatics pass to and from India. I have visited Asiatics on board steamers and in the towns on two occasions during the past year, so that I have had access, by this means, to twenty individuals. Here I met and spoke to a well-dressed Madrassee with his wife, the servants of a Colonel of the army returning to India, who had taken care that they should not leave England without some knowledge of divine truth, and had made them a present of the Tamil Scriptures, which were guarded with much care, and the man spoke highly and intelligently of the Christian truths he had learned. Six Ayahs also constituted an interesting group, to whom to speak a parting word for the Saviour. Some were Hindu, some Mohammedan, and one, at least, professed to be a Christian. These, with some others, among whom were two Abyssinians returning to the East, and an Arab, made up the Oriental circle visited at Southampton.

"In crossing to the Isle of Wight, an Arab was in the steamboat who had passed a considerable time in the midland counties of England; but though he had been in England so long, he said he had never seen a Testament or been spoken to of Jesus. I promised him a copy of the good book, and on arriving at Ryde, he introduced me to a group of Arabs. Some of these professed to know the truth, and were certainly not strangers to it. Near St. Helen's I met an Asiatic wanderer on the road, and called to him in his own tongue. It was pleasing to see the effect, for he had lived on the island twelve years, and acquired a fair amount of English. He said he loved his own tongue best, and that he lived in a court in St. Paul's Street, Newport, and attended the Wesleyan Chapel there. As I had never seen him before, I spent some time endeavouring to make the way of salvation plain to him. I trust he profited by Christian

instruction in his own tongue; but it was evident the Wesleyans of Newport had not forgotten his spiritual state, for he speaks of them with pleasure, and seems to have profited by their teaching."

Southampton.—The constant arrival and departure of Orientals to and from Southampton make that port the subject of much interest to me. Perhaps none of those noble steam-vessels belonging to the Peninsular and Oriental Steam Company ever leave that port, or arrive there, without Asiatic men-servants and ayahs on board, and sometimes there are many of them. In the spring of this year I had the pleasure of accompanying a Sikh to Southampton, and seeing him safely off. He had come from India on a visit to His Highness the Maharajah Duleep Singh, and knew nothing of English. We passed a night in the town, and, entering his room early the succeeding morning, I found him looking out of his casement window across the Southampton water. "Padre," he said, "I have been watching for the sun. We Sikhs always like to pray to the sun as it is rising. It has been dull this morning, but I have just seen it shining out beautifully, and now you have interrupted me in my prayers." "Shall I go, Baba?" I asked. "No, don't go now; I want to talk with you." "But why do you pray to the sun?" I asked. "Look at its beauty," he said; "look at its greatness. It is the greatest thing we know. Then look at the advantages we gain from it—life, light, food, heat." "Yes, Baba, you are right," I said, "the sun is all that; but think, it is yet only a created thing,—only one of the choice things my heavenly Father has made; and if these be so great what must He be who made them all? The sun can neither hear nor see you; but God can and will, if you pray in the name of His Son Jesus. I never pray to created things, but to the Creator." My companion remarked that Englishmen were wiser than Sikhs. The sun at this time shone beautifully, reflecting itself clearly in the slightly ruffled water. I told him though it was so splendid, as a created thing it was doomed to perish. "The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come."

Did time and space permit, we could trace the labours of this zealous Missionary amidst the narrow lanes and crowded courts of Birmingham or Manchester, but we must confine ourselves to one more extract having reference to Liverpool.

Liverpool.—This great seaport has claimed more of my attention than any other English town, excepting the metropolis. A crew of shipwrecked Asiatics, thirteen in number, were

"*They (in heaven) need no light of the sun, for the Lord God giveth them light.*" The Sikh produced his book of prayers in Gurmukhee, and read some of them; but I endeavoured to show him that his system was without a Saviour, and that without a Saviour fallen man will be lost. The ship in which he was to embark lay some miles out of dock, these large vessels being unable to enter dock at low water. By means of a small steamer we got on board it at an early hour, and, having seen his papers all correct, and all his wants supplied, I left him with the steamer's return. The Sikh watched me from the head of the vessel till nearly out of sight, when he gave me a last farewell by waving his turban in the air, and I returned it with my hat, till, having lost him in the distance, I commended him to God in prayer.

The little steamer was about to make another visit to the great ship at ten o'clock, to take the remaining passengers. Six ayahs from various parts of England were gathered in a group, waiting to go on board. I saw by their dress the Hindu and the Mussulman among them, but I did not expect to find the Christian. After having spoken to them a little time, I told them of Jesus who died for sinners, and the merit of His blood to take all sin away. One of the women, a Mussulman, objected in rather angry terms, saying she wanted no Saviour, and did not believe what I had said about Jesus. "But I do," replied another woman, who had before said but little. "I believe it all. He is my Saviour and I love Him." Thus she witnessed a good confession before the heathen. I inquired into the foundation of her hope, found it was good, and congratulated her on having a foundation so firm for everlasting life. Her heart seemed gladdened at the sound of the Gospel, and I was pleased with the opportunity of wishing her success in the Master's name. It is pleasing to know that she was educated in a Missionary school in India.

brought to Liverpool, reported at the India Office, and was sent to Liverpool to bring them to London.

A large crew was required in London, and there were not enough men for the demand; there were, however, many in Liverpool and Manchester who had recently formed crews, but were at this time begging about the streets on the verge of a severe winter. I had the pleasure of bringing a number of these to London, and not only saved them from misery and suffering, but spoke to them of the better land.

One Sunday evening I returned from Egremont, and on the steps of the Custom-house I saw a figure gathered up in the smallest possible compass, and he seemed to be settled for the night. I took him to be one of the men to whom I ought to pay attention; so I aroused him, and saw in the pale glimmer of the night that I was in company with a South-Sea Islander. He was, indeed, a native of Tahiti, and, I should say, a Christian man, so far as I could glean. I mentioned the names of some of the Missionaries of that island, whom he knew very well, and he seemed gladdened at the mention of their names. I repeated the first portions of the Lord's Prayer in that language, so far as "E to matou Metua i te ao ra," when he took it up and went through with it, convincing me that he was no stranger to Christianity. Our means of communication were imperfect, but I understood that he had been in the Missionary school, and that he loved the Saviour. He had been robbed by a crimp, and turned out destitute. Thus Missionaries had gone from England to Tahiti to instruct him in Christianity, but he had come to Christian England and fallen among thieves. I made made him understand that if he could reach London he would find a home and food, and Christians to give him a warm welcome. "Where is London?" was his inquiry. I told him he must walk and walk for two weeks before he could get there. Springing to his feet, he assured me he would go. "Is it there?" he asked, pointing to the north; and hearing he was not right he pointed in the opposite direction, asking the same question. I pointed in the direction of London, wrote on a piece of paper, to aid him, "Strangers' Home, Limehouse, London," and having relieved his wants I wished him God speed, telling him I hoped to see him again in London. With a nimble step he disappeared in the dark in the direction indicated. I followed him with my prayers, but have never seen him since.

Among the many graves in the necropolis at Liverpool are some evidently occupied by Asiatics. The position of the graves dis-

tinguishes them from others, and one of them has an inscription in Turkish, informing the reader that Mustafa of the Turkish frigate reposes below. But since Mustafa found his last resting-place in the necropolis he has been joined by no small number of his countrymen. The disease that spread with such fatal effect some few years past, said to be introduced by the Turks, cannot be forgotten. The Southern Hospital was closed in consequence; and such were its sad results that it acquired the peculiar name—the plague of Egypt. Some of these poor fellows were visited by me. But I fear most of them died unsought and unspoken to by any servant of the Lord.

Here I found the "Roseed" in dock, with the large number of 450 Egyptians on board, together with some few Arabs, but the officers were Turks. I had with me a good supply of Turkish and Arabic tracts and Scriptures, but I asked myself, Will these bigoted Moslems, under the eye of their officers, accept them? I determined to try. There was a long gangway leading from the shore to the deck, guarded by an Egyptian with fixed bayonet, and a notice was posted up, "No admittance, except on business." Still I determined to make the attempt, and ask God to clear away all difficulties. I passed along the gangway, but was met by the guard, who held up his hand in a forbidding attitude, and then pointed me to the notice referred to. I presented him with a book, and called out in Arabic, "Arabic books." In a moment the musket was grounded and the book was seized. Others near the gangway accepted of the same offer. My work increased till the guard was lost in the numbers that surrounded him, and an officer was attracted to the spot. He came with all the air of a zealous Moslem, seized the books right and left, and declared that they were prohibited. He then attempted to thrust them back upon me. I knew enough of Arabic to say to him in that language, "These are the Psalms of David, and the Psalms are *not* prohibited." I then inquired for the captain. How mysterious are the ways of God! An interpreter was brought to me. It was no other than my old friend Qadir, who had himself passed through the "Strangers' Home." We shook hands, and conversed freely in Hindustanee. I was now introduced to the captain, to whom I presented the papers of "The Home," and informed him, if he had men he wished taken care of we should be glad of them in London, or if he wanted men we should be happy to supply them. "A Home for Mohammedans in the Christian capital!"—the

fact interested him, which led me to ask him if he had a Home for poor Christians in Constantinople, but he replied with a shrug of the shoulders. Having thus far interested him, I asked permission to visit the ship, which was given without hesitation; and Quadir was told to attend me as interpreter. Now the Lord had opened the way. The books and Scriptures were circulated by me all over the ship in a very short time. The officious officer who opposed my visit accepted the book of Psalms. What a pleasing sight it was! Seated on guns, coils of rope, and blocks of wood about the ship, were officers and men perusing Christian works. But they were not all supplied; and an invitation was given me to come again on Friday, as this would be their day of rest, and they would

then be glad of another visit and more books—an invitation, I need scarcely say, that met with a suitable response on my part.

I must omit saying much of the Asiatics on shore at this port, although I have visited a large number there, and some of them in the workhouse on Brunlow Hill, but mostly in the vicinity of Scotland Road.

Antony arrived in Liverpool last October, a few days before I did, but I heard of him on the road. He had stayed at Hitchin, and had made a longer stay at Bedford.

Abdul Rhemon keeps an opium-smoking room in a court near Ben Johnson-street. I have found eight and ten men together in his house. Some of them have passed into eternity, but all have heard of the way of salvation.

The Directors of the Strangers' Home are engaged in a good work, one which, like a cut diamond, has diverse facets, each of which, reflecting the light, enhances the brilliancy of the gem. This Institution presents diverse aspects, the Home, the Itinerancies, the temporal aid dispensed, the spiritual light, which, through its instrumentality, falls on many a dark heathen soul, the relief afforded to the conscience of Christian men by affording them the opportunity of discharging an urgent duty, the shield which is thrown over the great Missionary Societies; so that the reproach which might otherwise have been urged against their friends and supporters, that they cared for the heathen when far off, but did not care for them when brought to their own door, and that their work is more the result of enthusiasm than of principle, falls like a blunted arrow at their feet, and the vindication of Christianity from the accusation with which it would have been brought against it on the shores of heathendom, by Asiatics or Africans who, having been in England, had returned home to say that they had learned there much evil, but had learned no good.

Shall one more feature of usefulness in connexion with this Institution be enumerated? It is this, that it is reproducing itself on the coast of India. Evil is contagious: it is a blessed thought that good is influential. There is at the present moment a great conflict between the contagion of evil and the influence of good. Like two individuals running a race, one of the competitors having the advantage because he has some point in his favour, so with these elements; one has got the start, and its advantage consists in this, that human nature is more disposed to what is evil than to what is good. Still, through the good influence God is working, and eventually it shall prevail. Meanwhile, we are in the midst of the conflict, and there are all the alternations inseparable from a severe and protracted struggle; but wherever we perceive scintillation of good, good in one direction eliciting good in another, if we be on the right side we cannot but rejoice.

At Bombay a movement has been made in favour of the organization of a Strangers' Home, and the first great difficulty, the want of funds, has been removed by a munificent donation on the part of the Guicowar of Baroda of so large a sum as two lakhs of rupees for the erection of a Strangers' Home for Sailors, to be called in commemoration of the Duke of Edinburgh's visit to Bombay, the Alfred Sailors' Home.

We entertain the hope, that from the nobility, gentry, and merchant princes of England, the Strangers' Home will receive that measure of pecuniary support which it may justly claim as a great national Institution.

REPORT ON THE PROGRESS AND WORKING OF THE CATHEDRAL MISSION COLLEGE, CALCUTTA,

FOR THE YEARS 1865—1870.

THE native mind of India is awake. Aroused from the torpor of ages it desires to be taught. With what shall the craving be met? Western Science and correct notions on the various branches which spring from this prolific root, will these suffice? While secular learning is imparted, shall the knowledge of Christianity be withheld? And is there no fear, lest out of the serpent's root there shall come forth a cockatrice, and his fruit prove to be a fiery flying serpent? The native of India requires not only knowledge, but the principle which will dispose and enable him to make a right use of his knowledge. Christian truth, as the appointed means whereby the Holy Spirit regenerates and sanctifies the heart of man, can alone impart this. To withhold then the opportunity of Christian instruction from the native of India, at so interesting a crisis, is a short-sighted and cruel policy.

To supplement the educational efforts of Government, by affording to the natives of India such opportunities, is the earnest wish of all Christian men, and the following Report on the progress and working of the Cathedral Mission College at Calcutta, drawn up by the Principal, the Rev. John Barton, will explain to our readers the efforts put forth by the Calcutta Missionary Society on behalf of the alumni of the Calcutta University.

The Committee will remember that the Cathedral Mission College was established five years ago,* mainly at the urgent solicitation of the Calcutta Corresponding Committee and other influential friends of the Society in North India, with a view to reach and influence the large and important class of young educated natives studying for the examinations and degrees of the Calcutta University. The late Bishop Cotton, in his last charge delivered in 1864, warmly advocated the establishment of such a College, as did also another valued member of the Calcutta Corresponding Committee, who happened to be in England at the time the project was under discussion, E. B. Cowell, Esq., at that time Principal of the Sanskrit College in Calcutta, and now Sanskrit Professor in the University of Cambridge. Mr. Cowell was for eight years in Calcutta, and his position there gave him peculiar opportunities for becoming acquainted with the prevalent tone and feeling among the educated natives generally in reference to Christianity, and he was strongly of opinion, as was also the Bishop, that the time had come for setting on foot a new and special agency in connexion with our Calcutta Mission, in order to reach this class. They felt that, in the peculiar transitional state of native thought and feeling now prevalent in India, as evinced by the decay of Hinduism and the springing up on every side of new creeds and sects, and having regard to the fact of all religious education being excluded from the Educational Institutions of Government, it became of greater importance than ever that Missionary Societies should take an active part in the work of education, and thus practically demonstrate to the educated classes of India what otherwise they might be very much inclined to doubt, that the highest intellectual culture is perfectly consistent with a sincere and earnest belief in Christianity.

The College was accordingly established and affiliated to the Calcutta University in January 1865. Two undergraduate classes, consisting of first and second year students

* The Resolution of the Parent Committee bears date July 5, 1864.

respectively, were at once formed in a large house rented for the purpose in the native quarter of the town, which has since been exchanged for more commodious and centrally-situated premises immediately adjacent to the new University Senate House and the principal Government Colleges. New class rooms have been built with a large lecture hall, and one of the Missionaries belonging to the College staff resides in a part of the building. More than 800 young men, their ages ranging from 16 to 25 years, have now been connected with the College during the five years it has been in existence. Of these, 53 have already passed the First Examination in Arts (the "little go" of the Calcutta University), and within the last fifteen months 12 have been admitted to the B.A. degree, and one to that of M.A. The College is now, therefore, in full working order, with its four classes of students complete, corresponding to the four years of academic study required by the University, and the time seems to have come for reviewing its progress and working thus far, and endeavouring to ascertain how far it has fulfilled the hopes of its promoters. What those hopes were, may, I think, be briefly stated as follows :—

1. In the first place it was thought that the stimulus afforded to English education in Lower Bengal by the establishment of the Calcutta University had been so great, and the standard of native education had become thereby so much raised, that there was ample room for a new Educational Institution of a high order, the instruction in which might be given wholly in English, and which should consist entirely of *matriculated* students of the University.

2. Further, it was felt that the wide and liberal basis on which the Calcutta University was founded, notwithstanding its secular character, afforded a favourable opportunity to Missionary Societies for establishing Colleges in connexion with it, and thus securing a direct and active share in its constitution and management.

3. Thirdly, it was believed that the position which the Principal and Professors of such a College would occupy in Calcutta, and the close contact into which it would necessarily bring them with a large number of the educated natives of the metropolis, would give them special opportunities for disseminating Christian truth, and enable them to reach an important class hitherto almost shut out from all direct Christian influences.

In the statement which I have now to make, I shall confine myself mainly to these three heads, reserving any remarks I may have to make of a general character for the conclusion of this Report.

I. As regards, then, the first point, viz. the room that there was for a new College, I should state, that when we first opened our new College in January 1865 there were three other colleges for general education in Calcutta, affiliated like our own to the University, and educating up to the B.A. standard. These were, the Presidency College, with about 380 students on its rolls, the Sanskrit College, with about 20 (both of these Institutions being directly under Government); and the Free Church Institution, founded by Dr. Duff, attended by about 120 students. The Institution of the Established Church of Scotland was affiliated about the same time as ourselves, and opened classes for Undergraduates; and the London Missionary Society's Institution followed our example two years later; so that there are now in all six affiliated Colleges in Calcutta, two connected with Government, and four with Missionary Societies. The following table exhibits the number of students on the roll of each of these affiliated Colleges during the last five years.

INSTITUTIONS.	Date of Establishmt.	Date of Affiliation.	1864.	1865.	1866.	1867.	1868.
<i>Government Institutions :—</i>							
Presidency College . . .	1854	1854	360	828	801	271	292
Sanakrit " . . .	1824	1860	22	26	20	24	27
<i>Missionary Institutions :—</i>							
Free Church Institution . . .	1848	1857	120	151	126	151	97
General Assembly's do. . .	1830	1864	—	90	89	111	102
Cathedral Mission College . . .	1865	1865	—	115	87	65	128
London Miss. Society's Institution	1838	1867	—	—	—	82	43
Total . . .			502	705	628	654	689
SUMMARY.	At an annual cost to Government of						
Government Institutions . . .	£7641		382	349	321	295	319
Missionary " . . .	£1716		120	356	302	359	370

The numbers given are those on the rolls on the 31st March in each year.

The Calcutta Committee had thought we might consider thirty students a fair number to start with, but, as it turned out, our classes had not been opened three weeks before we had upwards of a hundred names upon our rolls, and the entire number admitted during the year amounted to 131. Of these, however, a considerable number formed an element of weakness rather than of strength, as our second year class, numbering about 50 students, consisted almost entirely of "failed" or "plucked" students, who had been educated in other Colleges, and had already made one or two unsuccessful attempts to pass the First Examination in Arts, and who only came to us as a last hope of getting through. Indeed, the chief difficulty to be encountered at the outset was not so much how to get students, as how to keep out those who were manifestly unfit. The larger number of those who came to us during the first year were altogether below-par, both as to social status and intellectual acquirements, and our numerical success was more than counterbalanced by the inferior quality of the material on which we had to work. I am glad, however, to be able to report a marked improvement in this respect, and for two years past our classes have been filled within a few days after the commencement of a new session with as intelligent and promising a set of young men as we could possibly wish to gather round us. The falling off in numbers in 1866 and 1867 was therefore rather an advantage to us than otherwise, as what we lost in quantity we gained in quality, and were able in consequence to place the College on a higher and firmer footing. The gradual raising of the fees from four to ten shillings per month has had a beneficial tendency in the same direction, and has undoubtedly helped in no small degree to raise the social standard of the College.

As regards again our academical success, we have, I think, done quite as well as we might expect. The following table shows the numbers who have passed the first examination in Arts, from the several Calcutta Colleges, in each year; and though our numbers are small, it will be seen that there has been a steady progressive improvement, and that we are now not much behind the two older Missionary Institutions engaged with us in the same work.

RESULTS OF THE FIRST EXAMINATION IN ARTS, 1865—1869.

AFFILIATED COLLEGES.	1865.	1866.	1867.	1868.	1869.
<i>Government Institutions :—</i>					
Presidency College	56	82	40	49	—
Sanskrit College	4	4	3	3	—
<i>Missionary Institutions :—</i>					
Free Church Institution	16	18	14	15	—
General Assembly's Institution	9	10	2	13	—
Cathedral Mission College	4	9	12	14	14
London Missionary Society's Institution	—	—	10	1	—

Our main object is not, however, I need scarcely say, so much to obtain a high place on the University class lists, as to make our College an effective instrument for leavening the minds of the young men who attend our lectures with Christian truth; and I should not have alluded to our academical success had it not been for the fact that such success is indispensable to our getting hold of and retaining that class of natives whom we especially seek to reach and influence, viz. young men of good social position and fair intellectual acquirements. A College resorted to merely by the lower classes would exercise but little influence on native society, and the labour and money spent upon it might be far better employed in other ways.

Our academic success is also of importance in another respect, in that it shows that Missionary Colleges receiving Government aid are able to compete successfully with those Colleges which are directly supported by the State. It would be a great step gained if the Government could be induced to withdraw in a great measure from the work of direct education, as regards, at all events, the higher classes, and confine itself, as in England, to the fostering and assisting of independent efforts, by whomsoever made.

It is an interesting fact, and one of no small importance when viewing the College as an evangelistic agency, that more than two-thirds of our students come to us either from Government or native schools, in which, of course, the Bible is not taught. It would be a matter rather for regret than congratulation if our classes were filled at the expense of other Missionary Institutions; but as it is, we attract and influence a large number of young men, who, but for us, would probably have passed through the University without any Christian teaching whatever. We do not find those who come to us from Government or native schools less attentive or interested in the religious lectures than those who have received their earlier training in Mission schools: on the contrary, the very novelty of the subject often gives it an interest in their eyes greater than it has for those already well instructed in Bible truth.

On the whole, then, I consider, that not only has the establishment of our College added a new and much needed agency to those already in the field for reaching the higher classes, but that it has also shown most clearly that the time has come for Missionary Societies to take up a more advanced position in regard to education than they have hitherto occupied, and bring a more direct influence to bear on those whom the Calcutta University is preparing by its examinations and degrees to take a prominent part in the government of the country.

I would not go so far as to urge the closing of those preparatory schools now in existence, but I think that in future our efforts and funds should be directed rather to that class immediately influenced by the Calcutta University than to the establishment of elementary schools for the children of small shopkeepers and agriculturists.

II. I now come to the second point, viz. the influence which, through our connexion with the College, we have been enabled to exercise on the direction and government of

the University. It is perhaps necessary to state, for the information of those personally unacquainted with India, that the Calcutta University is not a teaching body, like the ancient foundations of Oxford and Cambridge: it has no Professors or paid officers of any kind, excepting a Registrar, and its functions may perhaps be best described as those of a Committee or Council appointed by the Indian Government to direct and superintend the higher education of the country, with the power of conferring degrees on such persons as attain to certain prescribed standards in various branches of knowledge. Any College, by whomsoever established, and whatever be the creed of its professors, may be affiliated to the University on duly certifying the Government of its competency to teach up to the B.A. standard. The Calcutta University has now forty-three Colleges affiliated to it in Upper India, twenty of which are connected with Government, twenty-two with various Missionary or religious bodies, and one conducted entirely by natives. The course of study prescribed by the University for the degree of B.A. is analogous to that of the University of London, which, indeed, the three Indian Universities most nearly resemble in their constitution and management. Those who wish to gain a clearer idea of what the educational standards of the University actually are, will see it at once by a glance at the following programme of the books actually read by our students during the past year.

The subjects prescribed by the University for the B. A. degree are five in number; viz, English Literature, Sanskrit, History, Mental and Moral Philosophy, and Mathematics.

The books that have been read by each class in these several subjects are as follows:—

FOURTH YEAR OR B. A. CLASS.

English Literature.—Shakespeare's *Midsummer Night's Dream*; Scott's *Rokeby*; Selections from Wordsworth, Gibbon's *Rome*, Burke, and Campbell's *Philosophy of Rhetoric*.

Sanskrit.—One Poem (Kumhara Sambhava). One Drama (Veni Sanhara).

History.—Histories of Greece, Rome, and India.

Philosophy.—The Elements of Moral and Mental Science, as in Payne and Wayland; Logic, as in Whately.

Mathematics.—Dynamics, Hydrostatics, Optics, and Astronomy.

THIRD YEAR CLASS.

English Literature.—Shakespeare's *Julius Cæsar*; Selections from Chaucer, Spenser, &c.; Bacon's *Advancement of Learning*; Selections from Gibbon's *Rome* and Campbell's *Philosophy of Rhetoric*.

The other subjects the same as in the fourth year class.

SECOND YEAR CLASS.

(Preparing for the First Examination in Arts.)

English Literature.—Thomson's *Castle of Indolence*; Cowper's *Table Talk*; Selections from Helps, Robertson, and Paley.

Sanskrit.—Easy selected pieces from the *Hitopadesh*, *Mahabharat*, &c.

History.—History of England as in the Student's Hume.

Philosophy.—Abercrombie's *Intellectual Powers and Moral Feelings*.

Mathematics.—Euclid, Books vi. and xi. Algebra and Arithmetic, Elementary Trigonometry, Elementary Statics.

FIRST YEAR CLASS.

English Literature.—Milton's *Paradise Lost*, Books iv. v. vi.; Byron's *Siege of Corinth*; Macaulay's *Lay of Battle of Lake Regillus*; Johnson's *Lives of Milton and Addison*.

The other subjects the same as for the second year.

It will be seen from the above list that the course of study required for the B.A. degree in the University of Calcutta is actually greater than is required for an ordinary degree (i. e. one without honours) at Oxford or Cambridge; and though perhaps exception may be taken to so wide a range of subjects, as tending rather to superficiality and show, than thoroughness and depth, it must at all events be allowed that the degree itself is by no means easy of attainment, and represents a very fair amount of intellectual training.

The Government of the University is vested in a Chancellor, Vice-Chancellor and Fellows. The Chancellor is always the Viceroy *ex-officio*; the Vice-Chancellor is appointed every two years, and is usually some high Government official, either a member of Council or a Secretary of State, or one of the High Court Judges. The Fellows are appointed directly by the Governor-General in Council, and are selected so as to represent all classes interested in the intellectual progress and development of the country, such as the native community, the officers of Government, and the Principals and Professors of the affiliated Colleges. Each affiliated College has, accordingly, a certain prescriptive claim, so to speak, to be represented in the Senate; and, as a matter of fact, there is not a Missionary body in Calcutta which is not so represented by one or more of its members. At the present time there are, I think, twelve Missionaries who are Fellows of the University, and though this number is scarcely one-fourth of the whole body, yet the fact of their all being personally connected with the affiliated Colleges which send up students for the University examinations and degrees, gives them a very considerable weight in the University councils, and enables them to exercise a most important influence on every question brought up for discussion. The Secretary of our Corresponding Committee, Mr. Stuart, was made a Fellow of the University shortly after Dr. Duff's return to Europe in 1868, and in 1866 I was also appointed a Fellow as Principal of our new College, and have since taken an active share in all its proceedings. The Free Church of Scotland is similarly represented in the Senate by two of its Missionaries, and the Society for the Propagation of the Gospel, the Established Church of Scotland, the London Missionary Society, and the Baptist Missionary Society by one such; so that the more Missionary Colleges there are in the field, the greater is the influence that Missionaries are enabled to exercise in the University councils. Considering that the influence of the University extends over the whole of North India, from Orissa and Chittagong in the extreme S.E. corner, to Peshawur and Ajmere in the extreme N. and N.W., and that there cannot be less than 4000 young men now preparing for its examinations and reading its text-books, who, in a few years more, will be filling the ranks of the executive and judicial services, it is surely a matter of no small importance for Missionary Societies to keep up a connexion with it, and infuse into it, as far as possible, a Christian element. The work of intellectual enlightenment will go on whether we take part in it or not: we cannot stop the current, but we may guide those who are borne along on its surface; and, ever holding on high the light of Revelation as the one sure criterion of truth, we shall not only be beacons to give warning of impending danger, but may also hope, through God's blessing, to be the means of guiding some of these hapless voyagers into the one sure haven of rest.

III. I come finally to my third point, viz. the influence which our connexion with the College has enabled us to exercise over the native community at large. And here I would speak first of the directly religious influence brought to bear upon our own students within the College walls. One hour is set apart every day in each class for religious instruction, which, whatever be the subject, almost always takes the form

of an address or conversation on the leading doctrines of Christianity. Native youths, as a rule, have a decided liking for religious discussion, and the Bible lesson always furnishes abundant opportunities for inquiry on their part, and reply or explanation on ours, on every vital point of Christian doctrine. Besides the Bible, some standard work on the Christian Evidences is read in every class, and this, often more even than the Bible lecture, is found to provoke discussion and elicit inquiry.

To encourage still further the study of theology, special Scholarships* are awarded annually to those who display the most thorough acquaintance with the facts and doctrines of revealed religion. The text-books appointed at the last examination were as follows—

JUNIOR SCHOLARSHIPS.

Holy Scripture.—Books of Genesis and Exodus (to chapter xx.), Gospels of Luke and John, Acts of the Apostles.

Evidences.—Whately's Introductory Lessons, Philosophy of the Plan of Salvation, Paley's Evidences, Part I., Abercrombie on Testimony.

History and fulfilled Prophecy.—Rev. J. Welland's Lectures "God in History."

Book of Daniel, chap i.—iv.

SENIOR SCHOLARSHIPS.

All the subjects enumerated above, and the following—

History of the Jews.—From the entering of the promised land till the captivity in Babylon.

Moral Philosophy.—Abercrombie on the Moral Feelings.

Wayland's Moral Science.

Besides these special examinations, and the Bible teaching in class, a weekly address of a more hortatory character is given to the assembled students, in which the truths they have been instructed in during the week, and the claims of the Christian Revelation upon their thoughtful and earnest attention, are pressed home upon them in a more direct and pointed manner than is generally possible in the class-room.

Lectures have also been given, from time to time, on Sunday afternoons, to which students from other Colleges, and other educated natives have been invited.

So far, then, for the directly religious influences brought to bear upon our students themselves within the college walls, and as an integral part of our daily course of study. If it has not as yet resulted in any actual conversions, we have at least the satisfaction of feeling that the Gospel of Christ's salvation has been made known clearly and fully during the last five years to more than 400 young men, so that not one of them can have failed to understand it, all of whom will in a few years be occupying important positions in native society, and exercising very considerable influence on their countrymen. One might labour long in any other sphere of evangelistic work to obtain such a result as this.

Nor is the influence thus acquired, and the opportunity for disseminating Christian truths, confined to our own college alone. There are not less than 800 or 900 young men attending the different educational institutions in Calcutta, more than half of whom come up from the country, some from distances of 200 or 300 miles, for the sake of attending lectures at an affiliated College; and these are in the habit of clubbing together in numbers varying from 4 to 20 or even 30 in private lodgings and boarding-houses. These little communities, or hostels, comprise students, not

* These Scholarships are all endowed, and have been founded by the munificence of our many kind friends in England and India. Two have been founded by members of the Universities of Cambridge and Dublin, and are called the Cambridge and Dublin Scholarships respectively, and two more bear the names of their several founders, Francis Wright, Esq., of Osmaston Manor, Derby, and the Rev. C. Beileau Elliott, Rector of Tattingstone, Suffolk.

from one college alone, but from all alike. The result is, that everything heard in one college quickly finds its way to the students of other colleges also; while not unfrequently religious discussions take place between the inmates of a boarding-house in which the students of the rival Government and Missionary Colleges take opposite sides upon some controverted topic. A most interesting field is thus open to any Missionary teaching in our College who visits these boarding-houses in person. He is almost always sure of a kindly welcome, and has a most favourable opportunity thus afforded him for introducing religious topics and urging the claims of Christianity.

Another way of doing good and acquiring influence is open to a Missionary connected with a College like ours through the native debating Societies. These are kept up for the most part by students, and though not long-lived, they are very popular. Their members are always glad to have the patronage and countenance of their European instructors, and I have often thus been enabled, as Chairman or Lecturer at one of these meetings, to give a religious turn to the proceedings, while it has gained me an introduction, and given me influence in native circles which I could not have otherwise reached.

Other ways might be specified in which my connexion with the college has enabled me to gain access to various classes of native society, and obtain an influence which I could not so readily, even if at all, have obtained in any other way. In short, there is scarcely any limit to the opportunities for spreading Christian truth which present themselves on every side to one brought thus into contact with young men of all classes and ages. One day a student brings me an elder brother or friend as an inquirer; at another time a second student asks leave to introduce me to some friend or relative connected with the native press; at another, I receive a visit from some of the young assistant Lecturers in the Government Colleges, whose acquaintance I have made at different times, and with whom I often have most interesting conversations on religious subjects.

To conclude: I think we may consider that the College has, to a very considerable extent at least, fulfilled the expectations of its promoters, and we may humbly hope that God's blessing has rested on our labours, though we have not as yet had the joy of seeing any of our students coming openly forward to confess the faith of Christ. I am afraid that some of our friends will think this a poor result for all the labour expended on the College during the last five years. "What!" they will say, "three or four Missionaries devoting their whole time to the preparation of heathen young men for University examinations, and no conversions?" My answer to this, first, is—that if the same test be applied to any other branch of evangelistic labour in Calcutta and other large Indian cities, the result is but little more encouraging; secondly, that no other Missionary Agency is able to reach the class we have access to in connexion with the College; and thirdly, that if the results we all desire to see are long in coming, that by no means proves that our labour has been either fruitless or misdirected—"Behold, the husbandman *waiteth* for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Indeed, if there ever was a Mission field in which patience is needed, it is India, or, rather, in our work in the large towns and among the Hindus and Mohammedans. The same Gospel is indeed suited to all, rich and poor, educated and uneducated, Hindus and Mussulmans, Aryans and Aborigines alike, but we must not be surprised if the seed sown in the one case springs up and reaches maturity far more rapidly than in the other.

I have often been reminded since I have been in India of what I saw in Jerusalem, when I spent a few weeks there on my way out. There is a beautiful church there on the most commanding point of Mount Zion, built by the Society for promoting

Christianity among the Jews—a church which is one of the chief ornaments of that remarkable city, and which is not merely a fabric beautiful to the eye, but is the outward type of a spiritual reality, a temple built of living stones, true Israelites, believers in Jesus. In order to obtain a foundation for that church, they had to go down through sixty feet of rubbish, till they reached the solid rock. Almost as much labour and money were expended on the building below the surface, as on the superstructure. And such it seems to me is our task in India. We must be content if, for some time to come, our work is chiefly under ground, but so long as we are building on the rock, and our foundations are good and sure, we need not be afraid that it will stand, and, ere long, some who follow in our steps will have the joy of seeing the work approaching completion, when the head-stone will be brought forth with shoutings, with the cry—“ grace, grace unto it.—(*Zech.* iv. 7).

LECTURE ON CHINA, BY THE REV. ARTHUR E. MOULE. PART IV.

CORINTH AND NINGPO :

A COMPARISON AND A CONTRAST BETWEEN MISSION WORK IN APOSTOLIC AND MODERN TIMES.

THERE is an element of truth, and yet, if I mistake not, an element also of superstition in the repugnance we must naturally feel to such a comparison as the one I have proposed for my present Lecture. Corinth and Ningpo, St. Paul, and names we meet with in recent Reports of the Church Missionary Society, can scarcely be put in the same category surely, without arrogance on the part of the modern writer. My impression, however, is, that such a comparison, if conducted in a reverential spirit, is not only permissible, but will also suggest subjects for encouragement on the one hand, and of practical Missionary teaching on the other. Reverentially indeed would I approach such a theme. The holy memories of the immediate companions and messengers of our Lord should awaken reverential awe. Is there not, one is inclined to ask, a great line of demarcation between the Apostles and modern Missionaries? Men who had heard with their own ears the voice of the Son of man must have been more deaf surely to the syren charm of this world's voices,—to praise or blame, to tempting words, or threats and denunciations, than Christians who followed them: men whose feet had trod the sea shores of Palestine, or climbed her hills in the very footprints of the Son of God, must surely have walked more warily through this world of sin, and have sped more swiftly on their Lord's errands of mercy, than Christians do now:—men whose eyes had strained heavenwards as the form of Him they loved soared away, still with a smile on His face and the sign of blessing in those uplifted vanishing hands,—such men must have set their affections on things above more constantly surely, more intently, than we can hope to do. Men who had learned the truth from the lips of the Messiah, who had listened to the sermons of Him who spake as never man spake;—men on whom the inspiring and enlightening power of the Holy Ghost descended;—Paul, who received the Gospel not from man but immediately from heaven, having first seen with his own eyes the ascended Saviour in glory;—such preachers surely must have spoken with more power than preachers in these days, and their evangelistic work,—this is my main point,—must have been followed, we suppose, with far wider and deeper results than Missionary labours in modern times.

But surely these contrasts are true rather as matters of fact than as necessary results. I would draw a very deep and clear line as to inspiration between the

Apostles and the other writers of the New Testament on the one hand, and all subsequent fathers, martyrs and confessors of the church on the other. By the immediate influence and teaching of the Holy Spirit, the Gospel histories, our Lord's discourses, the Acts and Sermons of the Apostles, so far as God saw fit to preserve them, for compilation, were recorded, remembered without mistake, omission, or human addition. By the same divine inspiration, St. Paul, St. Peter, St. James, St. Jude, and St. John wrote their letters or recorded their revelations; and by the Divine Providence they have been preserved for the use of the church during eighteen centuries. We have believed in Christ through His disciples' word; how dared we believe on Him if we knew not that they recorded truth and spoke as His ambassadors, and wrote as His amanuenses? This inspiration we believe to be of a different kind from the teaching and influence of the Holy Ghost which we all desire and need in our Missionary work: it was more definite, if I may say so; it was to impart and to fix God's revealed truth: we desire help from heaven to understand, to expound and to preach that revealed truth, and in words agreeable to the same. But the inspiration we desire and may look for is none the less real, and, when received, none the less efficacious. Surely it is erroneous to imagine that the Apostles had any personal power to forgive sins, of some higher nature, and, as some seem to suppose, more nearly resembling our Lord's power when on earth, than have Christ's ministers in this nineteenth century. The difference lay here, that the Apostles announced the terms of pardon and of condemnation immediately from God. "Receive ye the Holy Ghost," said our Lord, and, breathing on His Apostles, He signified the actual and immediate bestowal of the gift. By His teaching you shall be preserved from error in writing and in speaking; taught by Him, proclaim forgiveness of sins to the penitent and believing, and retaining of sins to the impenitent and disobedient, and those by these terms forgiven and condemned are forgiven and condemned in heaven. "Receive ye the Holy Ghost," says the ordaining bishop of the Church of England, after the solemn questions have been, in God's presence, solemnly answered, and after the solemn and united invocation of the Blessed Spirit has been sung—"Receive ye the Holy Ghost," and not immediately, but instrumentally, not by the breathing, but through the Apostolic imposition of hands, do we believe that if the profession be true, and the prayer one of faith, the Holy Ghost is given; and then by the aid and teaching of that blessed Spirit, in our home parishes or in heathen cities, the terms of pardon and of doom, according to the inspired Book of God, are proclaimed authoritatively, and the decision is ratified in heaven. And by that gracious Comforter's influence, Christ is revealed in the Missionary's as well as in the Apostle's heart. Taught by the Holy Ghost, the Gospel page is all reality; and as we read, the sound of that voice, the tread of those feet, the smile of the altogether lovely, may be heard and seen in England, India, and China now, even as they were 1800 years ago in the Holy Land. Strengthened with might by the Spirit in the inner man, Christ may dwell in the English as well as in the Ephesian Christian's heart by faith, and we with all saints may be able to comprehend His incomprehensible love.

Are we dismayed by failure, and disheartened by the apathy of heathen hearers in China, with its strange speech and hard language? Hear the experience of Ezekiel the prophet 2400 years ago—"The house of Israel will not hearken unto thee for they will not hearken unto Me, saith the Lord; for all the house of Israel are impudent and hard-hearted."

Are we cast down and self-condemned by our weakness, our negligences, ignorances, offences—our incapacity and inefficiency? Hear the experience of Paul the Apostle 1800 years ago—"We have this Gospel treasure in earthen vessels, that the excellency of the power may be of God, not of us."

It is our shame, therefore, and not our fate, that we fall so far short of the prophets and Apostles of our Lord; and not glorifying them but God's grace in them, not worshipping but emulating them, lamenting our shortcomings, but firmly believing that the grace for Missionary labour bestowed on them may fall on us, let us see what lessons of encouragement or of warning and correction may be learnt from a contrast between their Missionary work and our own. "What one sound reason can be assigned," asks Dean Goulburn, "why there should not be now-a-days men as zealous, as devoted, as simple-minded, as the Apostles and saints of the primitive church?"

My plan will be, first to point out the comparative advantages and disadvantages possessed by the Apostles and ourselves for Mission labour, and then to see the effect of these helps or hindrances in two definite fields—Corinth and Ningpo. Our conclusion will be, I think, that though the sowers in these latter days cannot hope to compare with the men of old time, yet the seed is the same; the pure Gospel by whomsoever preached, possesses the same divine vigour, unaltered, unimpaired, by the lapse of centuries.

I. a. Now the great advantage possessed by the Apostles in their attacks on Satan's kingdom was no doubt the *working of miracles*—an advantage, moreover, to compare with which modern Missionaries have nothing to present. This working of miracles was notorious, and no secret and mysterious art practised when none but those initiated or interested in the speculation were present. It was no more an afterthought with the Apostles than with our Lord Himself: the accounts of mighty signs and wonders are interwoven through the Gospels, the Acts, and Epistles, in a perfectly natural, but hopelessly inextricable manner. If they are eliminated, the whole fabric of Scripture crumbles into the dust of a feeble human story. We can well understand the cessation of miracles in countries where Christianity has taken root; though even here, in Christian England, we are inclined sometimes to wish for some mighty miracle to waken the slumbering nation; neither do we believe, that a miracle in the 19th century would be out of date. We cannot persuade ourselves that intellects of the present enlightened age are so infatuated, so self-blinded, as to resist the effect of such manifest marvels as met the eyes of the intellectual Saul, or such as, when wrought by his hands, met the eyes of the deep thinkers of Greece. But be this as it may, it is perhaps a fair subject for submissive wonder, that in countries such as China, a new and untried Mission field, the power of working miracles is not granted for a season. "These signs shall follow them that believe:" is it from want of faith that this great power is withheld from the church in these latter days? Is it from a feeling of this kind that we find legends of miracles, almost invariably introduced into the accounts of post-Apostolic and mediæval Missions, and of Romanist Missions in modern times? During my itinerations through the cities and towns of China, I have felt again and again the unbelieving fear that nothing short of a sign from heaven could convince the staring apathetic crowds, that the word spoken with stammering lips by a solitary foreigner was in very deed the Gospel of the grace of God. I have sometimes turned, on such occasions, and asked my catechists what effect they supposed would be produced by miracles on a Chinese crowd; and we generally returned to faith in the word of God: a miracle might create excitement, and arouse inquiry, but would not touch one heart that was proof against the power of the story of the cross. But no doubt the power of working miracles in Apostolic hands was a very real, a very necessary, and a very mighty advantage in setting up Christ's kingdom; and we have nothing to compare with it. The only engine which produces effects, infinitely inferior indeed, but of a

similar nature, is the medical skill of Western nations. This skill, both surgical and pharmaceutical, is looked upon by many of the Chinese as almost miraculous; and in some Mission fields—Cashmere for instance—it is by the use of this benevolent sign alone that access can be found for the Gospel. Would that the Church Mission in China might be reinforced at once by an efficient medical staff!

β. The *gift of tongues* is generally looked upon as the second great advantage possessed by Apostolic labourers in heathen lands; and when addressing oneself, amidst the heat of a Chinese summer, to the gigantic task of the study of the Chinese languages, we are inclined to long for the gift of tongues, so that, by one instantaneous inspiration, we may speak without labour and without mistake to the Chinese, in their own language, the wonderful works of God. It seems, indeed, straining a point for the sake of supporting an idea, to suppose, with the writer of the xiiith chapter of the "Life and Epistles of St. Paul" that, even on the day of Pentecost, this gift of tongues did not necessarily consist of a knowledge of foreign languages exercised for the conversion of individual foreigners. Surely, under the view that they all understood Hellenistic Greek, the long list of nations followed and preceded by the exclamation, "How is it that these Galileans speak to each of us intelligibly in our own dialect in which we were born," is most unintelligible. But it is undoubtedly true, that in the ordinary evangelistic labours of the Apostles, this power, even though possessed, was not of necessity put into exercise. The confusion of tongues, that great obstacle apparently to Missions, was counteracted more by God's providential ordering of the political events of this world at the Apostolic era, than by the exercise of this miraculous gift of tongues.

γ. This was the third great advantage possessed by the Apostles. By the conquests of Alexander the *Greek language* was spread far and wide; from Alexandria and Antioch, the capitals of the Ptolemies and Seleucides, Alexander's successors, the Greek tongue and civilization pervaded the East; τὰ βαρβαρικά τοῖς Ἑλλησιν κεράσαι καὶ τὴν Ἑλλάδα σπείραι, such was Alexander's mission—a mission designed in God's providence to prepare the way marvellously for the feet of the Gospel messengers. The New Testament was written in the dialect of Alexandria, and our Lord Himself, and His Apostles, appear to have spoken in that dialect, and to have been understood wherever they travelled. So universal was this Grecian element, that we find in the Apostolic writings the whole heathen world ranged as Greek, and all mankind ranged under but two divisions, Greek and Jew. Much is said in these days of the remarkable spread of the English race and language. Missionaries in the Sierra-Leone stations, in Western Africa, amidst the trials of a deadly climate, have not for the most part to encounter the toils of learning a foreign language. The knowledge of English is spreading rapidly in India; but this is an advantage which at present does not in the least degree affect our work in China. It may after a few years, be the great engine for evangelistic work among Chinese emigrants in America and Australia; but for the vast masses in China Proper, unless that empire fall under the power of the Saxon race, neither the gift of tongues nor the English tongue will yield their aid to the Missionaries of these modern days.

δ. Coincident with this common language, enabling the Greek-speaking Apostle to proclaim his message far and wide, we must notice, though but in a word or two, the great advantage possessed by the Apostle Paul in the fact of his *Roman citizenship*. While the Greek language and culture were pervading all countries, all countries were being absorbed by the power of Imperial Rome. And wherever St. Paul travelled through his wide-stretching Mission fields, the rights of a Roman citizen were respected and allowed, and they rescued him both in Judea and in Macedonia. We have something

to correspond with this in China, where, until quite recently, the English name was held in awe, though not, perhaps, in affection. The treaty rights wrung from the unwilling Government by wars, over some of which we would gladly draw the veil of oblivion, yet secured for a British Missionary respect and protection in all parts of the empire. Even this advantage, by recent political action on the part of England, bids fair to be soon taken from us in China.

c. The fifth and last advantage which I shall notice as possessed by the Apostles in their labours, arose from the *dispersion of the Jews* far and wide throughout the Roman Empire. These Jews, carrying with them their holy religion, founding synagogues in every place, spreading the knowledge of the true God, and perpetuating the memory of the prophecies of the Messiah, exercised a mighty preparative influence with reference to the spread of the Gospel. They drew round them in every place proselytes from amongst the heathen; and thus the Apostles in their itinerations found not merely places for preaching ready provided in the Jewish synagogues, but congregations of well-instructed worshippers, who, having heard from the voices of the prophets, and heard, without Jewish prejudice, the promise of the Messiah, were more ready than their Jewish teachers to receive with meekness and with joy the glad tidings of salvation.

Would that we could believe that the dispersion of the Anglo-Saxon race through the wide earth has prepared in a similar manner the way before the Gospel of Christ. It has not been so in China. The influence of a professedly Christian community in the great commercial centres of that empire has, I grieve to write it, produced on the minds of the heathen a feeling decidedly prejudicial to the work of the Christian Missionary. The viciousness of living in too many instances, and the general carelessness about communicating the holy religion of Jesus to their neighbours, account for the fact, that the farther we get from foreign settlements the more success do we meet with in our Mission work.

On the side of the Apostles, then, we find these five grand auxiliaries to their Missionary labours—the power of working miracles, the gift of tongues, the use of one oral language, the universal power of one empire, and the cosmopolitan character of Jewish influence. On the side of modern Missionaries we have the great advances in the science of medicine, the great and increasing aids in the study of languages, the spread of the English speech, the dispersion of the Anglo-Saxon race, and perhaps I should include in the list, also, the enormous advances made within the past forty years in the power of locomotion. But these six modern auxiliaries are at the best but secondary or negative. The Apostles stand out as pre-eminently superior to Missionaries in these days, as to preparation and training, and as to both natural and supernatural advantages for their work.

Yet as I shall now attempt to show, the seed is one and the same, the Gospel unchanged from age to age, and its triumphs in these latter days as divine and miraculous as in the first age of the Christian church.

Let us go to Corinth, 2000 miles eastward; and then travel onwards 10,000 miles towards the rising sun, to China. I might have chosen some other specimen of Apostolic labour for my comparative Mission histories; I might have compared letters written by Missionaries of the Church Missionary Society on furlough in England to their fellow-Christians in China, with the long list of salutations taken to Rome by the hand of Phœbe, one of these very Corinthian Christians. We have in Ningpo “helpers in Christ Jesus.” I know there the “first-fruits of that city unto Christ.” There are some, even among the heathen, who have “bestowed much labour upon us.” Some of the Christian band in the city “were in Christ before

me." Some I know, I honour, I love, as "helpers in Christ," as those who "labour much in the Lord." But from the fact that we know more of the internal history of the Corinthian church than of any other of those founded by the Apostles, we cannot do better than fix our attention on Corinth. Once the military, and, in the Apostles' time, the commercial eye of Greece, Corinth may in some sense, though the idea is perhaps somewhat forced, be compared with Ningpo. The possession of the Acrocorinthus and of the fortification of the isthmus, implied the command of the whole country. The occupation of Ningpo and of the adjacent Chusan Archipelago, instead of the island of Hong Kong, would give to England a position whence she might control almost at will the politics and commerce of the whole empire. She let go Chusan, which was actually in her power for many months, for the far less central and important town of Hong Kong; but in the event of a scramble amongst European powers for the members of the great body of the Chinese empire, fierce will be the din of war around Ningpo and her sea-board. The view from the top of the Acrocorinthus is described as magnificent. "A sea is on either hand; to the eastward a clear sight is obtained of the Acropolis of Athens; at a distance of forty-five miles, and as a background closing the eastern prospect, rise the mountains of Attica and Bœotia, and the islands of the Archipelago. To the westward lie the massive mountains of N. E. Greece, with Parnassus towering above Delphi. Immediately beneath the spectator is the narrow plain separating the seas—the city itself is on a small tableland connected with the northern base of the mountain on which we stand, and at the edge of the lower level are the harbours which made Corinth the emporium of the richest trade of the East and the West." I am reminded of the glorious prospect enjoyed by me eight years ago from the summit of the great White Mountain, in the immediate vicinity of Ningpo. This hill rises, though far less abruptly, to just the elevation of the Acrocorinthus,—the glory of Corinth. As I gazed, the sea lay simmering in the sun rays of the summer afternoon to the north-east and to the southward. South-west lay the lakes like a silver shield among the hills. Westward, amidst the haze of the tepid exhalations from the vast rice plains, an indistinct view could be made out of the dark mass of the city of Ningpo, the great Pagoda, 120 feet high, standing up like a pencil through the mist. The twelve miles course of the river going from the city to the sea was marked by numerous sails of native craft, and here and there by the snow-white canvas of a foreign vessel inward or outward bound. At the river's mouth rose the fortress hill of Chinhai, now dismantled, but once the scene of conflict between the English and Imperialist forces, and commanding, under skilful engineers and with a bold garrison, all access to the harbour of Ningpo, as completely perhaps as ever Acrocorinthus could do. Opposite the river's mouth, at some six miles distance, lay the broad and indented masses of the Chusan group; and the plain at my feet, distinct with countless villages, stretched still crowded to Ningpo, and twenty miles beyond it, till the amphitheatre of rugged hills to the south and west checked the prospect.

Such was the city of Corinth, which St. Paul entered in his Master's name one thousand eight hundred and seventeen years ago: such is the city and district of Ningpo, entered in their Master's name by Missionaries of the Church Missionary Society twenty-one years ago. St. Paul spent scarcely two years in all in Corinth; and Apollos, Titus, and Timotheus were the only other Missionary labourers of that period in the city. Church Missionaries are labouring now, and hope to labour on for many years, in Ningpo. What have been their comparative successes? If a moral exterior be an advantage to the Christian Missionary, Ningpo was, without doubt, a more hopeful field than Corinth. The very name of the Grecian city was moulded into the proverbial word "*κορυθιάζεσθαι*," to express an immoral life. Notorious for

vice, even in that vicious age, Corinth needed a doctrine of the Saviour, a Regenerator, who could wash, sanctify, and justify her guilty sons. Immorality does not, however, so unblushingly meet the eye in China. Outward morality can flourish without the culture and civilization of the West; and the polish of the arts and intellectual refinement of Greece was powerless to check vice. The worst vice of Ningpo, and a vice which has grown with fearful rapidity since our Missionaries first visited the city, was a vice, if not introduced yet, at all events fostered and fed and cherished by English hands—the vice of opium smoking. But the Gospel was as deeply needed by Ningpo as by Corinth—by Corinth as by Ningpo. The proud Pharisee, not as other men in the West, adulterous, profane, yet needs the Gospel as deeply as these very publicans and sinners. In what manner did these two cities receive the good news?

The success of the Apostle was rapid in the City of Corinth. At the close of eighteen months St. Paul bade farewell to a large and flourishing church, the fruits of that short period of "teaching the word of God." The Lord had much people in the city. He stood by His servant. A man of note, the chief ruler of the synagogue, joined the church of the Nazarene. His conversion was followed by the baptism of numbers of the Corinthian citizens; and the very Proconsul himself would not prostitute his "amiable temper and popular manners" to win the favour of the clamouring Jews by persecuting the Christians. We have no carefully tabulated statistics of St. Paul's converts: the exact number of adults or of children admitted by baptism into the church during those eighteen months we fail to gather from the journal of the Missionary, or from the pages of the report. But this much is clear, that at the time when a Missionary in China is stammering out his first comparatively intelligible address, just commencing to sow, and with but few thoughts of the harvest, at that period St. Paul, the faithful laborious husbandman, had already reaped a full harvest of souls in Corinth.

One of the first Missionaries of the Church Missionary Society to Ningpo, writing in the summer of 1850, speaks thus—"After two or three years labour the new Missionary will be able to communicate, in a general discourse, with tolerable intelligence, the great leading truths of Christianity; but when he comes to close quarters with the people, and has to meet their various objections, he is made to feel his weakness and inefficiency, and the necessity of the same unremitting attention to study as before." Just three years and one month after their arrival in Ningpo, our Missionaries baptized their first two converts. They speak at that time (May 1, 1851) of two or three other hopeful candidates. Since that date, in addition to the three then in the field, seven Missionaries of the Church Missionary Society have from time to time joined the Ningpo staff. Of these ten labourers, three have been driven home by failure of health and other causes, one has joined another Mission, one is on furlough, one on his way back to work, two, after seven years' absence in England, have recently rejoined the Mission, and the remaining two have been in the field scarcely three years. Yet the Mission, though feebly manned and weakly supported from home, has grown; it has lengthened its cords, though the stakes were all too fragile in the centre. It has occupied the great city of Hangchow, 140 miles inland; and in the vicinity of Ningpo, within a radius of fifty miles, twelve out-stations are occupied by native agents of the Society. Eighteen men and women are employed as catechists, school teachers, Bible women, or as colporteurs; there are some thirty boys and girls in our boarding-schools; the whole number of baptized Christians is over 300, and the communicants approach 200. Yet these results of twenty-one years labour, encouraging though they be in some respects, cannot, I fear, be compared,

numerically at all events, with the "much people" gathered in by St. Paul after eighteen months' labour in Corinth.

But let us draw nearer, and examine, not numerical statistics so much, as the record of the graces or of the inconsistencies of these Corinthian and Chinese Christians.

I have noticed sometimes, amongst the Chinese converts, a tendency to attach themselves, in interest and affection, to particular Missionaries; and yet amid regrets for such a state of things, we can hear over eighteen centuries the words of Apostolic converts, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." We regret such a state of feeling, and in some other Missions it has been carried to such an excess, as to raise grave doubts with respect to the true spiritual character of our converts. How it startles one, and yet imparts a mournful consolation, to hear St. Paul thus addressing the Christians of Corinth, "Ye are yet carnal, and walk as men."

I read a few days ago with deep and painful interest the account of the conversion and baptism in the year 1856 of a man well known to myself. This man, after ten years of fruitless efforts to amass merit, and to quiet his conscience, known through his native district as "the virtuous man," yet without inward peace, came into contact with our Missionaries during one of their itinerations. "I know myself to be a sinner," he said, "and a great one too; and my chief grief hitherto has been, that I know of no remedy for the removal of my sin. But if what you tell me of Christianity be true, then is my want to be satisfied, and my sorrow to be turned into joy." He was baptized shortly after, and laboured for about five years as a catechist in the employ of the Church Missionary Society. In the year 1862, during the T'æ-ping inroad, his head was turned, and his mind wholly unsettled; he was suspended from his employment as catechist; he fell shortly after into gross sin; and though an occasional attendant at church, he has been shut out from the holy communion for five years. He is suspected of a secret return to the vegetarian sect, with which he was formerly connected; and he remains still a man to whom our thoughts turn but with sorrow, shame, and and well nigh hopeless regret. And then we read the words of an Apostle, "It is reported commonly that there is fornication among you:" "many have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed;" and though our sorrows and regrets are not removed, we feel yet the comfort of an Apostle's sympathy: the rising fear that our work is all unreal is checked, though sadly checked, by the remembrance that such fears may have crossed the minds of the holy Apostles of our Lord.

Our hearts, during the past few years, have been cast down by the falling away, though we hope but for a time, of some of our most hopeful converts. One young man, whom I baptized six years ago, was at the time of his probation, to use the language of the catechists, "mad on the subject of religion." From morning to night he would sit with the catechist, talking on spiritual subjects, asking counsel as to questions of conscience, and learning Scripture truth. He was baptized. He ran well for a time; but through pride, and the influence of his heathen father, he gave way at the time of his marriage to idolatrous practises. Another case of a peculiarly distressing and disheartening kind occurred last year at Hangchow. The foremost in the little Christian band in that city apostatized for a time, fell ill, and died, though penitent we trust, yet under a cloud, and darkening by his fall the hopes of the Mission. There must be in all about twenty baptized adults, who have, in profession or in conduct, denied the faith, and gone back into heathenism and sin. I am acquainted with one case, that of a clever man, who, after baptism, was employed for some years as a schoolmaster. He has entirely fallen away, and has been seen

bowing down to idols. And yet, when, after recording such sorrows in our journals, we turn back to the golden age of the Christian church, and read the noble Acts of the Apostles, and turn yet further back to the record of our Lord's own evangelistic labours, are we not startled to find that "many went back and walked no more with Jesus"—that Demas, the trusted helper, forsook Paul in his extremity, "having loved this present world;" and that it was possible for St. Paul, in writing to the Corinthians, to express the doubt "except ye be reprobates."

I have known what it is to be distressed almost to despair as to the genuine character of Chinese Christianity, by disputes threatening to end in lawsuits among Christians of the same hamlet; and the sad echo comes across the long centuries of this Christian era, Corinthian "brother goeth to law with brother, and that before the unbelievers." I have been grieved, and when friends lately arrived from England have been with me, I have been ashamed sometimes at the want of order and reverence in some of our remoter out-station chapels, during the celebration of the holy communion—a heathen crowd looking on at the entrance, and, within, scarce room enough for minister or people to move or to kneel; but surely in the Corinthian church the irregularities and confusion rebuked by the Apostle must have been for the time tenfold worse.

Are we disappointed sometimes at the slow progress which some of the native churches make towards self support; are we grieved at the backwardness of some well able to give, and surprised by the liberality of the poor? St. Paul was obliged to press this subject of self-support upon the minds of his converts. He implies a suspicion in his second Epistle to the Corinthians, that the promised liberality of his people might not be fully realized; and he encourages them by the example of the Macedonian Christians, who, "out of their deep poverty, abounded unto the riches of their liberality."

Are we anxious as to the future history of our Chinese converts? will they hold fast that they have—will they continue in the faith grounded and settled? What if a fiery trial, such as that which has been trying the Fuh Chau churches, were to burst on Ningpo; would the Christians come forth as tried gold? Would their Christian profession parch and wither before the flame? Yet St. Paul, writing of this very Corinthian church, so full of dissension, disorder, and licentiousness, assures them that God, the faithful God, and that He by whom they were called unto the fellowship of His Son, will confirm them to the end, that they may be blameless in the day of our Lord Jesus Christ.

And this thought brings me to the last important point, as it appears to me, requiring notice in this comparative review of Apostolic and modern Missions. What was the post-Apostolic history of the Corinthian church? what may we expect as to the length of life and the future history of the Ningpo Mission?

The Acts of the Apostles and the Epistles tell us nothing of the full effect produced by St. Paul's faithful rebukes and Apostolic discipline on the offenders at Corinth. But from the first Epistle of Clement (the "fellow-labourer" of Paul)—an Epistle generally allowed to be genuine—we gather much which leads one to suppose that, through God's grace; a reformation and a revival took place during the Apostle's lifetime. Mr. Conybeare points out the fact, that the very virtues for which Clement praises the Corinthians as conspicuous in the golden age of the church, had their exact opposites in the vices denounced by St. Paul—"ripeness and soundness of knowledge," "purity and blamelessness of life on the part of their women," and, above all, "freedom from faction and party spirit;" some realization at all events of the glorious ideal in the Apostle's Psalm of love. What deep joy and gratitude must such a change in this church of his planting and watering have given to St. Paul before his life of toil was

closed by martyrdom! Alas! the very occasion of Clement's first letter was a fierce outburst of unchristian dissension and rivalry; and from the silence of ecclesiastical history as to the Corinthian Church after this date, we cannot but fear that Clement's letters marked the beginning of her decline and fall. Corinth still exists; the modern Gortho, a little town with 2000 inhabitants, with a small export trade in dried fruits, wheat, oil, honey, and wax; and amid this modern degradation, as monuments of departed glory, still may be seen seven columns of a Doric temple, an amphitheatre, and some Roman masonry. The Corinthian church of St. Paul is no more, no love feasts crowded with Christian guests, no assemblies where prophesying, and gifts of tongues, and interpretation of tongues, with all the spiritual gifts bestowed on the flourishing congregations could be exercised decently and in order. There is no Apostolic succession of Gospel teaching in that once most blest of cities. It is silence there: the eloquence of Apollos, the fervent love tempering the indignant rebuke of Paul are unknown in Gortho. It is still in name an episcopal see, but with a Christianity degenerate compared with that of Apostolic days, as the wretched town itself is but as death and solitude compared with the glory of old. The Epistles of St. Paul and of Clement alone remain, monuments grander and more enduring than Doric columns or massive buildings framed by man, of the happy days of the church now no more.

One would have thought that a church planted by Apostolic hands would have struck its roots so deep, so firmly, as to outlive all storms of persecution, all blasts of evil; and would have been so cleansed and so defended as to defy the attacks of internal traitors and of mediæval lethargy; one would have fancied Corinth destined to live on, still green and vigorous, till earthly churches and Mission work shall be superseded by the coming of the King of kings. It has not been so. And must we expect that there in Ningpo and in our thirteen out-stations, where now the silver Gospel trumpet is being blown, after some decades of years there will be silence, the churches in ruins, the Christians dead or forgotten?

Be it so; let us learn from Corinth's history, that such a fate would not imply failure or labour in vain.

Corinth, the Apostolic church, may be dead; but are there not much people from that city safely landed in heaven? Some from Ningpo have crossed death's river also, and are even now before the throne of God. Is not this one great object and result of Mission work, to seek Christ's sheep, one by one, scattered through this naughty world; to gather in the elect from the four winds?

The Corinthian church may be in decay, but Christianity lives on; it has spread and grown and conquered, and is in full and immortal vigour after the long dark lapse of eighteen centuries. Greece herself—living Greece no more—and with but a degenerate religion, is yet Christian in name; and that very name is a proof of the death and obliteration of the old religions of classic story. The outward fabrics may vanish from places now occupied by Christian Missions in China; outward organization may be superseded; and our present stations be sought for in vain; but the heaven will spread. Satan will be driven from his seat, the idols through the wide land shall totter and fall; Confucianism, Buddhism, Taouism, shall take their flight, and China shall be Christianized. God grant that it may be by the pure and abiding form of Christ's religion, purer than that which has leavened some parts of the West; and that as the light of eternity begins to dawn, and the coming of the Son of man draweth nigh, the glory of the Gospel may not be darkened by superstition, by heresy, and by divisions such as those which stained the post-Pauline history of the church; but that in China, so long shrouded in mist and gloom, the light may shine yet more and more unto the perfect day.

Alas! then, I conclude—alas! for the desperate wickedness of man—even the Apostles of our Lord met with failure, reverses, and opposition in their work.

Thanks be to God, and all glory to the power of His Gospel and the influence of His Spirit, even we in these latter days find that our labour is not in vain in the Lord.

We would desire to append a paragraph or two on the working of miracles. It is well observed by Mr. Moule that “the account of mighty signs and wonders are interwoven through the Gospel, the Acts, and the Epistles, in a perfectly natural, but hopelessly inextricable manner.” It is this which renders the continuance of the miraculous power of the church unnecessary.

No new miracles are needed, because the original ones are extant upon the page of inspiration, and thus retain all their force. They stand forth there in the records of the past in all their grand reality, as the footsteps of God's presence when He trod on earth, and as the imperishable memorials of His power. The reader of the inspired volume finds himself in the presence of these stupendous facts. He

marks the reference which the Saviour makes to them as wrought expressly for the purpose of authenticating His divine mission, and they produce on him the same effect which the actual beholding of them did on the spectators of old; they prepare him to receive with child-like submission the teaching of Christ and His apostles as the revelation of God.

It is necessary moreover to remember, that the converting power resided not in the miraculous power, but in the message which they delivered who used that power. The miracles accredited the agent. They were the credentials of those who were engaged in the great work of introducing the Gospel to the world. They showed that the men who were thus permitted to use the power of God, were commissioned to reveal the mind of God. The exercise of supernatural power on their part proved that they spoke by inspiration.

But the necessity of such credentials is now obviated. It is true that Missionaries, when they enter a heathen land for the first time, bring strange things to the ears of the people; but they come from settled Christian systems: they are the Messengers of the churches, and the fact that the religion which they preach is not new to the world, although new to that particular country, and has already proved its divine mission by the results which it has produced, in our opinion fulfils all that a continuance of the miraculous power could have effected; so that the Missionary to the heathen is in no way disadvantaged by its discontinuance. The work already wrought, the churches already raised up, and by which he has been sent, sufficiently accredit him to the heathen.

SOME ACCOUNT OF A MISSIONARY TOUR TO ADALIA, SPARTA, BULDUR, &c.

IN APRIL AND MAY, 1869.

THE dottings on this coasting voyage from Smyrna to Adalia bring vividly to our remembrance the travels of St. Paul in the prosecution of his great Missionary work—Paul journeying from Macedonia to Syria, as detailed in Acts xx., touches at Troas, Assos, Mitylene, and Chios. At this place the course of our Missionary from Smyrna falls in with the old route of the Apostle; and if our readers will compare these notes with the 20th and 21st chapters of the Acts, they will find a remarkable coincidence of names—Samos, Trogyllium, Coos, Rhodes. At Patara, on the Lycian coast, Paul took passage on board a ship bound for Phœnicia; our modern Missionaries, doubling round the Lycian coast, cast anchor in the harbour of Adalia.

We parted company with our Missionary, at the moment when, after steering out of the winding gulf of Makri, he shaped his course round the Lycian promontory.

There was much to interest all around. Here we passed the rocky islets, rent and shattered by earthquakes, one of them having been split in two as recently as six or seven years ago. There were ever-changing views of the magnificent range of the Solyma mountains, the highest peaks of which attain an altitude of more than 9000 feet. One of the most prominent peaks as seen from the sea, though not the highest, is that of Takhtalij Dag (lit. Wood or wood-covered mountain), the Chinara of the ancients. It was along this coast, from south to north, that Alexander the Great conducted his army during his Lycian campaign. And it is related that frequently, in order to avoid the inaccessible rocks and steep precipitous sides, the soldiers were obliged to wade through the water along the shore.

It was on Monday afternoon that we reached Adalia, and I must at once say that my first impressions on landing were by no means favourable. The town is situated on a rocky flat, which extends several miles inland and along the coast, where it breaks off suddenly and forms cliffs from one to two hundred feet high. Little of the town is visible from the sea, all the more as it is surrounded by the high walls of a fortification, built by the Sultan Alaeddin of Iconium. The harbour is exceedingly small and unsafe; the landing-place wretched in the extreme. Pushing my way through a crowd of people, I found myself in the custom-house. My baggage was scarcely looked at, but the box of Bibles was retained, to be examined, it was said, by some competent person, lest there should be any prohibited books. It was in vain that I produced a *teskerè*, proving that the box had passed through the custom-house at Smyrna. And I may at once state here, that it was not before the third day, and after I had been obliged to threaten them with a reference to higher authority, that the dilatoriness or suspicion of the officials was removed, and I obtained my books.

The first night I had a wretched lodging in a narrow, gloomy, dirty place, but after some search next morning I secured a very good room in a khan just outside the bazaar, and was gratified that same evening by a visit from two Bulgarians and a Greek from Amasia. The two former I found to be to some extent enlightened. They had been at

Brussa for some months, and had come in contact with the American Mission. One of them left Adalia on business a day or two after my arrival; the other I saw daily during my stay. How eagerly he seemed to drink in the word of life! It was a pleasure for me to talk to him, for here there is evidently a good work going on, which I pray the Holy Spirit may bless and prosper. As for the Greek from Amasia, he surprised me by his knowledge of the Scriptures. He was perfectly familiar with Scripture history, and could quote whole passages in the original Greek. If nothing more were required to make a good Christian than to have an open eye for the abuses and errors in the Greek church, and to be conscious of the ignorance and worthlessness, generally speaking, of the clergy in that church, this man would merit a high character. I wish I could have discovered some signs of a deeper life. As it was, I was obliged to reprove him more than once for using violent language about the church and priests, and to ask him to forget these subjects and to think about his own soul, and what Christ has done for him.

These are not the only persons in Adalia who have begun to open their eyes. There are a few Armenians who were stirred up to read the Scriptures by the American colporteur who had been at Adalia two or three times. The best amongst them has but little knowledge, but that little is seemingly exercising an influence over his own conduct and the minds of others around him. It grieved me indeed that they were only too ready to talk about the abuses of the church, the necessity of fasting, or picture and saint worship; and during my whole stay I sought daily to direct their attention to their own individual state, and to Christ, the only Saviour for perishing sinners. But on the other hand, it was pleasing to see the eagerness of the few enlightened ones to bring their friends to see me. Scarcely a day passed but I was occupied almost from morning to night in preaching the Gospel to one or the other. The starting-point was generally a question about fasting or the invocation of saints, or whether the Virgin Mary had any children after the birth of Jesus. A few words were generally sufficient on these points, and then we dwelt with more satisfaction on the great matters of life and death, and sin and salvation, and

our individual interest in these things. Sometimes it happened that one or the other came with the evident intention of disputing; such were invariably silent and attentive as soon as I brought forward those momentous questions. What a contrast to all this was presented by the old Archbishop of Pisidia! We had made his acquaintance during our first visit to Sparta, four years ago. He then seemed to take some interest in our work. Hearing that he was now at Adalia, I naturally was anxious to renew our acquaintance. It was very evident that he did not care to see me, so the visit was a formal one. He would have been ready enough to converse on politics or trade, but had no care for anything else. The only interest in religious matters which he showed, was to ask whether the number of Turkish converts is increasing, and then to allude, with self-gratification not to be mistaken, to the Bishop of Gibraltar's visit to the Greek Patriarch at Constantinople, and to the admission into the Greek church at Syra of an American clergyman.

One case more of a Greek, with whom I became acquainted a day or two before leaving Adalia, may be mentioned as not altogether devoid of interest. I had heard him spoken of as a "Protestant," who had been persecuted for his religion. His story, as related by himself, and corroborated by others, is the following:—When at Smyrna some years ago, he lived in a room next to one occupied by a man named Prosper, a Turkish convert, who, baptized originally by Romanists, afterwards professed Protestantism, but who, it must be confessed, brought no credit on Christianity.

It happened one day that Prosper was reading the New Testament: our Greek friend, George Pandelli, was curious enough to stop and ask what the book was. "Why, that is a Protestant book; how dare you read it?" His hatred was stirred up, and found vent in abusive words. By-and-by curiosity once more obtained the upper hand, and led him to wish to read the book for himself. About the same time he became acquainted with another Protestant, an Armenian of the name of Hohanannes, a native of Thyatira. Intercourse with this man loosened Pandelli's prejudices still more, so that he soon became a diligent student of the word of God. Soon after this, he returned to Adalia, his native place, married there, and then went to Alexandria in search of work as a watchmaker. There he

got on very well, and having earned a considerable sum of money, he revisited Adalia. During his first visit he had already incurred the ill-will of the Archbishop, on account of his free and open exposure of priestly abuse and superstition, and his reading of the Bible. Now fresh causes fanned the flame of opposition. In Alexandria he became involved in a law-suit with a person to whom he had lent a considerable sum of money, and who, under false pretences (for he was afterwards proved to be a swindler), succeeded in obtaining a promise of marriage from Pandelli's sister-in-law. At the Archbishop's instigation the debt was denied, and, under such powerful influence, the course of Turkish law itself was perverted, or at all events delayed. Another untoward circumstance occurred. A merchant's office was broken into, and a large sum of money stolen. Pandelli was accused of the robbery, but on no other ground than that he was a clever man. A woman of bad character was bribed with the promise of 200*l*. On her sole testimony—a testimony which she afterwards withdrew.—Pandelli was imprisoned; and although no further proof of his guilt could be brought forward, was allowed to remain there for five months. During this time the Kadi succeeded in obtaining, by degrees, from Pandelli's wife all the remaining property. Even the furniture and clothing were demanded, and sold as a bribe for the Kadi's good offices in procuring the liberation of the prisoner. When I saw Pandelli he had been out of prison a few weeks; his wasted form and weak eyes testified to his sufferings. He had been set free because no evidence against him could be found; but he was a ruined man, robbed, as everybody said, by the authorities, and persecuted by the Archbishop. It is something in his favour that, as far as I could judge upon inquiry, all, whether Turks, or Greeks, or Armenians, speak well of him, and look upon him as a martyr to clerical hatred and official rapacity. I have stated this case rather minutely, because, whether every particular be true or not in this instance, it only represents what happens over and over again in this unfortunate country.

Hitherto only Greeks or Armenians have been mentioned; but of course I could not forget the Turks. The few Christians who are to some degree enlightened are too timid, and, indeed, they are as yet too backward themselves to be able to bring Scripture truth before Mohammedans. The watchmaker just named is somewhat an exception

He delights in breaking a lance with khojahs or Government officials, and had he been sufficiently well, he would have introduced me to several Turks, who would have been glad to see me. As it was, I had to open a way for myself. I succeeded in making the acquaintance of one or two military men, who were exceedingly friendly. But under the most favourable circumstances, preaching the Gospel to such people cannot be done except in an indirect way, especially during the first stages of an acquaintanceship, unless, indeed, you wish to close your way at once by arousing fear, and calling forth opposition and hatred. And yet, even under such disadvantages, the remembrance of one's high commission will enable one to say much, which, applied by the Spirit of God, may, sooner or later, be the beginning of a good work. Among the most friendly khojahs whom I met here and there, were two teachers of the Government school, the Mek-teb-i-ruahdie, as it is called. They accepted with pleasure copies of the Life of Christ, and listened with interest while I spoke of the importance—to them as teachers especially—of being sure about the truth of those books which they believe to contain revelations of the will of God, adding, that in the Old and New Testaments they would find more of what is precious and absolutely necessary to salvation than they had any idea. A visit to the Paasha and the Kadi was without any results. The former was too busy, or rather too listless, to converse at all; the latter, a thorough infidel, with a smattering of French, and not inclined to go beyond the most common-place remarks in the presence of others.

But I had several long and interesting conversations with the owner of the khan in which I was lodging. He is a Smyrniote, with a better claim to the title "Okumush" (a man of reading or learning) than many professed khojahs. He had seen the controversial books put forth against us at Constantinople, though he had never read any Christian books. A brief *resume* of the line of argument we followed, may not be uninteresting. First, the usual ground was gone over. Are the Scriptures abrogated? Are they corrupted? I showed him that both were impossible, and, to my surprise, he gave up this point entirely. He then started the objection that the death of Christ could not have taken place. Was it not a dishonour to God, and, indeed, to so great a prophet himself, to suppose that the former could

allow, and the latter undergo, a death so ignominious as that upon the cross? I replied, that if the word of God plainly declares that Christ died, we must believe it; and in a case like this we cannot be the judges of what is honourable or dishonourable to the character of God. But a little thought, I added, would show how groundless the objection is. First, the death of Christ was a voluntary act; and then it was necessary to our salvation. Instead of tarnishing, it really exalts the honour of God, by affording the strongest possible proof, not only of His love and mercy and condescension, but also of His holiness and justice, and of His wrath against sin. And then I explained at length the nature of redemption through Christ. I had an attentive and thoughtful listener throughout. Still he objected:—"If redemption is free in Christ, then you may live as you please; you may go on in sin as much as you like." "By no means. How can we do that which is displeasing to our greatest Benefactor? We have the strongest possible motives for walking in holiness, viz. love and gratitude." After some remarks on the blessedness of believing in Christ, and the precious sin-burdened soul, he said, "Everybody thinks his faith to be the best." "Ah," I said, "I have a pearl, and know its value, because it satisfies the wants of my soul. Take heed lest what you grasp, thinking to possess a glittering diamond, prove not to be dust." He remained silent, and I left. Subsequently he brought a copy of the New Testament. May the reading of it lead him to find the pearl of great price!

And now it was time to proceed on my journey. I had spent nine days in Adalia, and not a day had passed in which there was no opportunity of saying a word for our blessed Master. I took fresh courage, and looked forward hopefully to the remainder of my projected tour.

The road to Sparta occupied four days. With better horses it might easily be accomplished in three, or even two. The scenery is curious rather than picturesque. To the geologist it would be full of interest. After leaving Adalia you traverse for two hours or more a rocky plateau, formed, as a slight inspection is enough to show, by the calcareous matter with which the waters of the rivers Catarrhactes and Cestrus are impregnated. In fact, at Adalia you may see on the cliffs near the sea how the rocks grow. The clear sparkling waters of the Catarrhactes there

find their way into the sea by numerous channels; and as they trickle over the rocks already formed, the earthy substances which they hold in solution are precipitated. The minute particles adhere to the roots, and stems of grasses and herbs, which in course of time, becoming completely incrustated, die away, though not without having imparted to the newly-formed rocks a strange tangled appearance. Here then you see rocks fully formed and hardened, others in a transition state, and others still only just beginning to be hardened. And as you gaze upon all this you cannot help thinking of the insidious nature of sin; how sparkling and attractive it frequently appears, and how surely it acts in hardening the heart and rendering it lifeless. But to return. After crossing the plateau just mentioned you rise to an extensive plain on a high level, bounded on all sides except the south by a semicircle of lofty snow-capped mountains belonging to the Taurus range. My first night's lodging was on the western edge of this plain. We had just crossed, by a causeway nearly half a mile long, one of those copious springs which are so characteristic of the mountainous region of Asia Minor, and which, appearing suddenly, not like baby, but like full-grown rivers, often after a brief course discharge their waters into some mysterious cavity in the earth. At a little distance before us rose a stately quadrangular building, evidently one of those khans which were built in the days of the Sultans of Iconium, and which are met with here and there in Asia Minor. We were met on the highway between Adalia and Sparta; what more natural than to expect to find tolerably good shelter in such a building. What was my surprise when, riding under the lofty archway into the central court, a single glance all round sufficed to show that there was not a single habitable room in the whole place. The vaulted buildings surrounded the central court, but they were quite open in front, and covered to the depth of I do not know how many feet with manure. A cow, a lame donkey, and a bevy of fowls roamed about at pleasure. However, the sound of our voices brought out two savage-looking Turcomans, who bid us welcome to a small inclosure under one of the arches. A more unlikely place I have seldom seen. But there was no help for it. Out of doors, or rather outside the enclosure, the strong stagnant smell from a neighbouring marsh suggested fever and ague, so I preferred the shelter of the dark smoky archway, infested

as it was by cockroaches and other insects. But weariness makes one indifferent to such petty annoyances; and after a good night's rest I was up again before sunrise, to resume my journey. Crossing the mountain range before us by a deep river of foliage with varying tints of green, bounded by ramparts of rock several hundred feet in height, torn and rent by the agency of water or earthquakes, we emerged into a highland plain. At Susuz, where we spent the night, we were hospitably entertained by the headman of the village, a Turk from Buldur, whose kindness exceeded what one is accustomed to meet with. He was more than ordinarily intelligent too, so before leaving next morning I presented him with a copy of the New Testament. He was delighted, and promised to read it. Our next stage was a short one. We reached our halting-place soon after mid-day. While sitting in the *massafir-odassy* (guest-room) surrounded by our host and most of the men in the village, I pulled out my Turkish New Testament and began to read. Would I not read aloud, somebody suggested. Certainly. So I read Matthew vi. vii. and viii. putting in explanatory remarks from time to time. My congregation was very attentive, and when I paused, afraid lest they should be wearied, they begged me not to stop. Again I began, and read, and explained the parable of the prodigal son and Matthew xxiv. Suddenly the host, whose grimness was quite a contrast not only to the affability of the one at Susuz, but also to the friendliness of his own fellow-villagers, arose and went out. One by one the rest did the same. After a while, he with a few others returned, but not to listen to me. Gravely he began to relate the glories of Mecca and Medina, and the wonders of the Prophet's tomb, which he had recently visited. But the word of God is precious seed. Who shall say that some grain has not found a place in one or another of those dark hearts? Next day we reached Sparta. The ride was long, but the mountain scenery beguiled the time. At the summit of the pass the clouds, which still hung about after a thunderstorm on the previous day, were close above our heads. It was fine to see them scattered by the rays of the sun as the day grew, just as ignorance and superstition must flee before the rays of the Sun of Righteousness. These material clouds, however, only disappeared to meet us again further on, and to threaten us with a drenching in a most awkward place, where the face of a hill we had to climb was

so steep that we were obliged to dismount and lead our horses, and where recent traces of landslips were by no means calculated to assure our minds of safety. The threat was not carried out, and we got on comfortably. Not long after, I was under the hospitable roof of Mr. W——, formerly a member of the Boujah congregation, now director of the Sparta branch of the Imperial Ottoman Bank. The following day was Sunday. I held a service in Turkish, and spoke on Philippians ii. 1. The room was full. And indeed on each of the three Sundays during my stay at Sparta I had a small band of listeners, several of whom thus heard the Gospel for the first time, and were delighted with the simplicity of our worship as compared with their own gorgeous liturgy, performed in a language and in a manner which preclude the possibility of their understanding anything. Of course no Turks were present; we could scarcely expect this.

I arrived at Sparta just before the Greek Easter. This season is a general visiting time among the Greeks, and was favourable to my work. Through Mr. W——'s kindness, I was introduced to nearly all the leading families. The Greeks of Sparta are proverbial for their attention to strangers. I was therefore well received wherever I went, and the occasions were few on which I was prevented by circumstances from expounding, more or less fully, the truth as it is in Christ. I met with several intelligent men, and many questions were put relating to Scripture difficulties. Here too, as at Adalia and elsewhere, religious discussion too easily assumes the form of wrangling about questions in which there is but little profit. Was the Virgin Mary a virgin perpetually? Does the Holy Ghost proceed from the Father alone, or from the Father and the Son? Is fasting allowed? &c. &c. I felt more than ever the need of counteracting, as much as possible, this tendency, and of directing attention to the great matters of sin and salvation. I have stated on former occasions how painfully one is impressed with the entire absence, among the Greeks of any adequate ideas on the true nature of religion. Regeneration of the heart and mind through the influence of the Holy Spirit—of this they are quite ignorant. How could it be otherwise? Their spiritual teachers are blind leaders of the blind I had another painful proof of this, during a long conversation with one of the Greek schoolmasters, a priest educated at Khalki, near Constantinople. After some remarks

about the procession of the Holy Ghost, he said rather pompously: "Whatever the Holy Synods have taught and declared is perfectly true and infallible, and is received as such by the Orthodox Eastern Church." "Are picture worship," I asked, "and saint-worship instances of this infallible teaching?" "Most certainly," was the confident reply. "Have you then any proof from the Scriptures in their support?" "Most certainly," was again the answer. "Will you show me one such proof?" "Yes." "Well, fetch me a Bible." "I have one," he said. "Perhaps you will kindly let me see it." He hesitated, went to his bookshelf, but could not find the Bible. "Well," I went on, "perhaps you can give me one of these proofs from memory." No, he did not know where they were to be found; he could not recall a single passage. I allowed him time to think, and at last, after consulting some friends, he mentioned Rom. xv. 30, and 1 Cor. i. 10! What can be expected from such teachers? Would that the promoters in England of the Union of the Churches could come out for a few weeks and examine things for themselves. How soon would all romance be dispelled!

While the Greeks of Sparta are fond of seeing strangers, the Turks have the name, even among their own people, of being peculiarly bigoted and intolerant. And until very recently they were accustomed to annoy the Christians in every way possible, and to show their contempt of them whenever they had an opportunity. It is but a few years back, that Greek youths dared not show themselves in the bazaar on certain festive occasions. And a large number of families were expelled from the quarter of the town where they had lived, merely because some fanatical Turk thought that they were too near the mosques. Things have greatly changed even within these few years. The Greeks are not only tolerated, but some of them at least enjoy a certain amount of respect and consideration. But religious fanaticism is too deeply rooted to disappear very soon. There is, therefore, all the more reason to be thankful for any little indication of a willingness to listen to the Gospel message, or rather I should say, of an indication that the proud disdain with which any advances of a religious nature are repelled is beginning to give way here and there.

(To be continued)

THE CHURCH MISSIONARY SOCIETY'S WORK AN IMPORTANT LINK IN THE CHAIN OF THE CHRISTIAN EFFORTS OF OUR CHURCH.

THERE is a furtive mode of disparaging the character of an individual or of an enterprise; it is when, under a thin veil of commendation, blemishes are indicated, and the impression left upon the mind of the audience is, that the undertaking is so equivocal, that it is best to refrain from giving it any active support. The Latin satirist well describes this way of dealing with an absent friend—

Mentio si qua

De Capitolini furtis injecta Petilli
Te coram fuerit, defendas, ut tuus est mos;
“Me Capitolinus convictore usus amicoque
A puero est; causaque mea permulta rogatus
Fecit; et incolumis lætor quod vivit in urbe;
Sed tamen admiror, quo pacto iudicium illud
Fugerit.”

The disingenuousness of such a proceeding the poet severely reprehends—

Hic nigræ succus loliginis; hæc est
Ærugo mera; quod vitium procul afore chartis
Atque animo prius, ut si quid promittere de me
Possum aliud vere, promitto.

The Church Missionary Society is sometimes so dealt with. In the earnestness of his zeal for one Society, the advocate introduces irrelevantly the mention of another Society, which does not rank so high in his estimation, in order that its blemishes and imperfections, as they are supposed to be, may set off to more advantage the superiority of the favoured institution.

A *contretemps* of this nature is always painful. Ordinarily it is best to be silent, and trust to the acts of the Society as its best vindication. But there are times when to remain silent may be misinterpreted, and men be led to think that the objections urged were unanswerable, and so become grounded in their prejudices. Sometimes, therefore, a reply must be given. Yet, when constrained so to do, we ever desire to fulfil a painful duty with all courtesy.

We reprinted in our last Number an address, which, in some of its paragraphs, placed the Church Missionary Society in an unfavourable light before an audience convened for another object; and for perspicuity sake, and that we may the more readily dispel the impression which they were so likely to cause, we are compelled reluctantly to reproduce them.

I have a hearty interest in the success of the Church Missionary Society. I am one of its Vice-Presidents. Ever since I was an undergraduate at Oxford I have been one of its subscribing members, and have taken a great interest in its prosperity. But I feel that the Gospel Propagation Society has a character perfectly unique; it is the representative of the Church of England in the sphere of Missionary labour in a way that no other Society is, and it is also a doer of the work in that particular province of the foreign field which

is especially the duty of the English nation. And I say that for these two reasons. In the first place, the Gospel Propagation Society represents no particular party in the Church, high or low. The mode in which the representation of parties in Missionary Societies is achieved, is by the Society honestly selecting as its Missionary agents persons with no particular hue or shade of opinion. If the Committee have the selection of them, they are bound to do precisely the reverse of this, because the power is entrusted to them for the

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very purpose of choosing agents who do as exactly as possible represent the particular views of the subscribers to the fund. But the Gospel Propagation Society, in order to mark that it has no such power or intention, does not entrust to a Committee the selection of its agents, but entrusts it to a board appointed annually by the two Archbishops and the metropolitan Bishop, the only exception being, that when a colonial Bishop is in England he may select the associates to go back with him to his own field of work. The Gospel Propagation Society does all that a Society can do to make itself the exponent, not of a party, but of the Church at large. Then the next point—and I am anxious that every one of us should notice it—is this. In the great field of foreign labour God's providence seems to me distinctly to allot to the British nation those distant parts of the world which the British nation occupies. We just as much incur a superior obligation to endeavour to do good to those countries as a man, by settling down in a particular parish, incurs a superior obli-

gation to do good to that particular parish rather than to any other parish, say in the remote parts of Yorkshire, with which he has no other connexion than that arising from a common nationality or a common Christianity. Therefore the providence of God marks out for the British people this duty, that wherever it is settled in distant heathendom, it should first take care of its own friends; secondly, it should take care of the subjects of our Queen who are of different blood and creeds from ourselves in those remote regions; and, thirdly, it should take charge, as far as possible, of the work of evangelizing the heathen people scattered round about those reproductions of the British name. Now the Gospel Propagation Society is the only Society which undertakes that. Therefore I say it is pre-eminently the representative of the Church of England and the British people; and I say, if you want, as I do, to subscribe to the Church Missionary Society and a great many others, the right and the safe thing to do is first to subscribe to the Gospel Propagation Society.

The first of these objections has been answered in our last Number. We now deal with the second.

There is a beautiful order and succession in Christian duties. They do not confusedly crowd together and perplex the mind by solicitations to have each the first place. They are not like a crowd of mendicants clamouring for relief. They present themselves with a due regard to one another's claims, nor does one rudely jostle a fellow out of its place in order to make room for itself.

The development of Christian duty is like the growth of a tree. Each step of advance becomes the foundation of new progress. Each movement of vitality, when consolidated, becomes a basis of new progress. That which had been the extreme point becomes eventually a parent branch, and the supporter of many offshoots which depend upon it; nor is it enfeebled by this reproductive action, but gathers strength itself as it imparts life and strength to others. Nothing can be more graceful, more consistent and orderly, than this natural expansion. And so it is precisely in Christian practice: one duty leads to another, one service opens out into another. One duty is nearer, and the power of Christian vitality is first exhibited there; but, this point being gained, it buds forth in new efforts and expands into new services. All the branches are not of the same thickness: some are massive, others gracile; but the larger ones develop into the lesser, and if some are pillars of strength, the power of further progress resides in the remote and tender extremities.

Sometimes proprietors of land do not wish that the trees should have further growth, and to prevent their doing so they adopt an unnatural process—they pollard them. But how unsightly the tree becomes. The sap, deprived of its proper sphere of action, its natural ducts broken in upon and obstructed, forms itself into huge excrescences, which deform the tree, until it becomes an exemplification of the disfiguring processes which the hand of man often inflicts upon the work of God. Is it after this fashion that our national Christianity is to be dealt with, and, when it would extend the ramifications of its benevolence to those far off races which lie beyond

the limits of the British empire, is it to be repressed as going beyond its proper sphere of duty? "Those distant parts of the world which the British nation occupies" are, we are informed, distinctly allotted to this nation as its field of foreign labour. But are they exclusively so allotted, or only in a primary sense, so that they are indeed to be first cared for, but not so monopolize the charity of the nation that nothing is to be done beyond them? "A man settling down in a particular parish incurs a superior obligation to do good to that particular parish rather than to any other parish"—undoubtedly, but, by his discharge of this superior obligation, is he exonerated from the duty of doing good anywhere else? If a suitable opportunity be presented, and he finds the way opened into some neglected place, where the people much need kindly help—help which, to some extent at least, he can dispense—shall he withhold it because he does not reside there? Surely this line of argument is calculated to exercise a most contracting influence. It puts chains on the limbs of charity, and fetters it down to a narrow space, when it would go forth after the example of our Divine Master, with a large heart and an open hand to do good wherever there is opportunity. Upon this principle nothing should be done beyond the limits of Great Britain, for assuredly if British settlers in the colonies have a stronger claim on our notice than the heathen people scattered around these "reproductions of the British name," then the home population among which we reside has a stronger claim upon us than the colonies, and the demands which they make upon us are so urgent, that until these be fully met we may not attend to others. And this is in truth a very popular objection against all Missionary effort, by whatever Society carried out, under the pretence of which many seek to shelter themselves from the claims of a sacred duty—the colonies must wait until Great Britain be brought up to the true standard of Christianity, and the outlying heathen which fringe the borders of our colonies must wait until the colonial population become so saturated with the dew of heaven, that the over-abundance shall enrich the heathen. But was it thus that, in the brightness of its morning, Christianity progressed? Did the Apostles and first Christians tarry in Jerusalem until the whole city was evangelized? Probably they would have done so if permitted, but this was not God's way, and they were scattered abroad and went everywhere evangelizing.

The business and duty of the church is as rapidly as possible to give to every land its opportunity; first home; then our colonies; next the heathen to be found within or on the borders of our colonies; and, still further beyond, the masses of the outlying heathen: but if we wait until home be thoroughly evangelized before we help the colonies, and consider ourselves restricted from sending Missionaries to the heathen until the colonies be thoroughly illuminated, then indeed the cry of the man of Macedonia remains miserably neglected. He importunes us for immediate aid, and we defer the consideration of his claim to some convenient season. While we tarry, death tarries not. If the Church Missionary Society is to be denied support until Colonial Societies are replenished with a sufficiency of funds, then, upon the same principle, the sustentation which they require should be withheld from them, until the Home Societies of every type and aspect be so munificently dealt with that they have more than enough.

But where then is the expansiveness of true Christianity? Do Home Societies flourish less because Colonial Societies receive their due measure of support, or do we find our Colonial Societies impoverished because our Missionaries go forth to evangelize the masses of China or of Africa? Is there not a reflex influence? Is the branch less developed because it has thrown out fresh shoots? If it had to care only for itself it might remain weak and flexible, but because it has to support others it

becomes massive and strong. Does not the Lord's word assure us, "there is that scattereth and yet increaseth."

Would our friends desire that in their plants or shrubs the terminal bud should become pointed and hardened at the extremities, and be changed into spines? and when the advocate of a Society depreciates other institutions that he may obtain an exclusive preference for his own, is he not doing all he can to change the bud into a spine?

We have admitted that there is a precedency in the order of Christian duty—"beginning at Jerusalem"—"he first findeth his own brother Simon"—and that, in accordance with such a rule, the colonies should have been thought of before the extra-colonial heathen; and so they were.

The Society for the Propagation of the Gospel was incorporated by King William III. on the 16th June, 1700, for "the maintenance of a learned and an orthodox clergy, and the making such other provisions as might be necessary for the propagation of the Gospel in foreign parts, upon information, that in many of our plantations, colonies and factories beyond the seas, the provision for ministers was mean, and many others of our own said plantations were wholly unprovided of a maintenance for ministers, and the public worship of God; and that, for lack of support and maintenance of such, many of his loving subjects wanted the administration of God's word and sacraments, and seemed to be abandoned to atheism and infidelity; and others of them to Popish superstition and idolatry." Sixty years subsequently we find the following passage in the Annual Report—"Many more than one hundred thousand of our own people, infants and adults, and many thousands of Indians and Negroes, have been instructed and baptized into the true faith of our Lord Jesus Christ."

Thus far efforts had been put forth on behalf of the colonies and intra-colonial heathen, and a Church of England Society had been in existence for nearly one hundred years claiming this as one of its special objects; but for the masses beyond, so far as the Church of England was concerned, nothing had been done.

Other Protestant churches had organized their Societies for Missions to the heathen, and had sent out their Missionaries, and, amongst others, the London Missionary Society had been formed upon the principle of an union of all denominations of orthodox Christians. Some of the clergy had joined it, but there were many who could not do so. They "maintained that the Missionary operations with which they could heartily identify themselves ought to be carried on in direct connexion with, and under the sanction of the church to which they belonged; and they earnestly desired that the clergy of the church should be employed as Missionaries abroad."

Convictions of this kind gathering strength in the minds of conscientious men were sure to find an utterance. The spark was struck in the meetings of the Eclectic Society, when, in October, 1786, the following question was proposed for discussion—"What is the best mode of planting and propagating the Gospel in Botany Bay?" and again in February, 1789—"What is the best mode of propagating the Gospel in the East Indies?" and again in October, 1791—"What is the best method of propagating the Gospel in Africa?" These questions might well be put, for at this time no attempt had been made by the Church of England to communicate the Gospel of Christ to the heathen of Australia, India, or Africa, with one exception, the presence of the Rev. Philip Quaque, Missionary, catechist, and schoolmaster to the Negroes on the Gold Coast. His name first appears in the Report of the Gospel Propagation Society for 1769. He acted as chaplain to the garrison at Cape Coast Castle.

The Lord's command is—"Teach all nations;"—"go ye into all the world and preach the Gospel to every creature." And this command is addressed to all who hear the Gospel, that in some way or other they should essay to act in compliance with this command of Christ. Certainly it would not be in compliance with our Lord's word if we were to draw a rigid line, and say our evangelistic work lies within this limit; beyond this we cannot go, for there we are under no responsibility. It would not be consistent if the Church of England were so to decide. She would then be deficient in one of the marks of a true church, when, on a point of such importance, she was at variance with the mind of Christ.

When, therefore, on April 12th, 1799, a Society was instituted among members of the Established Church for sending Missionaries among the heathen, a great defect was supplied, a great restriction removed, and Christian effort was set free, as God poured out the spirit of liberality on the Church, to go forth on its mission of love to the ends of the earth.

To have advanced from home work to remote Mission work, passing over our friends and heathen subjects of our Queen in our colonial possessions would have been inconsistent and blameworthy; but to terminate our labours with the British frontier, and deal with the millions beyond as though we were under no responsibility to communicate to them the Gospel, would have been, to say the least, equally blameable. The Church Missionary Society completes the chain of effort, and the command of the great Head of the Church is honoured, who, while we cared for those that are at hand, never intended that the far-off ones should be neglected. In this respect, therefore, the Church Missionary Society deserves well of the Church of England, affording, as it does, to members of that church a reliable means whereby a great duty may be discharged which would otherwise press upon and gall the conscience.

And assuredly, if it be true that in a work of such difficulty as the conversion of the heathen, nothing can be accomplished without the power and blessing of God, such evidences of His approbation have not been wanting.

The flower-bud contains only the flower ready to burst, to astonish with its beauty and disappear. Such have been all Roman-Catholic Missions. There has been a sudden outburst, and results on a large scale have been produced which have astonished every one. All the world has gathered round to gaze upon them, but the product has been ephemeral. There is, in the flower-bud, a stagnation of juices, which, however favourable to the production of the flower, is destructive to the elongating power. Corrupt Christianity is like the stagnant juices: it may throw out flowers, and exhibit imposing and deceptive appearances; but when these pass away there is nothing left except a stunted branch which can progress no further. When, however, the object has been to communicate the same Gospel to others which the Lord has given to us, under the conviction that to alter it, even in the least degree, is to deviate from a sacred trust; and when the growing point is in direct communication with the horizontal system of the pith of the stem, then the leaf-bud comprehends all the elements of progress.

The extreme points of Church Missionary work have proved to be, not flower-buds but leaf-buds. The distant Mission station has not become quasi-paralyzed, and thus reduced to a stationary growing focus which has no power of elongating itself, but a growing point possessing special powers of vitality, which, when the due season arrives, grows without interruption, and produces new branches. Our Mission stations, at first feeble, so much so that they seem to be scarcely worth anything, gradually strengthen and throw out new points of labour, which are designated

out-stations. These again, passing through the same maturing process, reproduce themselves after the same fashion, until the old centre becomes a mother church surrounded by its numerous ramifications; and the whole congeries assume the aspect of a native church, in its main features so assimilating to the Church of England as unmistakably to testify its parentage, and yet with an organization so thoroughly adapted to the people among whom it has been planted as to be as unmistakably a truly national church, commending itself to the affections and adoption of the new country in which it has sprung up.

This remarkable process of development the present Bishop of Oxford has perceived and commented upon in the following passage of his address :—" He would only add that the Church Missionary Society had interested him in this more than in anything else, that it seemed to have been foremost, under God, in planting native churches where others seemed inclined to continue English agency. It had been said that there was good reason why they should not always attempt to continue English agency all over the world, and evangelize the earth with English pastors, because we cannot do it, because it is impossible for us to get up such a supply of educated and faithful Englishmen to minister in all the churches. He did not think that was a sufficient answer. If it was their duty to do it, they ought not to say it could not be done. But it was not in the providence of God that all the churches of the world should be maintained and carried on by English pastors. It was not intended, and he was sure if they looked abroad over the world they must feel that such a scheme must certainly fail. This was a time when the diversities of race and language were marking themselves more forcibly than they had done before, when men clung to their national traditions, and resented the domination of the foreigner and the influence of the alien more than they ever yet had done. We had had wars in our own dominions, and revolutions all over the world, and we saw these strong influences marking themselves out as they never had done before in modern society, and how absurd it was at this time for us to attempt to make ourselves the guides of the faith and religions of all the races of the world. It was necessary that we should plant the Christian religion among heathen people; at least we could make them the depositaries of the faith, and he believed the Church Missionary Society had been instrumental in carrying on this great work. Look, for instance, at New Zealand, where a marvellous work had been wrought within the limits of a single generation. He saw in that colony ministers well educated, able to perform their work in the ministry, to take all and every part of the duty which had to be done by us in England, and he saw there, as the result, Christian men, whose fathers were cannibals and ignorant of the Gospel and Christian truth. He knew it had been said that, after all we had done for New Zealand, the people had rebelled against us; but how vain and foolish was the objection. Was there any instance in which men had made such a rapid advance as they had made in the course of a generation? After all the atrocities, just look at the results. All their native ministers had stood loyal to us throughout that terrible outbreak. No native minister deserted his religion or his loyalty all through that sad time. Look at their lives, their conduct and their teaching, and then consider whether they could find a parallel of a nation raised from barbarism to Christian civilization, in light and truth, in the course of half a century and less. He would not speak of other places, but if he had New Zealand alone to testify to the work of this Society, and show that it was blessed by God, he should feel that he was bound to do his part in presiding over such a meeting as that. He was glad of the opportunity of taking his public part in this blessed work, and in conclusion expressed his humble desire that the work might continue

to prosper in this city and diocese, as he believed it had prospered up to the present time."

The process of development in these different Missions is not equally accelerated. Some are more slow, others more prompt; but in either case the results are permanent, and each new growth, as it becomes consolidated, leads to further growth. Some are *dormant* buds. They stop at an early stage of their development, and do not further elongate themselves until after a period of delay. A winter has come on the Mission, and as the tender bud wraps itself in scales, within which the rudiments of the young plant are so effectually swaddled up as to be thoroughly protected from injurious influences, so the principle of Christian vitality retires within its first attainments, which are so strengthened as to become protecting organs, and there it waits until the spring time comes; and such we believe to be the condition of native Christianity in New Zealand at the present time. But when the elastic touch of spring does come, then the vital point disengages itself from its defences: its growth is characterized by a special vigour, and that because, during the period of hybernation so to speak, there was an inward growth and consolidation, and new resources brought up from the roots were laid in store for prompt action when they were needed. Some dormant buds we have now on our Missionary tree, but we are never discouraged by their stationary aspect, never so long as we know that the pure truths of the Bible are in circulation through the Mission, those truths through which the Holy Ghost works. In due time they will break forth, and, by their vigorous growth, make more than amends for their previous tardiness.

One more remark, and we conclude. In order to the normal and prosperous growth of a tree it is essential that the sap be maintained in a healthful state. But to this important end the extreme branches subserve an important office, for there the foliage gathers most thickly, and these leaves are the lungs of the plant; for precisely as the air modifies the venous blood in the sanguinary vessels of the lungs of animals, so in the leaves the ascending sap comes in contact with the air by innumerable openings, and, changing its nature, becomes transformed into a nourishing fluid. And precisely so it is, that in the interest which the mother church takes in Missionary efforts, it imbibes those renovating influences which conserve the old sap from stagnation, and maintain it in that healthful condition which is essential to the prosperity of all, as well mother church as branches.

The offshoots of benevolence which a church throws out become eventually its best supporters; its benevolence proves to be its strength. The Pagoda fig-tree throws out its lateral branches in every direction, each of which, in its turn, throws out adventitious roots. These, descending perpendicularly in long slender shoots, root themselves in the soil, and, increasing rapidly in diameter, become pillars of strength. Each new lateral branch thrown out from the parent stem sends forth these apprehensive roots, and each additional expenditure of strength is repaid by an accession of new strength. Reproductiveness, extension and increase of strength advance together. We desire that such may be the growth and experience of the Church of England. We would not disparage one effort, or lop off one lateral branch. Let not its outgoings be interfered with. Let it extend itself in every direction where need calls, and where Christian love prompts a corresponding effort to meet the need. It would be difficult, nay, an impossible undertaking, to cut down the famous banyan-tree on the Nerbudda, with its three hundred larger and three thousand smaller roots; and just as impossible would it be to break down and remove a church which has reproduced itself in almost every quarter of the globe.

Only let the tree be free from parasitical plants. If permitted to twist or twine

around the trunk they stop the circulation. The sap, in its descent from the leaves through the bark, laden with invigorating properties, is arrested in its descent, and just where the ligature is formed by the pressure of the parasitical plant, a cushion or excrescence is formed which continues to increase. There are parasitical plants at this moment creeping up the time-honoured stem of the Church of England. Let them be speedily removed, else will they interfere with the loving action and re-action which ought to be perpetuated between the parent stem and the branches, and the result must be that both will be impoverished. The branches, enfeebled in their resources, will have a scant instead of a luxuriant growth, while the trunk will be deformed by unsightly excrescences. Sisterhoods, excessive adornments of churches, and ritualizing of the majestic simplicity of our Protestant service, the strength and beauty of which consists, not in externals, but in its spirituality and heart-service, must be so classified—they are parasitical plants, springing not from the same but from another root, and radically have no affinity with the old tree. They are gathering strength and forming ligatures around the trunk. They interfere with the circulation, and an ardour which might have been rightly directed to that which is the proper work of the church, the winning of souls to Christ, is diverted into the formation of excrescences, disfiguring to the beauty of the tree, and destructive to its continued healthfulness.

SEVENTY-FIRST ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

IN the proceedings of this Anniversary two prominent features arrest attention—the healthful expansion of the foreign work, and a falling off in the Society's income; and the adjustment of this discrepancy, so that the Society's Missions shall have room to grow, cannot be otherwise than a cause of much anxiety, for with the expansion of the work there must be of necessity an increase of expenditure, and to expend more with less means is simply impossible.

The growth of the Missions is healthful and most encouraging. It is as the growth of a tree, the bud sending forth its tender shoot, the shoot ripening into a branch, and becoming in its turn the producer of new shoots, and the basis of new progress. "The branch being only a secondary stem emanating from the principal trunk, necessarily presents the same modifications of form, of structure, and of disposition of the leaf, which we observe in the trunk properly so called;" and modern Missionary work is only a branch of the great principal trunk of Christianity, and, if genuine, will be found, on analysis, to possess the same essential properties. The special elements of Christianity are these—Small beginnings, so much so as to be despicable in the world's eyes; great difficulties of various kinds; the absence of all material force; the working of an inward energy; the persistent growth in despite of difficulties; and the assured hope of eventual success. The grain of mustard-seed, the least of all seeds, sown in the field has grown to be the greatest among herbs, and has become a tree, so that the birds of the air come and lodge in the branches thereof; and such precisely is the law of our Missions—"the little one becomes a thousand, and the small one a strong nation;" and the smallness of the beginning, compared with the largeness of the results, proves that it is "not by might, nor by power, but by my spirit, saith the Lord of Hosts." The man who, in the presence of facts such as these, speaks of Missions as a failure, must be pronounced to be a bold man, for he proclaims to the world his own ignorance. Bishop Crowther, in his address at the

Anniversary Meeting, referred to the results produced in West Africa as a proof that Missions are no failure; and his testimony is incontrovertible, for he is himself a great Missionary reality. From his own personal experience he could say—

Heathen lands are very much indebted to this Christian nation, and especially is Africa indebted to this nation for the liberation of the body as well as that of the soul. I know that a great number of reports have come to your ears. Many of these reports are calculated to depress, and only very few are calculated to rejoice your hearts. But I know that however depressing the nature of evil reports may be, Christian faith will make you to look beyond what the emissaries of Satan can say and do to depreciate your Missionary labours in Africa. You have, no doubt, been told very many times that Sierra Leone has proved a total failure. That I deny; and a very fine opportunity is now afforded to any one who wishes to controvert my statement to come forth and contest the point before the public. Sierra Leone has, indeed, been a place of refuge, and, as a place of refuge, it has secured a much-desired end. I took refuge there; I was brought there as a refugee by the naval squadron of this country; and with the honourable captain who was the instrument in God's hand of taking me to Sierra Leone and liberating me I have been permitted in God's providence to have two interviews after I had become a preacher of the Gospel. In 1852, and after my consecration in 1864, we met together, we read the word of God together, we prayed together, and never can I forget the impression which was produced on his mind. When that noble-minded officer looked at me he said, "When I was commanding the 'Myrmidon,' by which the vessel in which you were confined was captured, I little thought that I was being employed to liberate from the hold of a slave-ship one who would in after years become a bishop of the Church to which I belong." Yes, so in God's providence it has turned out. Let those, then, who say Sierra Leone has proved a failure come forth and test the point. There is another and wider statement which such persons make, and that is, that Missionary labours generally are a failure. Missionary labours a failure! Well, then, if that be alleged, let us ask those who bring forward such statements whether they have visited the Missionary schools. I think the answer would be No. If we asked one of them whether he had visited any of the Missionary churches, he would probably say, "No;

what have I to do there?" I say that when those who do not take the trouble to visit the schools, and those who say that they have nothing to do with places where the Gospel is preached, publish a report that Missionary labours are a failure, they are not to be believed. Just before leaving Lagos I was in correspondence with one of the gentlemen who maintain this doctrine. He visited Lagos as a great traveller; as soon as my countrymen saw him they began to look upon him rather grimly. They said, "Is this the man who has stated such and such a thing?" They looked at him with a little vexation, and some of them perhaps with just a little bit of disrespect, on account of what he had said. However, they thought he was an ignorant man. He came to my house and sat down there, and we conversed together. I said to him, "Did you really believe what you wrote for the English public about the Africans?" "Yes," he said, "I did believe it at the time." I asked, "But do you believe it now?" "Well," he said, "perhaps I may have occasion to change my opinion." So we went on, and I told him what I considered to be the error in his opinions respecting us Africans. You all know that it has been said that we have no capability of learning anything, and that we are the missing links. I told that gentleman that it mattered very little to me whether or not it was said that I was an ourang-outang or a monkey, but that I was very glad to receive him in my house, and that if he had no objection I was quite ready to entertain him. We parted friends, and when he had got to Sierra Leone he wrote to me a letter, which is in the hands of a friend of mine in this country, in which he said, "I expected that when I got to the colony of Sierra Leone I should be stoned, beaten with sticks, and hooted; but I have met with nothing but civility and kindness everywhere." The same traveller went to the village of Regent, and stayed there for a few days. In the letter which I have mentioned he said that he was surprised and delighted at what he saw, and that he had never before any idea that there was such a place: he had never expected to see in such a country as that an orderly congregation and a Christian people who looked up to their pastor; adding, that what he had said before was exceptional, and did not apply

to the colony of Sierra Leone. As he still maintained that something of what he had said applied to the region beyond, I wrote to him, I believe, to the effect that when he had visited our Mission stations beyond the colony

of Sierra Leone he would have to change his opinions again. I have thus given you an idea of the value of the evil reports which ignorant or prejudiced people are so ready to circulate against Mission work.

Sierra Leone, once, in the judgment of men, a hopeless undertaking, a feeble bud of Missionary life, which threatened, under the blighting influences to which it was exposed, to wither away and perish, has now become a parent stem and substantial basis of support to Missions beyond. To this growth in the Yoruba Mission, and in the stations yet in their infancy at the mouths and on the banks of the Niger, the Bishop refers in the following passage:—

Sierra Leone cannot now be regarded as a field of Missionary labour. For many years this Society was labouring in that colony as a nursery, or place where liberated Africans were taken care of, educated and instructed in the Christian religion. For years past instructions have come from the Committee of this Society to the Missionaries there, "Branch out, branch out to the country beyond." Up to a recent period, however, the unsafeness of the country along the coast, on account of the slave-trade, was so great that it was impossible to go there without danger to property and liberty and even to life; but at last, in the good providence of God, and through the exertions of this country, the slave-trade was suppressed, and the slave-dealers were driven from the coast; and I am thankful to say that for some years past we have not heard of the slave-trade being practised in that part of Africa. Lagos has now become a watching-point, and a depôt from which to look round about, and to commence operations in the interior of the country, and I am thankful to say that that is also working very effectually. The countries around and beyond are looking towards Lagos as an example. Those countries apply to the Government of Lagos for their advice, and the Government shows them how to make roads and to establish regular markets in order that they may follow the pursuits of legitimate trade, instead of breaking up each other's towns and capturing each other's people for slaves. There we have protection and quiet; and great thanks are due to Captain Glover, our Governor, for his good management. That gentleman renders great help to the Missionaries of all Societies in every good work, and encourages them in their Missionary labours. When some of the Missionaries were shut up in the interior of the country, where they had no food, he sent messengers to them with a supply of provisions, and assisted them in return-

ing to Lagos. He has also rendered valuable aid in the erection of churches, in the building of sheds for preaching, and in the encouragement of the spread of Christianity all round, and also by inducing natives who are under his influence to receive Christian Missionaries with kindness. He has great influence with the King of Dahomey, and, through the exercise of it, Mr. Doherty, having been taken prisoner some time ago and carried to a distance, was brought back to Lagos, where he is now labouring in our Mission work. All these things are very helpful to us, and we appreciate them, and give thanks to God for the opportunities of extending our operations which they afford. For a long time the Missionaries of this Society laboured only in the English colony and under English protection, and then there was, of course, no persecution; but we afterwards got into the interior; we reached Abeokuta, and other places in the same district; we got near the banks of the Niger, and there we were in a new scene altogether. In such places we are in the hands and under the control of a heathen Government. And how do we proceed? We do not carry with us any inducement to the chiefs to allow us to remain in their country, or to introduce our religion; we go with nothing but the Bible in our hands, and we simply declare that we are messengers sent to proclaim a doctrine which has been sent down from heaven for the salvation of mankind. At first the people do not know what this doctrine can be. Many of them seem to suppose that it is some new religion which may be added to their own; for there is a great multiplicity of gods in heathen countries. The people are always ready to adopt the gods of other nations. When they hear of a god who is very powerful, whether for affording protection or for granting wealth, or for giving some other advantage to his worshippers, they are ready to add this new false god to their own gods.

Well, in like manner, when these Africans in the interior heard of the God of the white man they thought at first that He would probably bring them some great worldly advantage; but when we preached to them the doctrines of the Christian religion, when we repeated to them the commandment, "Thou shalt have none other gods but me," or the declaration, "There is no other name given under heaven whereby men must be saved except Jesus Christ and Him crucified," they began to look up and say, "This is a very strange religion." When we preached in their streets, children came, and at first listened suspiciously; but the result was, that some of the listeners refused to bow down to the false gods of their fathers and mothers, and then a spirit of opposition was excited. It was gradually perceived by persons of influence that the Missionaries were inducing numbers of the natives to forsake idol-worship; and when the priests and priestesses began to complain to the native authorities, those authorities saw that their religion was in danger, and hence arose persecution. There was no Government interference to suppress that persecution. Those who had for some time been watching for an opportunity of attack were glad when it arrived, and the result was, that a persecution arose against the Missionaries, and the Christians were all driven out of the country. But do you call that a failure? In travelling along the road I have been asked, "What about the Abeokuta Christians? What about the Abeokuta Missions?" "Well," I have replied, "they are all scattered; but though it is night with us now daylight shall come." I have told those who questioned me that we were bound to be prepared for such events from the very fact that we were the aggressors, and not the natives. It was we, and not they, who demanded that the gods of their fathers should be set aside. We demanded, in the name of Jesus Christ, that they should cast their idols to the moles and to the bats; in the name of our Master we preached to them repentance towards God, and faith towards Jesus Christ and called upon them to forsake their sins and lead, by the help of God's grace, a life of holiness. It was we who were the aggressors, and it was not natural that Satan, whose kingdom we attacked, should sit still and make no struggle to regain what he had lost. I told those to whom I have alluded, that although we were "persecuted" yet we were not "cast down." In connexion with the persecution of Abeokuta, I must take this opportunity of vindicating the Christian character, the

zeal, the energy, and the courage of the Missionaries who were then labouring in the town. Almost at the very time when the attack was made at Abeokuta, and the people seemed determined, as it were, to pull down Christianity, an attack was made upon myself on the banks of the Niger, as if the two nations were in correspondence with each other as regards the time of attack, though I think they had hardly ever heard of each other. As regards our Mission work in Abeokuta, what has been done resembles what occurred when St. Paul was at Ephesus, and when Demetrius called a meeting of men of like occupation with himself, and represented to them that their craft was in danger. When Paul was persuading the people everywhere that they be no gods which are made with hands, Demetrius and his friends cried out publicly, not in the name of their craft or their wealth—that motive had been carefully concealed—but they cried out in the name of religion, and for two hours there was heard the cry, "Great is Diana of the Ephesians!" It was in that way that a mob was created. A dozen people may, by such means, get 2000 people to join them. Something like the scene of Ephesus occurred at Abeokuta: the cry there resembled that at Ephesus, "Great is Diana of the Ephesians;" and the result was that the Mission houses were attacked, the Mission property was plundered, and the Mission churches were spoiled. On a Sunday morning, when the native converts were ready to go to church, and their children to attend the Sunday schools, they were attacked without any notice, and, before the afternoon, they were all stripped, even to the caps on their heads, and almost the shirts on their backs, and there they were left friendless, houseless, and penniless. Happily they met with the protection of a certain chief. This man had been urged to join in the persecution, but, in God's providence, he refused to do so. The man who thus refused to become a persecutor was one of the most wicked men in Abeokuta, and it seems astonishing that such men should be raised up by God to protect His people and His cause. This man, I say, refused to join in the persecution, and it was owing to that cause alone that the Missionaries' lives were preserved. . . . Before sitting down I wish to allude to Onitsha, on the banks of the Niger. There were, on one occasion, nine European persons assembled there from Her Majesty's ships and merchant vessels, paying a visit to the sovereign, when some chiefs took occasion to make an attack upon Christianity, no doubt wanting

to feel their way and see what materials we were made of. When these gentlemen had talked about the object of their visit, the king of the place said, "Yes, we hear what you say, but we wish to know what presents the Missionaries have to give." Our reply was, that we had no presents to give. What was especially desired in this case was, that I, as the head man, to use their expression, over the native Christians in that neighbourhood, should make a law that all the converts should return to heathenism. The chiefs wanted me to give a law to the Christians of Onitsha that they should join their fathers and mothers in offering sacrifices; and also wanted me to prohibit Christians from eating certain fish in the river which they deemed sacred, and to do various other things of the same kind. I called to one of my catechists to give me my Bible, and, holding it in my hand, I said, "There is the message that I have to deliver: to command these converts to return to

idolatry is out of my power. I cannot do it, and I dare not do it. If I had power to prevent the soul of any of these converts from leaving the body I might have power to give them permission to return to idolatry; but they will not and shall not return to it." One of the converts then came forward, and said, "Do you know me?" He belonged to a good family, and at once arrested the attention of the king. "I was a wicked man," he went on to say, "a notorious character, a great troublemaker of the town, before Christianity came to this country; but since it came it has made the country what it is, and particularly it has made me what I am. What can have made me so different from what I was? It is the Christian religion, and that religion I will never give up; you shall rather take my life than make me give up that religion which is the power of God to my salvation."

The testimony to the great field of Indian Missions, and to the progress of the Missions there, is of the same character. Converts have been raised up in localities where, some years back, there were none; and where there had been some, the few have become many. Congregations have been gathered, and are beginning to form themselves into independent native churches. Various nationalities have been laid hold upon—"the Shanars in Tinnevely, the slaves in Travancore, the Malas in the Telugu country, the Santhals in North India."

The addresses at the Anniversary having reference to India and its wide-spread network of Missionary effort were of special interest. The waking up of the native mind from its old torpor, the disruption of many from the old idolatry, the danger of this new-found liberty being abused, and the natives ceasing to be idolatrous only to become sceptical, are ably touched upon in the address of the Rev. Joseph Welland.

After a nine years' sojourn in the Missionary field of North India, I have returned to this country to hear people saying in various places that interest in the Missionary work has to a great extent subsided, and to find here and on the other side of the channel a deficit in the Society's income. There may be many explanations given of this apparent want of interest, and some sufficient explanations; but the great consolation is, that however men may from time to time grow weary in their efforts, there is One who never wearies in the work that He has undertaken; there is One whose Spirit will never fail, whose love cannot grow less—the Lord Jesus Christ, "the same yesterday, and to-day, and for ever," "God over all, blessed for ever;" not more truly God when men shout Hosanna to His name, not less truly God when men said, "Not this man, but Barabbas." I believe and am confident that the Mission work is

dear to the heart of the Lord Jesus Christ; and I am also confident that so long as Christ is precious in this land the cause of Missions to the heathen will be precious also. His command remains stretched out over all our difficulties, over our obstacles, like the rod of Moses stretched over the Red Sea—"Go ye into all the world, and preach the Gospel to every creature." That is our sword and shield. And now, in speaking of what is done in distant countries under this command of Christ, I might give you a long list of failures; I might tell you of a great amount of ill-success; I might relate many stories of disappointment; I might tell you of congregations withering away under our grasp; I might tell you of many who did run well but afterwards came to a miserable end. But I think that if I were to tell you the utmost that I could on that side of the question you would still bid us go forward. I feel sure

that you would ratify and confirm the words of our venerable Secretary, which he wrote to me on one occasion in my despondency. I remember his pointing out to me in that letter—and, oh! how many Missionaries' hearts he has comforted!—that St. Paul, with all his intellectual elevation, with all the wonderful abilities with which he was endowed, when speaking of his ministry does so with the greatest modesty, and says, "I have been all things to all men, if by any means I might save some." Contrast, my friends, that "some" with the long list of successes recorded in the Report read to-day, and you will see how little cause we have to be discouraged at failures. I must say here, that when I heard that announcement about the retiring of our venerable Secretary, my heart sunk within me; and I am sure that wherever that announcement goes the cry of Elisha will instantly arise, "My father! my father! the chariots of Israel and the horsemen thereof." God can no doubt raise up many to fill his place, but his memory will never be forgotten.

It would not be right to dwell on the dark side of things. It is only necessary to mention, because it seems to me often to be forgot, that it is in the midst of the most horrible sins that Missionaries carry on their work among heathen nations. Many people at home seem to me not to understand the tremendous power of sin in a heathen land, and not to appreciate, as we Missionaries abroad do, the value of a single soul plucked out of so much corruption, and made glorious with the liberty of children of God. The spectacle of the conversion of a soul is bright, beautiful, and glorious, but it is, after all, like a midnight sky in the midst of vast masses of the blackest darkness. In speaking of northern India, I wish first to allude to that great Indian, the fame of whom you have all heard, and of that movement in which he takes so large a part; and I am sure you were all glad to see him among us a witness to the proceedings of this day. I am not going to enter into the origin of that movement; but I may remark, that after Rammohun Roy had been removed from the scene, the work which he commenced was taken up by a native gentleman of Calcutta, and carried on by him in that city. This movement resulted from two forces,—on the one hand, our modern civilization with all its appliances breaking down and destroying Hinduism with its varied institutions, and, on the other, the light of Christian truth reflected in native hearts. This Baboo of Calcutta established in that city a Somaj,

or society, for the pure worship of God without any admixture of idolatry. At one stage of their proceedings the leaders of the movement clung fast to the ancient sacred books of the Hindus; but some learned pundits having been sent to Benares to examine them; they found in them traces of idolatry, and, to their honour be it spoken, the leaders then cast away the sacred books of their country. That was a grand step in the right direction. But then there remained that most horrible and awful of all the evils of India, caste, holding back with its iron hand these Indian reformers. The venerable man who was at the head of the Somaj shrunk before the tyranny of caste, and there was a time in the history of the movement when the result in that respect seemed doubtful; the Reformer who is now visiting this country ultimately came forward and declared himself boldly against that great evil. The movement proceeded step by step, and Jesus Christ was spoken of as the greatest of the prophets, and there seemed to be a nearer and nearer approach to Christianity. The Baboo obtained great influence over the minds of many of his countrymen, and at last he built a temple, where, Sunday after Sunday, there was carried on the worship of what they conceived to be the one true God. To Missionaries labouring in India these are matters of the deepest interest. It seemed to them as if the Spirit of God were again moving on the face of the waters, and as if there were about to spring up out of the chaos of Hindu idolatry a glorious system of eternal happiness and peace. For the present, however, we have grave cause of difference with our friend; for there lies buried on the foundation-stone of that temple which has been erected for the worship of God, language which puts away the Lord Jesus Christ as very and eternal God, and puts away the Bible as the inspired word of God. No man, it is there declared, shall ever be worshipped in this church, and no book shall ever be received in this church as the word of God. And therefore it is, that, while we stretch forth willingly the hand of friendship, we withhold the hand of Christian fellowship; and however men may call us bigots and narrow-minded, and whatever may be said on the other side by certain dignitaries of our Church and men of high position, we will continue to maintain that there can be no Christian fellowship unless men hold right views of the Lord Jesus Christ. I am glad to say, that in Bombay a better spirit seems to prevail. In that city there are two young reformers, who

are not contented with advocating the worship of one supreme, invisible God, but who have adopted a name which is equivalent to truth-seekers, and the desire for light and guidance which is indicated seems to me most encouraging. Let us hope and pray that these movements which are going on in India, this disintegration of the old spirit which has raised such tremendous opposition to Missionary efforts, may lead to many being brought into the fold of Christ. There is, I may remark, constant intercourse going on between the Brahmo Somaj, which is represented by the Indian Reformer who is now amongst us, and this country; and letters are constantly passing to India from Mr. Francis Newman, Mr. Martineau, and others, which tend to strengthen the leaders of the movement—awful thought!—against the Lord Jesus Christ. It is sometimes cast in our teeth that we only represent a popular Christianity, and that there is a higher and nobler faith that will embrace these reformers, and call them brethren. Those who say that do not appear to understand that the lowest Christianity was sent to the lowest as well as the highest, that every one may receive it alike, and that spiritual truth in its highest

forms is as often heard from the lips of the poor peasant as from those of the men of the greatest intellect and refinement. I believe that popular Christianity in India will maintain its hold to the end. But, my friends, in order that we may be enabled to meet the present state of things, it is necessary that we should put forth every effort for the sake of the educated young men of India; and therefore it is that we maintain educational institutions, and endeavour to bring before those young men Christian truth in the midst of all their studies, that being the only thing which can keep their souls right in the midst of temptation. Is this, I ask, a time for you to withdraw your hands? On the contrary, this is the time to be up and doing. It seems to me, that when we look properly at the state of things in India we must feel more than ever called upon to put forth our strength. If some friend of yours, whose soul you had long neglected, were taken ill, and were lying on his dying bed, how would you reproach yourself for having neglected to speak to him in times past, and how would the feeblest response awaken in you a feeling of joy! Now exactly thus let England bend over India in the present crisis.

These remarks refer to great national movements, which cannot be otherwise than of deep interest to all Christians, whether at home or elsewhere; and yet Missionaries should never allow themselves to be so absorbed in such considerations as to be forgetful of the value of individual conversions.

We do not, in those heathen lands, look only for what are called national movements; we feel that we have to stand up for one individual soul, seeing that that soul has a priceless value. I ask you, then, to continue your efforts to assist us. I was lately pained to find that one who had visited us in India, and had greatly strengthened our hands, after his return in this country, spoke lightly of individual conversions. He said that the conversion of an old man or woman here and there could not bring about the regeneration of India; and therefore he contended that the strength of the church should be thrown into the educational movement. I know that this kind of feeling exists both at home and in India; and therefore I will first call your attention to a class of persons whose conversion can have, as it appears to us, no effect on the regeneration of India. Let me speak of the labours of Mr. Vaughan, of Calcutta, amongst the lepers. There are in India a great many persons who are afflicted with this terrible malady, which, in the Old-Testament

Scriptures, is set forth as the very emblem and type of sin. These poor persons regard themselves as people whom God has afflicted. In some parts of India they are looked upon as under the special curse of God, and many persons are actually unkind towards them on that ground, imagining that to be kind to them would, as it were, be flying in the face of God. These lepers, when cast out by their own people, are sure always to find Christian help prepared for them in Calcutta. In Calcutta there is a leper-house, or rather there are three separate leper-houses—one for Hindoos, one for Mussulmans, and one for Christians; for even in the midst of a direful disease, in which death creeps on from joint to joint, men are found still to cling to the customs of superstition. Those who are thus afflicted know that they have not long to live. The disease creeps on, as I have said, from joint to joint, and though there may be intervals of calm and quiet, weakness and anguish, generally prevail, until at last death puts an end to the melancholy scene. Amongst these, sufferers one

of the Missionaries whom you have sent out has gone to labour. He has not said that he will regenerate India; but remembering what the Lord Jesus Christ did in days of old, he has gone among these people full of zeal for the salvation of souls, and full of love to Christ; and God has so blessed his labours among these poor Hindu and Mohammedan lepers, that about forty of them have been baptized. On the first occasion that I had the happiness of being present at such a baptism, it was in the house where the Christian lepers were assembled. I found the Missionary, with one or two catechists. The whole congregation were lepers. The service proceeded, with the same prayers that we are wont to offer, and by-and-by, when the time arrived for the leper to be baptized, I looked round, and presently a poor shambling creature came out from one side of the floor—a poor crippled object—and, pushing himself along as well as

he could, he approached the Missionary. And then the Missionary, laying his hand upon him, baptized him “in the name of the Father, and of the Son, and of the Holy Ghost,” thus receiving him into the church of Christ; and that poor leper was recognized by the church before my eyes as a child of the living God, who will, it is to be hoped, stand up in heaven and behold God in all His glory throughout eternity. I can appreciate the beautiful worship which is carried on in a great cathedral; I can take delight in the praise of the “pealing anthem;” but if I want to find myself very near heaven, I would rather go back to that house of the lepers. I would rather see the old scene repeated in a spiritual sense which was witnessed when our Lord said, “I will, be thou clean.” It is such facts as these coming up one after another, that prove that the Lord is still with us, and that His cause is still prospering.

The concluding remarks of Mr. Welland’s address are applicable to Ministers at home as well as Missionaries abroad. Charity “vaunteth not itself,” does not act with pride and ostentation, does not imitate the peacock when the bird expands its plumage, and struts about the very personification of vain-glorying; nay, it “seeketh not her own”—its own praise, its own reputation.

Christian friends, I would not say these things for a moment in the spirit of boasting. If there be any speech or any word spoken here with which Missionaries abroad are not in full agreement, it is a speech or a word which savours of boasting—it is that which makes our hearts sink within us. It is words like those uttered by Colonel Field that strengthen our hands. I refer to the remark that Christians here, humbling themselves before God, should accept the smallest success as coming from His free bountiful grace. Let me say one word about the luxury which is at times imputed to us Missionaries. Since I returned to this country I have heard several people, of whom I had hoped better things, say, that on account of the luxury of the Missionaries they cannot support this Society. Now I might contest the point in question, but I will not. I am a Missionary, and I will say that we are willing to leave our lives and our conduct to be criticized by others. But I will say this, that I am conscious myself—and I am sure my brethren will join me in this acknowledgment—of great weakness, weakness of body, weakness of mind, weakness of spirit. I am conscious of many sins, conscious of much infirmity, conscious of great weakness of all kinds; but yet, whatever by the grace of God can be rescued from sin within, or can be rescued from the natural

frailty of man, whether it be little or whether it be great, I will consecrate it to Christ. If I can speak one holy word, it shall be for Christ. If I can do one good deed, it shall be for Christ; if I can think one good thought, it shall be for Christ, and let luxury and all the rest go its idle way. I will say one word more about luxury, and it is this—that the church abroad can never be much in advance of the church at home. It was an old saying of the Roman pontiffs when they found their grasp of Christians slipping from them in Europe, that they must seek to re-invigorate their system by starting Missions abroad. If there are to be apostolic men abroad, there must be apostolic men at home. Coming as I have done to this country, after wandering about India, I am astonished to see the splendid luxury that prevails everywhere; and it would not surprise me if there were troublous times by means of which the Lord should make proof of the hearts of His people, and ask them to give up this and that luxury for the sake of Him who, being rich, for our sakes became poor. I trust, my Christian friends, that in this spirit we shall bend ourselves afresh to the task which He has laid upon us, remembering that, as He stands interceding on our behalf in heaven, so He has committed to us the honour of maintaining His name on earth, and has said to us, “Ye are the salt of the earth.”

The address of Colonel Field constitutes an admirable supplement to that of Mr. Welland, and therefore we have reversed its position, for, in order of time, it was first delivered. It enters so much into details, and brings forward so many interesting proofs of the progress of Missions in India, that we introduce it *in extenso*.

I have been asked in a special manner to speak as to the Mission work in India, where my lot has been cast for the last thirty years, and where, if I am spared a few months longer, I shall find myself again in the providence of God. I should never have thought of speaking to a large assembly like this if I did not feel it a duty laid on me by the Lord Jesus Christ to speak of what I have seen and known of the progress of the Gospel in India. For more than twenty years, my friends, it has been my delight to identify myself with the Mission cause. Throughout that long time I have had many opportunities of observing in every place where I have been (moving from place to place, sometimes a year in one place and two years in another), the Mission work in Western India. I feel it a great pleasure, I feel it a duty I owe to God to bear testimony to the faithful labours of His servants in that distant land. I feel constrained to speak, not only with reference to the labours of this Society, but of other Societies that are working in Western India; and I rejoice to know that in so doing I am in harmony with the principles of the Church Missionary Society, and that you all here are in sympathy with me while I speak. You are all well acquainted with the great movement which is now progressing in India—of the intellectual activity and the thirst for knowledge which prevails throughout the land. I feel sure that the Missionaries have been foremost in rousing that spirit, in exciting that thirst for knowledge. It was the Missionaries who showed to the Government of India that they might proceed in educating the natives without any fear of arousing their prejudices, so as to excite disloyalty to the Government, for their schools have been thronged by the young men of the rising generation. I have met numbers of them, they have been to me again and again for conversation, and I have observed that all those who had passed through a course of instruction in the Mission school (I speak as far as my observation has gone) have a favourable leaning and disposition towards Christianity. While I am speaking I have in my mind's eye a man of high caste, a man of wealth, who used to come to me in his palanquin, who would sit down with me, and, with the word

of God before me, I used to read it to him, and explain it in the native language; and I have seen him tremble as I spoke of righteousness and of judgment to come, and pointed to the Lord Jesus Christ. He came again and again, and so did many others; and both there and in other places, wherever I have met with young men who have been educated in the Mission schools, I have been glad to observe the same favourable disposition. I only wish I could say the same with regard to those who have left the Government colleges, but I cannot say that with truth. On the contrary, generally speaking, there has been a disposition hostile to Christianity. It is only about three years ago, or a little more, that the Missionaries of a certain station, where I was at that time located, thought they would succeed in interesting the young men who had passed through their colleges, as well as other young men, if they could get gentlemen of the Civil Service and others to give Gospel addresses in the Mission house. Invitations were sent out to the young men, and certain gentlemen agreed to give those addresses week after week. I myself was called on to do so on one occasion. More than 300 young men came to the Mission house for the purpose of listening to addresses which were only a lifting up of the Lord Jesus Christ; and the Missionaries thought they might gladly receive from gentlemen of the Civil Service confirmation of the truths which they had themselves for so many years been setting forth in that place. Now, with reference to the converts who have been gathered in, I will say this, that in all the different Missions in localities where I have been stationed and seen the work, I have never been near a Mission where God has not given some bright examples of faith—where He has not called out some to bear witness to the power of His word in that place. I think we must all feel deeply encouraged when we know, that wherever the word of God is preached throughout the length and breadth of the land, the Lord Jesus Christ has manifested His grace, and has called many souls to Himself. And when our blessed Lord calls one or two, He can in the same manner call thousands and thousands. I believe that the time is coming when the

Lord will work out among the people of India the great purposes of His Gospel, when His own good time comes to pour out His Holy Spirit with His blessed word.

I will proceed to mention a few cases which come up to my memory, of men who have been bright examples of the power of the Gospel. I remember one young man, who was educated in the Mission school, who was for years a catechist, and was made very useful to others. It pleased God to afflict him with a fretting leprosy, so that he was unable to move about. But I have never seen in any of my own countrymen a brighter example of faith in the Lord Jesus Christ than was afforded by that man till he fell asleep in Jesus. Another case was that of a young man, a chief of a village, a man of property. He came to the Mission house for several years, seeking to find peace to his soul, being under a deep conviction of his own sinfulness, but he had not been able to find it, until one day he came to a place where the Missionary was preaching the Gospel. He went away and said nothing. He came again, went away, and said nothing. He came again, and this time he stopped to speak to the Missionary. He said, "I have long been seeking to find rest to my soul, and I have found it now. I have found Christ to be my Saviour, and I beg you to baptize me into His name. I wish to make a public profession of faith in Him." The Missionary delayed for some time that he might make trial of his faith and his sincerity; but he would not rest until he had come out and professed himself a disciple of the Lord Jesus Christ. He had to leave his wife and children, he had to leave his property, but he did so, and joined himself to that Mission. I will tell you of another instance—I am speaking now especially of the Hindus—of one I knew at Guzerat. This man had long professed his love for the Lord Jesus Christ, and I want to show you how he exemplified it in his life. I had occasion to travel from one place to another, and I hired his bullock-cart to make the journey. He himself drove it, for he was a poor man. I was supposed to be asleep, but it is a difficult thing to sleep on those country roads. He was obliged to take a guide from village to village, and I heard him during the night watches preaching the Gospel of Christ to each guide in the several villages through which we passed. In the dark night he lost no opportunity of setting forth the Lord Jesus Christ. What a bright example to others! I could mention another place in India where there was a Christian

settlement. The Missionaries thought they would settle down and form a Christian village, and a large plot of ground was taken from the Government for this purpose. Close by there is a heathen town, and there is constant intercourse between the Christian settlement and the heathen in that town. In sowing their fields for the annual harvest, these Christians have sometimes to take up loans of money. Now in this town the word of a Christian, who went for a loan of money, was taken instead of a bond. The heathen felt they could trust their word, instead of taking, as they were accustomed to do, stringent bonds. What better proof could there be of their faith, and of the reality with which these men held to their faith in their daily lives? I will tell you how these men carried out their Christianity in another way. In these provinces it is exceedingly cold at a certain season. A Christian whom I knew had put on two coats, one thicker than the other. A man met him when returning from a journey—a poor heathen whom he was previously acquainted with—he was half an idiot, a mere imbecile. He was perishing with cold. The Christian man took off his outer coat and gave it the poor man without one. The two walked on together. As they passed near the Mission House, though some distance from it, he said to the poor man to whom he had lent his coat, "I must go to the Mission house on business, do you go to the village and I will follow you." The heathen man went on towards the village. On the road, two or three men had concealed themselves by the roadside for the purpose of killing the Christian man. They saw this poor man coming along, and they thought because he had on the Christian's coat it was the man they were determined to kill, because he had professed the faith of Christianity among them, and they hated that. The poor fellow who wore his coat was cut down and wounded, and the man whom they intended to kill, through God's special providence and love towards him, was saved. Now each one of these of whom I speak I knew personally, so that what I now tell you is exactly what took place, so far as I knew at the time. And I have had long intercourse with Christian converts, not only in Guzerat, but in other parts of the country too. I have known pastors who were as zealous as any English pastors I ever came across. I knew one who was working in the Deccan, all alone. He came, with two other converts from Parseeism, to my house, in 1847, and I and my wife enter-

tained them in the evening. Of the three, one is a native pastor, and has gathered a small native church, working alone, depending on the subscriptions his people can raise among themselves, and God has greatly blessed him. Another of these Parsee gentlemen is also labouring in the Mission field zealously and efficiently. Another is now in London, and preaches the Gospel in English on every opportunity he can obtain, and he is professor of Oriental languages in King's College. I could go on detailing cases, if my memory would only serve me, to a great extent. But there are others who will speak after me, and more profitably than I am able to do. I will only further allude to one Christian church, which contains about 700 communicants, and where God's blessing has been largely poured out. In that church they lately recognised the duty of each member to give one-tenth of his income to the cause of the Mission. That is a practical proof of the sense of duty which God has vouchsafed to them. Now if we would follow that example, if each of us had the love of Christ so in our hearts, and took the same way of showing it, the deficiency in the funds of this Society would soon be removed, and a permanent increase would be secured. My friends, each of us, I trust, has felt the power of the word in our own hearts. We know from experience that the word is our only comfort in time of trouble; that the word sanctifies; that the word purifies. I have seen what that word can do in the east end of London. It was only yesterday a dying Roman Catholic said to me, "Oh, that word of Christ is the only comfort I have in this lingering illness." This is that Gospel, the power of God to salvation which we are permitted to send to the heathen in India and in other parts of the world! How angels would delight to labour in this glorious cause! My friends—I speak out of the fulness of my heart—we are permitted to have fellowship with the Lord Jesus Christ. We go forth wherever He is pleased to send us, and we have fellowship with Him both in His rejection and in His suffering; and when He gathers in one after another, we have fellowship with Him in His joy. It is dear to the heart of the Saviour, whom I trust we all love, when He sees one after another brought in. The great fear is, that we ourselves should become lukewarm, that we should not realize that it is our bounden duty and our highest privilege to do all that we can to help forward the cause of the Gospel in India and in other parts of the world. If you will let me, I will

take an illustration from another sort of campaign, from which I have lately come, which is the cause of my being in England, the campaign in Abyssinia. When, in the providence of God, we left Bombay, I was placed by Lord Napier in command of the advanced brigade. Lord Napier had us paraded before him, and he said, "I have selected you (that part of the force) to lead the van of the army, and I know, from the spirit you are in, that you will do all that is in your power, and that I shall only have to express satisfaction." When the expedition reached the distant coast of the Red Sea, I landed alone late one evening, and looked around at the perils that surrounded me. There were no means of landing those troops and those horses. There was no water, no food on shore, everything had to be sent from the ships. We marched into the interior as soon as it could be effected, in search of water. We found defiles filled up with masses of rock and fallen trees. There before us was the plateau of Abyssinia, which we wanted to reach, and from that time till we reached Magdala there was nothing but toil and hardship. I well remember when I looked around to see the pickets in the course of my duty as we came to the neighbourhood of Magdala, that through a field glass we could see Theodore's army in his stronghold. It appeared in that rarefied atmosphere almost close, so that we could see the people moving about. I remember how thankful I felt that we had been brought through so many difficulties. I got off my horse and stood by his side and lifted up my heart in prayer to God. But what I want to say to you is, that in the different regiments there were praying men, and wherever we went we used to meet as often as we could for the purpose of prayer. I have often been with soldiers of different regiments, pious men, to pray for that success which God afterwards vouchsafed to us. And I believe it was the prayers to God which were offered by the people of England, and the fervency that was exercised throughout the kingdom, as well as of the prayers which we who belonged to the force offered to Him, that broke the chains of the captives, and caused the arms of Theodore to be defeated. I will draw this practical conclusion, that what the Missionary cause needs above all, is that earnestness in prayer, that devotedness to God here in this country—that by calling on His name we may bring down His blessing on the Mission work, and be the means of the release of thousands and thousands of captives

who are now enthralled in the bondage of Satan and sin. I know that the truth has been spread throughout the land. I look forward to the time when God shall pour out His spirit with His word, and make it a life-giving and quickening power, not only to one here and there, but to hundreds and thousands. This shall come in answer to prayer, and we shall have fellowship in the joy of the Lord. But let us all take care that we make it a matter of earnest prayer, and lay it seriously

to heart. The true service of the Christian is to identify himself personally and individually with the Lord Jesus Christ, and to go forth daily, whatever his duty may be, prepared to be his Missionary wherever he goes, wherever he dwells, not doubting that God's blessing will come down, and then there will be no deficiency in income; there will be only songs of praise, while the Church at home strengthens the hands of those who are bearing the heat and burden of the day.

Want of space will not permit us to notice the other interesting addresses delivered on this occasion; but enough has been brought forward to substantiate beyond the possibility of doubt the lively growth of our Missions.

But the income during the past year has seriously diminished, and how are the expenses to be met? The most rigid economy is exercised. At home and abroad everything is reduced to that measure of outlay which is necessary, and every item which strays beyond that limit is unsparingly removed; yet the ordinary expenditure of the year amounts to 157,247*l.*, while the ordinary income does not rise higher than 141,828*l.*, leaving a deficit upon the year of no less than 15,418*l.*, or, deducting from this a surplus balance from last year of 3302*l.*, leaving still a deficit of more than 12,000*l.*

How is the work of the Society to be carried on? How shall we adjust this inequality? Assuredly either the Missions must be reduced, or the debt be cleared away by prompt liberality, and that not by a spasmodic effort, but by a deliberate and well sustained increase of contributions; for, to quote from the Report—

The present deficit is so large and sudden, that if it be not speedily removed or diminished, promising openings must be neglected, the most serious embarrassment will arise in the Mission field, and many a faithful and over-burdened labourer will be filled with distress and perplexity. In this emergency the Committee look for help to the Lord of Missions Himself, and, under Him, to those great spiritual principles to which the Society owes its birth, and which have always been the true source of its life and strength. The hope of the future maintenance and progress of this great work must rest on the growth, the purity, and the practical vigour of these

spiritual principles, both in the Society itself, and in the church and nation to which it belongs. The prayer of the Committee is, that the Holy Ghost will enkindle among English Christians more of a constraining sense of the Redeemer's love, and a plainer perception of both the solemn obligation to carry on the Missionary enterprise, and of the spirit in which it might be attempted. If those friends of the Society who read and hear this Report will unite in earnest supplication for this great blessing, the Committee doubt not that the present difficulties will be overcome, and that the resources of the Society will continue to increase as in former years.

The contraction of the Missions, the only alternative, is one which cannot for an instant be contemplated. It would be an inhuman policy, analogous to the cruelty of a father, who, on finding that his child's foot has grown considerably, rather than incur an increased outlay on his shoes, should command the living foot to be pared down.

At such a crisis we hail with gratitude and thankfulness the prompt action of the Rev. George T. Fox, one well known to us in former years, when a pressure on the Society's funds, has moved him to like acts of liberality—"I am willing to take one fortieth of the debt on my own shoulders, if the many wealthy and liberal friends of the Society will promptly assume the responsibility of the other thirty-nine."

That friends, to whom God has given the means, will not fail to respond to this appeal we are encouraged to believe, from the fact, that even before the morning

meeting had ended, the Lay Secretary was privileged to read a letter from Mr. F. Wright, a gentleman on the platform, stating, that in order to give impetus to the feeling of responsibility he would follow the example of Mr. Fox with a subscription of 500*l.*, and also one from another gentleman whose name did not transpire, that he would be answerable for another fortieth portion.

LECTURES ON CHINA, BY THE REV. ARTHUR E. MOULE. PART V. CHINA AND OTHER LANDS—

THE MISSION FIELDS OF PROTESTANTS AND OF ROME.

THE following Paper was read in January, 1869, at Ningpo, before the Conference consisting of the representatives of all the Protestant Societies at work in that Mission. Its subject was suggested partly by the occasion of the Meeting, the first in the New Year, when a review of our losses and gains seemed most appropriate,—a review, moreover, which might be made more effective by a glance at the work of God in other lands; partly, also, by the occurrence both in the weekly and daily Newspapers published at Shanghai, as well as in the Missionary organ, the *Fuh-chau Recorder*, of articles which appeared to the writer extravagantly laudatory of Roman Catholic Missions, and unfairly depreciatory in their tone as to Protestant Missions in China.

This Paper, after some slight revision, is now printed as a supplement to the four Lectures on China which have already appeared in this Journal. Some of the statistical details are a little out of date; but the writer has been unable to correct up to the present year the valuable tables contained in Dr. Mullens' "Ten Years' Missionary labour in India," from which much that follows has been drawn; whilst from the fact that the advances made in the Chinese, and in most other Mission-fields, have been tolerably even, the results of the comparison made below would not probably be much affected by more recent statistics.

The remarks which I shall venture to make will fall under two divisions; first, a comparison of our field in China, and of our labour and the fruits of our labour with other parts of the great wheat field, and with the modes and the amount of harvesting adopted and acquired there; secondly, a vindication, if it be possible, or rather if it be necessary, of Protestant Missions with reference to the charges brought against them argued from the supposed superior success attained by Roman Catholic Missions in China.

I. Now there is a view of Missionary work, and of true Missionary success, which may render such comparisons either futile or presumptuous. The late Bishop of Carlisle in his Anniversary Sermon preached last May (1868) before the Church Missionary Society on the text, "Holding forth the faithful word," speaks thus:—"Remember well what the Father's purpose in sending forth His word amongst the nations of the world really is. There is with many grievous mistake in this matter—grievous, I say, for it causes many hands to hang down, many knees to be feeble: conversion is not universal; in many cases it is not even general. And overlooking the fact that Scripture told them before that it would be even so, and not conceiving aright the purpose of Jehovah, men take God's word, from what they see, to have none effect. But what is Jehovah's purpose? It is 'to take out of the Gentiles' 'a remnant according to the election of grace,' 'a people for His name.' Viewed in relation to this purpose, it can truly be said that the Gospel has, in all generations,

accomplished that which Jehovah pleased, and thus it has ever been found a faithful word, a word which may be trusted to compass its end—to accomplish its mission." And in this view we may add that here, in China, since after forty years of labour we can point to some 4000 adult Christian communicants, the word preached has not been fruitless—a people have been taken out of this great nation to glorify God's name. So far the Bible, as Calvin says, leads us by the hand, and we may safely follow. But when the thought arises, It is enough, there is no need for redoubling efforts; failure is not to be ascribed to man's mistaken plans, but to the secret plan of God; we are on dangerous ground; we are attempting to bridge over that gulf—the gulf between God's purpose and man's responsibility, across which no effort of human thought nor reason can fling an arch; we are shirking the responsibility of our own negligences, ignorances, and offences, and are, in indolence or in unbelief, saying "Who hath resisted His will."

His will—"This is good and acceptable in the sight of God our Saviour, that supplications, prayers, intercessions, and giving of thanks be made for all men, for He will have all men to be saved and to come to the knowledge of the truth;" and strange enough, within a few days of the delivering of the very weighty and scriptural sermon from which I have just quoted, instructions were read to Missionaries of the Church Missionary Society proceeding to seven different Mission fields, in which this other view of Mission work is brought forward—"Go ye, therefore, and make disciples, or Christians, of all nations." "The object set before us," says the author of these instructions, "is not only to induce a few individuals of every nation to flock into the Christian church, but that *all nations* should gradually adopt the Christian religion as their national profession of faith, and thus fill the universal church by the accession of national churches."

Now these quotations serve to suggest two methods in which we may make this comparison which I have proposed for our consideration. We may speak first of *numbers*. What is the state of China Missions as to mere numerical results when compared with other Missions?—"Lord, are there few to be saved in China?" "Strive to enter in"—strain every nerve to induce the Chinese to enter in at the strait gate." And secondly, we may mark the effect, if any, of Protestant Missionary effort on the *Chinese as a nation*, compared and contrasted with the national Christian movements in other heathen lands.

a. Now in the Indian Missions (including Ceylon and Burmah) there were, eight years ago, just 50,000 communicants and 218,000 native Christians. In China there are at the outside 4000 communicants and 10,000 native Christians. India (including Ceylon and Burmah) has a population of two hundred millions. China contains within her boundaries about four hundred million souls. It would appear, then, at first sight, that Chinese Missions, as compared with Indian Missions touching the number of converts, have proved a failure. Proceeding further to analyze these Indian statistics, we find that in Burmah, the provinces of Pegu and Tennasserim that is, with a population of 1,436,208, there are about 18,000 communicants and 60,000 native Christians. I will not compare these numbers with the whole of China again, but take a district well known to us all, with, if I mistake not, a population equal to Burmah. I imagine that Ningpo city and the cities of Vong-hwô, Z-ky'i Cing-hai, together with the great triangular plain of which these cities, Ningpo being on the base line, form the apexes, contain about one million souls, whilst Yü-yiao city, with hither and further Scen-poh, contain probably 400,000 more. Now in these districts there are at the very outside 900 communicants and 1500 native Christians. Neither is the machinery and the distribution of the agents in Burmah very far

different from those in this Chinese district. There are in Burmah some twenty-two Missionaries; in Ningpo and the neighbourhood there are fifteen Missionaries, ten of these being married. The Sœn-poh district is divided between the Church of England and the American Presbyterian Missions, and these two Missions have opened some eight or ten stations in this great plain. In Sœn-nen, the plain south of the hills, we all have chapels and machinery. In the city, and all round, with the sole exception of the great district south-east of the river Yung, and lying between Pao-dzông and Chin hai, the rest of the country is pretty evenly worked, and has been for some time well manned and widely worked as a Missionary district; yet the results, as compared with the results in the Burmese districts, would appear at first sight small and discouraging indeed.

Take another instance. The peninsula of Sierra Leone, on the west coast of Africa, with an area of some three hundred square miles (smaller, that is, than the Ningpo plain), and with a population of 42,000—not much more than Yü-yiao city used to possess—consisting mainly of negroes, with their descendants, rescued from slavers by British cruisers, and representing some one hundred of the native tribes in different parts of Africa, presents as the fruit of fifty years of labour the spectacle of a Christian people, with about 10,000 communicants, fifteen or twenty native clergy, salaried by the native congregations, a native Bishop, and numerous off-shoot Missions into the inland heathen districts; numerically and apparently a greater success in that one little field, and amongst that little band of heathen, than has been achieved in forty years throughout the eighteen provinces and among the four hundred millions of China.

Take another instance. About two hundred miles from Calcutta on the western borders of the great plain of Bengal, lies the broad tableland of Chota Nagpore. This district, inhabited by various races of aborigines, the principal tribes being called Coles or Khols, contains a population of some four million souls. German Missionaries, sent out by Pastor Gossner, commenced work in the year 1845 (just the time when work commenced in Ningpo), and after much bitter persecution at the time of the mutiny, a rapid advance was made, so much so, that six years ago, though there were but seven Missionaries in the field, they reckoned some 800 communicants and 3000 native Christians; figures which approximate to the statistics of this province of Che-kiang, with its twenty-seven millions of people instead of four millions, and with our twenty or thirty Missionaries, instead of the seven zealous Germans.

And once more: glance at the history of the Madagascar Mission. In that great island, with a larger area than Great Britain, and yet but 4,500,000 inhabitants, was commenced some forty years ago the London Missionary Society's Mission, which has since been so wonderfully honoured and blessed of God. After about sixteen years' labour, two hundred of the Malagasies were baptized. The Missionaries were expelled by Queen Ranavalona, and for twenty-five years little or nothing was heard of the infant church; but when, in 1861, the Queen died, and the island was re-opened, the fruit of those labours, the harvest of that seed, sown in tears, watered by the blood of martyrs, tried and bent but unbroken by the blast of virulent persecution, appeared in a church of 10,000 intelligent Christians.*

Which of the veteran Chinese Missionaries can speak, as Mr. Tucker of Pan-neivilei in South India could speak, of having received, during twenty years labour, 3100 souls from heathenism and Romanism into the fold of Christ?

* The Report of 1869 returns the converts at 37,000 persons.

Startling and discouraging in some respects as these contrasts and comparisons may appear, I am inclined to deny *in toto* the accuracy of the conclusion that Chinese Missions are comparatively a failure. The Indian statistics which I have quoted above are all taken from Dr. Mullens' very interesting book, "Ten years' Missionary labour in India;" and that able and well-known authority in Missionary statistics, during the visit he paid to Ningpo in the autumn of 1865, expressed in my hearing a very clear opinion that Chinese Missions, all things considered, could compare most favourably with those in India. We must remember, when comparing the total results in the two countries, that Protestant Missionary work—I speak not now of the work of chaplains, such as Ziegenbalg and Martyn—was begun actively in India ten or twelve years before Morrison struggled for admittance into China, and some twenty or thirty years before any of the Chinese Missionary districts were stirring from the winter sleep of ages. Neither is this difference of a few years so slight or unimportant as some people may imagine. After a certain period, Missions sometimes make sudden and continually increasing advances. In Burmah, for instance, in the year 1852, after about forty years of labour, there were 6000 communicants; in 1862 there were in the same Mission 18,000; and since then the increase has been, I imagine, proportionably rapid; so that we may very possibly be fast approaching a period in our Chinese Missions when successes as rapid and as wide spread as those in India may cheer and astonish us.

Neither must we forget the great difference between the two fields. I speak not so much of the so-called apathetic and unimpressible character of the Chinese mind, as compared with the African races for instance, or with many of the Indian tribes; for there are almost as great varieties of character amongst the Chinese themselves. I draw attention rather to the relation in which foreigners in the two countries have stood to the natives. After admitting and deploring all the faults and wrongs which have marked the growth of England's power in India; notwithstanding the blush of shame and the glow of indignation which we feel when we remember that up to 1813 no Christian Missionary was allowed to reside in the territories of the East-India Company; notwithstanding the deplorable timidity or apathy which have checked anything like Governmental promotion of Christianity up to a very recent date; yet since the year 1813 the country has been entirely open for Missionary work, far more effectively than China is at the present; and protection has been afforded and redress obtainable for both preacher and convert. The rule of England has brought blessings and not curses to the people of India; and the placing of that bright jewel in the British crown is, we would fain hope and believe, one means by which God designs to set and cut and polish it, that it may flash and glitter for evermore in the crown of the King of kings. Neither is it hard to imagine the blow which would be struck, if not at Indian liberties and prosperity, at any rate at Protestant Missions, were the Russian eagle—hovering, so some think, for a swoop—to overshadow with its wings and clutch in its talons the long coveted prize. But it has been, and it is, far otherwise in China. One is ashamed of one's nationality in China. Foreign nations have brought curses, and not blessings, to the land—curses which the prestige of martial prowess, however thoroughly conceded, cannot obliterate. The "Arrow" wars, and all the miserable opium history, are known but too well to us all; and there are but few of us who have not tasted at least a little of the bitterness with which that history has caused the religion preached by the fellow-countrymen of those who brought the plague, to be received. Mission hospitals, opium refugees, here

* 20,000 hearers were added to the Madagascar Churches in 1861.

in Ningpo the expulsion of the hated Taepings, as well as many individual cases of integrity and disinterestedness in foreigners, have done something locally to atone for this evil, and raise the foreign name; but in the national, and especially political feeling, I suppose fear and hatred, hatred and fear, rise and fall continually. And the weakness of the Government, making toleration and protection in many cases mere empty words, has added greatly to the many serious difficulties which beset a Missionary's path in China; so much so, that probably any strong and vigorous government succeeding to the present one would favourably affect our position.

My conclusion, therefore, on this branch of my subject is, that, all things taken into consideration—differences in political and social advantages, together with differences in the length of labour in the different fields—the China Missions are not *numerically* a failure, as compared with those in other lands.

β. But those who take a wide and comprehensive view of Missionary work are not satisfied with mere statistics. We want to know not so much the amount of heaven introduced, as whether it is leavening the whole lump or no; not the quantity but the quality of converts; not a mere roll of baptisms, but the influence of Christianity on the Chinese nation, are subjects of most anxious interest. Have we anything in China to compare with what New Zealand, before, and we may almost say, notwithstanding the last lamentable war and the outbreak of the Hau-hau fanatical sect appeared to have attained to—a nation of cannibals changed into a Christian band? Does any part of the Chinese desert bloom and blossom like the groups of islands in the South Seas? Can any of our number speak of the Chinese field with joy and hope equal to that wherewith Missionaries in India speak of the Indian veterans? "The Gospel seems to be gradually bringing the people around us," says Mr. Williamson, one of the oldest Missionaries in Bengal: "idolatry is evidently declining." "I think," says Mr. Scott, of Futtehghurh, "that idolatry is fast losing its hold on the people." "I almost think I can see a change from year to year: very few of the educated natives seem to take any interest in the matter." The faith in Brahminism is gone in the minds of the educated classes of Bengal, shattered and dissipated before the power and the light of Western science and Christian ethics. Clinging still to the past, these intelligent Hindoos have been forced to invent a new creed, under the name of the Neo Vedantists, or the Brahma Sabha, their tenets being a strange mixture from the old Vedas and from Christian books. And striking and emphatic indeed is the testimony of a native professor—a heathen—at Bombay—"Hinduism," he says, "is *sick unto death*. I am fully persuaded that it must fall. Still, while life remains, let us minister to it as best we can." Have we anything of the sort in China? Is Buddhism tottering? Is Taouism sick unto death? Are the scholars dissatisfied with their old classics—tired of Confucius? Is the nation awakening? Is the dough rising—the leaven working within? More so, perhaps, than we imagine. I have heard the opinion expressed within the past few days, and I am inclined to agree with it, that we on the spot are not so well able to take such comprehensive views of our work, as outsiders, and friends of Missions from a distance. I believe, from my own experience, that in the districts round Ningpo there is at least a very general, though it may be a very superficial knowledge of some of the Christian doctrines; also a vague impression, sometimes assuming the form of busy rumour, that the Emperor will soon be a Christian. The proclamation lately issued forbidding the repair of dilapidated Buddhist and Taouist temples is also associated in the native mind with Christian influence at court; whilst the great and successful sales of Bibles in Scheuen and other inland provinces would seem to indicate a desire to inquire into a religion not unknown and not to be despised. Intelligent Chinese catechists have

also given it as their opinion that pride and prejudice against Christian Missions are toned down and softened, that belief in idols is greatly shaken, and that there is far freer access into the houses, even of the upper classes, than in former years.

II. I come now to the last division of my subject. Are Protestant Missions in China a failure as compared with Roman-Catholic Missions in China? An objection *in limine* may very possibly be urged against this comparison also, to the effect that there is no comparison between the two; that they have nothing in common; and that, therefore, no deductions of the kind contemplated in the question can be drawn from the failure or success of either. In theory I am inclined to admit the force of this objection. Writers in either the newspaper columns, or in the *Fuh-chau Recorder* (to whose remarks I shall call attention presently) all seem to admit that the Roman Catholics in the tenets they hold may have a "considerable admixture of error." It would seem, therefore, impossible, or, if a fact, a most inscrutable one, that God should have granted so far greater success to the alloyed than to the pure Gospel, that the Roman-Catholic converts, compared with the Protestant, should be as 100 to 1. I am inclined to feel and to speak far more strongly than the "Protestant" writer in the *Fuh-chau Missionary Journal*.—"Mingled, if you please," these are his words, "with far too much corruption." Mingled, I should say, with deadly error—error which in Rome the fountain-head, at least, has turned the sweet taste of the essential truths of Christianity into bitterness—tares of error which, springing up and fostered by Popes and Councils, have well nigh overshadowed and choked the growth of God's truth. It is the religion of Mary, not of Christ, which is professed at Rome; her emissaries are Marians, not Jesuits. And the unblushing idolatry practised by that church must be far more hateful to God than the idolatry of the heathen. Roman-Catholic idolatry is a sin against the full light of God's written word: heathen idolatry is sin against the twilight glimmer of the book of Nature. Neither can any reply that the Roman-Catholics worship the true God; the heathen false gods; and that therefore Roman Catholic idolatry is infinitely more palliable than that of the heathen. They worship men and women as well as God. "I went into one of their chapels," said an intelligent Chinese gentleman the other day: "it was full of images. There was the image of God; the *djün-neng-ziang* ("the image of the Almighty"); there, too, were *Mô-li-ziang* ("the image of Mary"); *Jah-seh-ziang* ("the image of Joseph"); all worshipped and prayed to; and I thought the scene much like that in our native temples. I was admitted after a while into an inner room, and there was a service going on for souls in purgatory, and for our departed unconverted ancestors; all the world like our sacrificial ceremonies for the spirits of the dead; and I came out resolving if I changed, to make a more thorough change than that."

Nevertheless, I am inclined to agree in part with "Protestant's" remark—"It does not follow that Roman Catholicism is valueless." It *does* follow in theory, it has not always followed in fact. One is led to believe that here in China, especially in some inland districts, the streams of Roman Catholic teaching, by long journeying from the fountain, have become in a measure filtered and purified; and that therefore the successes of the different Roman Catholic Missions must not be altogether shut out from comparison with our own.

Let me first very briefly state the comparison as regards figures; and then as briefly analyze and review the phenomenon. The Roman Catholics have Missions in each of the eighteen provinces, also in Japan, Tibet, Corea, Mongolia, Manchuria, Cochin China, and Tonkin. Protestant Missions exist in seven or eight alone out of the eighteen provinces, and in two alone of the other countries and provinces (namely, in Japan and Mongolia) are there even tentative Missions. The total number of

Roman Catholic Christians in China proper, with Mongolia, is about 450,000; and in all the countries just named there are some 400,000 more, presenting a grand total of from 800,000 to 900,000 souls. The grand total of Protestant Christians in these countries is at the outside 10,000. Reckoning the population of China, with its dependencies, at 400,000,000 (there were 414,686,994 in the latest official census), we find that one in every 500 is a Roman Catholic, one in every 40,000 a Protestant.

These are, as figures, startling. Let us examine them. It is no wonder, say some, that the Roman Catholics have met with such success; they have been in China 600 years, on and off, to our forty. This is true; but the only notice I can now take of this argument is to say, so much more credit is due to them, so much more shame to Protestants! Then, see their large staff of agents—34 bishops, 348 foreign priests, 453 native priests, 18 colleges, 1000 day schools, 40 orphanages. All honour, then, to their zeal and self-devotion; and let us confess with shame our apathy and cowardice. But these statistics hardly give a correct idea of Roman-Catholic success in China. I am inclined, in some respects, to doubt their accuracy. In “Notes and Queries on China and Japan,” for instance, the number of Roman-Catholic Christians in Che-kiang is put down as 15,000; in the *Fuh-chau Recorder* as 3000; whilst I myself, from the lips of a Roman Catholic native catechist, heard 2000 named as the approximate number. Then, as to the character of the majority of these converts: whilst we must not forget that some of them have passed through the fire of persecution unscathed in their steadfastness and their faith, yet we have hints and positive evidence from unexpected quarters, which make one entertain grave doubts as to the genuineness of the conversion of these converts, and as to the value of these high figures. I quote a few paragraphs from the *Supreme Court Gazette* of Nov. 14, 1868, which throw light on the history and origin of not a few of these 800,000 Roman-Catholic Christians. The writer commences by expressing doubts as grave as my own, but his refer to Protestant Christians—

“We have grave doubts,” the writer observes, “as to the reality of a large proportion of the so-called conversions to Protestantism in its various forms. These doubts are based partly upon our experience of native Christians” (a few English-speaking hot-house Christians, I suspect, transplanted from Mission schools and nipped by the cold), “and partly upon the innately irreligious character of the Chinese mind. The Jesuits, who have been in every sense the most successful workers under the great plan of evangelizing China, honestly confess that they have made few ‘converts,’ if any; but they point, with just triumph, to entire communities in which Christianity has been hereditary for generations. The seeds which have borne this fruit were sown by the Christian fathers who first arrived in China; and the soil they selected was the as yet untainted minds of children whom they had saved from death by exposure. To these children Christianity was exactly what it is to an European or American child. Their earliest ideas of morals were based on religious dogmas carefully instilled into them. They became Christians with no more credit to themselves than is due to an idolater who has been brought up in idolatry.”

These remarkable paragraphs, if true, throw a strange light on Roman-Catholic Missions. Is it a fact, then, that very few, if any, of these 800,000 Christians are converts, i.e. adult converts? If so, then we poor Protestants, after all, may be found even numerically to surpass the Roman Catholics. We can point to 4000 living communicants at least, men and women, most of them converted in adult age. Is it the case, then, that most of these 800,000 Roman-Catholic Christians are mere hereditary Christians—Christians from custom alone, and because their fathers were? This, though considered Christianity by many in England and America, is not the

idea and standard of Christianity which Protestant Missionaries desire to set before them. But surely the *Supreme Court Gazette* (though from its decision there may be no appeal) is mistaken. I learn from "Notes and Queries" that between the years A.D. 1650 and 1664 Adam Schaal, who succeeded Ricci, baptized with his own hands 100,000 Chinese, some of whom surely must have been adult converts. The Jesuits have underrated their own powers, or Adam Schaal has overstated his triumphs. Both are right and both are wrong. By such means as Xavier, for instance, employed, and by the preaching of adulterated doctrines, they may well despair of making genuine converts. Adam Schaal may be right in numbers; but it is not by might, not by power, not by crucifixes, pictures, and rosaries, not by the teaching now an Ave Mary, now a Paternoster, but by the Spirit of God alone that souls are won. Neither are we left in doubt as to the nature of some at least of these 800,000 Roman-Catholic Christians. Under the title "Missionary Mistakes in China" the *Pall Mall Gazette* exposes and condemns, in the most unequivocal manner, some of the recent proceedings of the Jesuits. Speaking of the accounts received from Tibet, Corea, Japan and China, of persecutions and martyrdoms, the writer asks whether the uniformity of the phenomenon may not indicate a corresponding uniformity of the cause. He then describes the proceedings of Monsignor Faurie, Vicar-Apostolic of Kwei-Tcheou, in Hu-peh, which strikingly corroborate the opinion of the *Supreme Court Gazette* respecting Jesuit Missions. "Their agents are men of exemplary piety and devotion—their influence is deservedly great." How, then, does Monsignor Faurie, a servant of the meek and lowly Jesus, comport himself? He describes himself as exercising the power of life and death, of imprisoning and setting free, of making peace and declaring war. He moves about the country with the ceremony of a viceroy. Besides cannon announcing the nightly guard, each time he left his house or re-entered, three rounds of cannon announced the fact. "I always eat alone," he says: "the principal chiefs, in full dress, stand round the table to serve me, while musicians at the door commence their harmony." Now what do we learn from such proceedings? We learn, first, the cause of governmental and official persecution; for what can the officials surmise from such arrogance but that Christianity is a foreign political agency? and, secondly, we learn the cause of large numbers of the natives becoming Roman Catholics, for surely such potent foreigners can protect from extortion and succour in lawsuits. Accordingly we find that thousands of villagers, noticing Monsignor Faurie's pomp and power, seeing, also, a comet in the sky, predicting the downfall of the dynasty, concluded that the empire was passing into the hands of the Christians, and offered themselves as candidates for baptism: whole villages, whose only pretension was the fact of their having learnt to make the sign of the cross, came forward to entreat the bishop's blessing.

Now, though I think some of our veteran Missionaries are far more worthy of volleys of cannon and harmonious bagpipes, each time they go out and in, than most of the Chinese magistrates, yet I doubt whether any Protestant Missionary—as a Missionary—has ever assumed or ever desired such empty honours and dangerous power. I do not desire to underrate the Roman-Catholic successes. I would not for one moment cloud the honour due to the many heroes in the Roman-Catholic army. I am inclined to think that we may learn some lessons from their plans and proceedings, and might with advantage imitate their founding institutions; but if any large proportion of the 800,000 Roman Catholics be either mere hereditary Christians, or be of the same type with Monsignor Faurie's converts—if it be true that there is "flexibility" enough in Catholicism (to quote "Protestant's" expression in the *Fuh-chau Recorder*) to allow their converts to employ Sunday as they please

after early mass—if, as is clearly pointed out in Mr. Venn's "Life of Xavier," there is an evanescent principle and a sure tendency to decline in all the foreign Missions of the Church of Rome—then surely Protestant Missions have nothing to fear from a comparison with Roman-Catholic Missions in China.

SOME ACCOUNT OF A MISSIONARY TOUR TO ADALIA, SPARTA, BULDUR, &c.

IN APRIL AND MAY, 1869.

BY THE REV. T. F. WOLTERS.

(Continued from page 160.)

I MAY single out the following cases of intercourse with Mohammedans as characteristic of the way in which we are obliged to seek an entrance, and of the strange ideas and modes of thought which we have to encounter. The first shall be that of the principal "Muderis" (teacher) in Sparta, a remarkably grave and thoughtful man. I introduced myself as a teacher of religion, and was kindly received. Whilst coffee is being prepared, our conversation speedily assumes a religious form. The Muderis bewails the deterioration of the world in the present day; (rather a favourite topic with many Mohammedan *khøjahs*); surely the end must be near when so many depart from the faith. "Look at Islam," he continued, "how few now perform their *Namaz* five times a day; how many do not fast during *Ramazan*," &c. "But what do you mean by faith?" I replied. "It is necessary that we should understand one another on this point. Faith with me is not an intellectual act alone. A man may simply believe a great many things, without their having the smallest influence on his conduct. Had he not frequently noticed that men will acknowledge and believe certain things to be true and good, and yet, the next moment the corrupt inclinations of their hearts will lead them to do the very things which they know to be wrong, and condemn as such? According to the Word of God, faith is a laying hold of and trusting in One who is the Author of our salvation, even Christ, and who by His Holy Spirit so changes our wills and inclinations as to make us desirous of walking in holiness. In this way only is it possible to stem the current of wickedness in our own hearts, and to counteract the corruption which is abroad in the world." He made no objection, but after a pause added thoughtfully: "If several streams of water flow into one pond, all pure except one,

that one will foul all the water in the pond. All the sources must be made pure, if the water in the pond is to be clean." But just then the Muezzin's cry resounded from afar. It was mid-day, and so grave a *khøjah* must not appear before a Christian unmindful of his duties. Rising to perform his *namaz*, he begged me to come again another day. It was so profitable, he thought, to converse on such deeply important subjects, even with those who are not believers in Islam. Of course I repeated my visit more than once, but he was always busy with one thing or another, and there was no fresh opportunity of changing more than a few words. Before leaving Sparta, I presented him with a copy of the New Testament and the Life of Christ. He was much gratified, and said that he had long wished to have an "Injil."

Quite a different character was the chief *Khøjah*, of the *Mekteb-i-rushire*, (government school). I found him in a large room, superintending the instruction of a few boys. I sat down on the divan beside him and said, that having heard he was a *khøjah*, I had come to see him. "Who are you?" "A preacher of the Injil." "Indeed, then you are a *Papas*?" (the name by which Greek priests are known.) "No, I am no *Papas*. I am not a Greek; we differ from the Greeks." "Indeed! don't they accept the Injil?" "Yes, but comparatively few of them read or study it, hence they receive many things which we must reject as being contrary to God's word." "I know that the Greeks have departed from the Injil. They worship pictures, and that is contrary to God's word. Then, Christ undoubtedly wore a beard, while they say that it is all the same whether a man wears a beard or not. Ought they not to follow their guide in every respect?" "Well, I replied, the Injil says nothing about wearing or not wearing beards. This is an immaterial thing. We

are at liberty to do as we please. The religion of the Gospel is spiritual; it consists in believing in Christ, and loving Him and walking in His ways. As for outward things, Christ has commanded only two such, and they are signs of inward spiritual grace." "But," he resumed, "was not Christ circumcised, and did He not command His followers to be circumcised?" "He was circumcised, because he came to fulfil the law, which was a shadow of good things to come, but He gave no such commandment to His followers. Baptism has taken the place of circumcision, but neither the one nor the other are of any use where there is no spiritual life, no inward purity wrought by divine grace. There are two kinds of impurity, one outward, the other inward. The former may be moved by water, but the latter cannot be removed by any outward means. It is removed by the application of the blood of Jesus." Here we were interrupted, and I had to leave. In the face of such barriers of ignorance, superstition, and prejudice, how consoling to know that the Gospel is the power of God unto salvation to every one that believeth.

On another occasion, whilst going through the bazaar looking out for an opportunity of opening a conversation with one or another, I noticed a shop before which several Mussulmans were standing. The owner was a Dervish, and as there was something bright and pleasant in his countenance, I placed myself among the little knot. Suddenly the Dervish looked up and said to me, "Where is Christ?" Answer, "In heaven, as to His human nature, but everywhere as to His divine nature." Dervish, "Where is heaven." Ans. "In God's presence." Der. "In which heaven is Christ?" Ans. "We Christians do not believe in the existence of seven heavens, as you do." Der. "Will Christ come again?" Ans. "Yes." Der. "When." Ans. "We do not know. He will come in glory to make the kingdoms of the earth His own." Der. "Will any one else come before Christ comes?" Ans. "Yes, Antichrist, (explaining briefly the Scriptural teaching on this point)." Der. "Don't your books say that before Christ comes, Turkey must pass into European hands?" Ans. "No." Der. "Ours do. They say that the Franks are to conquer and hold Turkey for forty years, after which they will be driven out again." Ans. "Which of your books say so?" Der. "The Hadis (tradition). We know all things before they take place." Ans. "That belongs to God alone. He only knows the future. We can know it only so far as it

is revealed by God in His Holy Word." Der. "We do not derive our knowledge from our books, but we go to our Murshid,* and he communicates it to us, and so it descends from one to another. You cannot know these things until you embrace Islam." Ans. "I belong to Islam." Der. (in astonishment) "How so?" Ans. "What does the word Islam mean?" Der. "Teslim ohunmush," (one who has delivered himself up to something or somebody). Ans. "Delivered up to whom or what?" Der. "To the Truth." Ans. "Well, I can assure you that I not only seek the truth, but have found it and rejoice in it. I have a better murshid than you have. Your murshid is a man, and man may deceive or be deceived. My murshid can neither be the one nor the other." Der. "Who is your murshid?" Ans. "My murshid is Jesus Christ. He teaches me through His word and His Spirit." Der. "The Koran contains all that is in the New Testament." Ans. "How can that be when it contradicts it?" Der. "Oh, the Injil is abrogated." Ans. "That is impossible (giving proofs). Have you ever read the New Testament?" Der. "No." Ans. "Well, but I have read the Koran as well as the New Testament, and I know it contradicts the latter." Der. "You cannot understand the Koran, it is too deep. It may be interpreted in seventy-two different ways." (This is a favourite idea of Mussulmans). Ans. "Why does the Koran declare of itself (Sura ii.), 'There is no doubt in this book: it is a guide for the pious.' As for me, I believe in Christ, and He opens my spiritual eye, so that I can understand the truth to some extent. Without this teacher we cannot know what truth is. Through Christ I am now at peace. He died for my sins and pardoned them all, so that now I am happy in Him." He made no reply, and appeared sunk in thought. After a few minutes I turned to go away, when he said, "O do come again."

A day or two later the conversation was resumed, by his calling out to me as I was passing: "Come, come, I have a question to ask. Is Hasretti Isâ the Son of God?" Having stated in a few words our belief in the divinity of Jesus Christ, he said further, "Then if Hasretti Isâ is God and eternal, Mary must be eternal too." Ans. "God forbid." Jesus Christ is eternal as God. As God he existed before Mary. The word of God clearly proves this." Der. "Indeed! (with some surprise.)" Ans. "Yes. Jesus is God, and

* Murshid and Murid are used to denote teacher and pupil among the Dervish sects.

is eternal; but in order to deliver us from the curse of sin, in order to become our Mediator and our Saviour, he took our human nature upon Himself, and was born of the Virgin Mary, and lived for a time upon earth as man, and died on the cross as a sacrifice for our sins, and rose again from the dead." Der. "Then did Jesus really die?" Ans. Yes, He died in His human nature, that He might atone for sin. And because He is God as well as man, he rose again on the third day to die no more." Der. "But you said the other day that Christ is to come again. Will He not then die after that?" Ans. "No, He will come again it is true, but He cannot die again. He will live for ever, and at the resurrection He will raise His own people, that they may be with Him for ever. But the wicked He will punish with everlasting destruction. All this and much more you will find in the Injil. There you will find wisdom which can make you wise unto salvation." At this point a customer interrupted us, and the conversation dropped.

These are instances of the way, sometimes the only available way, in which we seek to excite an interest in our message, a spirit of inquiry after the truth. A more direct offer would, with few exceptions, defeat its own purpose, especially where you are not alone, but where the presence of two or three arouses fear and strengthens bigotry.

During my stay at Sparta, a short visit was paid to the neighbouring town of Egherdir, six hours distant. Egherdir lies on a small rocky promontory running out from a precipitous spur of the Taurus into a lake of the same name as the town. It is a ruinous place, and offers few attractions—though at one time it must have been of considerable importance, as is shown by a fine mosque and medressè in the mediæval Turkish style, and the ruins of a castle. But the scenery around is very pretty: in every direction the lake reflects the varying hues of the sky; these mingle with the more opaque, but not less beautiful tints of the surrounding mountains, whose picturesque forms rise in one or two cases to something approaching Alpine grandeur. Some interest attaches to a small island lying at a little distance off the promontory on which the town stands. It is inhabited by about 140 families, half of whom are Greeks, the other half being Turks. In olden times this island appears to have been a place of refuge for the Christians. You may still see a Greek church, now rapidly going to ruin, which was built during the Byzantine period.

Traces of curious paintings may be discovered on the walls inside, and a number of old manuscripts, some on paper, others on vellum, are allowed to rot in a recess behind the *elkavortâgion*. Some of these were carried off to the Patriarchate at Constantinople a few years ago; one of the best, and one only, has been preserved in the new church close to the old one. It is a Lectionary, in very good cursive character, on vellum, and bears the date on some leaves which have been added at a later period, 968 or 998 A.D. Music notes for chanting have also been added by a later hand in red ink.

We spent a night on the island in the house of one of the principal Greek residents, and here, as well as during some visits which we made next morning, there were opportunities of expounding the way of salvation.

On the 13th May I left Sparta for Buldur. The weather had been very fine up to this time. But scarcely had I been on the road for half-an-hour, when dark thunder-clouds came up rapidly from behind the lofty peaks of Taurus, and in a little while a tremendous storm broke over us, accompanied by violent gusts of wind and hail. We took refuge in a wayside coffee-house which was close by. A temporary lull induced us to resume our journey; but it was only to expose ourselves once more to the fury of the tempest. While crossing an elevated plateau, bare of trees, the lightning played in unpleasant proximity above our heads; and the rain, mingled with hail, beat down upon us almost until we reached Buldur.

I stayed at Buldur for nearly a week, as the guest of a rich Greek who holds the post of Treasurer at the Konak. Here, as everywhere else, I had abundant opportunities daily of preaching the Gospel to Greeks, nor did I meet with any opposition. Scripture truth was listened to gladly, and by none more so than by an old priest, who confessed his ignorance, and seemed most anxious to learn. It was sad to listen to his description of the inattention and irreverence manifested in the Greek churches. This led to a long conversation about the nature of spiritual worship; the urgent need of seeking the salvation and edification of souls, and the danger of neglecting these great objects while endeavouring to maintain old customs and traditions. But it would scarcely be worth while to write a detailed account of intercourse with Greeks. It is enough to say that I was seldom alone, and that every conversation naturally assumed the shape of a conversational sermon. The

precious message of the Gospel was nowhere rejected. How deeply it may have penetrated it is impossible for us to decide.

But it may not be uninteresting to describe the main features of an interview with a Turkish Khojah. Though comparatively young, this man enjoys the reputation of great learning, and at the same time of great liberality in his views. It was said that he had learned Greek, in order to read the New Testament in the original, but this I found to be untrue. By way of coming to the point at once, after the usual salutation, that Mohammedans charge us Christians with being intolerant, because we reject the Koran and its author, whilst they acknowledge our Scriptures to be the word of God, and Jesus to be a prophet, I hoped he did not entertain such views, for he must surely know that if we reject Mohammed and the Koran, we do so not from a spirit of opposition, but because we have no proof for the prophetic Mission of the one, or the divine inspiration of the other. He took up the point at once with warmth, but the only argument he made use of in support of the Koran was the usual one, derived from its supposed inimitable literary style. It was easy for me to show that this argument has no weight, especially if we set against it the direct contradictions to the word of God in the Old and New Testaments with which the Koran abounds. "Ah," was the quick reply, "that admits of an easy explanation. A physician has a number of patients. He does not treat them all in the same way. He applies heat to one and cold to another. He administers to different persons medicines which are diametrically opposed to each other in their effects." But he as quickly forsook this ground when he was reminded that the contradiction between the Koran and the Bible has to do with facts. The same things cannot possibly be true and false, or good and evil. He asked for instances. I mentioned a few, and as the most important, the fact that the Koran denies the death of Christ. He listened attentively while I explained to him how this one thing alone affects our position in the sight of God. For the existence of sin is a fact. That Christ's death was a propitiatory sacrifice for sin is another fact. That on the ground of that atonement alone sinners are saved, and made acceptable to God, is a third fact. By contradicting the fact of Christ's death the Koran not only contradicts the word of God in those particulars, but places itself in antagonism with the deepest spiritual wants of

man. The only reply the Khojah made was: "No, Christ did not die. The Koran says so. Hazretti Isa was brought before Nebuchadnezzar (*sic*) and was condemned to death, but another person, who was like him in outward appearance, was put to death in his stead." I simply laughed, and he, disbelieving his own story, laughed too. "Khojah Effendi," I added, "a man of your standing ought not to believe such tales." After a few more remarks as to whether the Bible had been corrupted or not, I concluded by saying, "Mohammedans cannot form a right judgment on such subjects, because they are ignorant of the Bible. They do not read it, much less study and compare it with their own books. He made no reply. Next day I sent him a copy of the New Testament, but it was returned. He was evidently afraid. The report of my visit had been carried all over the town. A number of young Turks, who had seen me go to their Khojah, suggested the probable cause of that fear, and the source of the report.

I give this as an instance of what may be called a favourable interview. This man behaved courteously. Another would have refused to talk at all, and would never have tolerated such plain speaking in a Christian. I left Buldur more than ever convinced that if we want to bring a permanent influence to bear upon the Mussulmans, we must do so through the Greeks, who come in contact with them every day, and who in many cases are even now anxious to be supplied with the means of maintaining their ground against the Turks in religious controversy.

But it was now near the end of May. I had been out six weeks. My stock of Scriptures was exhausted. Summer had set in, and I was quite unprepared for the warm weather. I determined to return to Smyrna by the most direct route, over Denizli and Aidin. The Journey to Smyrna was accomplished in safety, through mercy. But never do I remember to have suffered so much from the sudden change of temperature. Up on the highlands it was pleasant, indeed cold, down in the low plain of the Meander the barley was being reaped. Our last night on the highlands was spent at Karayuk-bazaar. Every mussafir-odassy (strangers' room) was filled with crowds of reapers proceeding towards the sea-coast in search of employment. I had to sleep in an open verandah, a few feet above the ground, which was sodden with rain. In the morning hoar frost covered everything around us, and for an hour or two, until the sun obtained sufficient power; my

teeth chattered with cold, though I was warmly dressed. That same day in the afternoon we reached Denizli, where the thermometer stood somewhere about 90°. The change was unbearable. At Nazli it was worse, and at Aidin still more so. I thought I should get ill. How thankful I was to reach Smyrna! thankful for many temporal

blessings, thankful for good health and the enjoyment of protection on the road, and still more thankful for so many opportunities given me for sowing the seeds of the word of life. I have only to add, may God pardon all short comings and errors in the instrument, and bless richly His own work.

DECEASE OF MISSIONARIES.

DURING the last month intelligence has reached us of the death of two valued Missionaries, the Rev. J. Thomas, Senior Missionary of Tinnevely, and the Rev. G. R. Caiger, of Sierra Leone. A brief notice of Mr. Thomas had been prepared and set up in type, but it was found that the articles previously prepared filled up the pages at our disposal, and that there was no room for the insertion of the Obituary. We are constrained, therefore, to reserve it until the next Number; and we are reconciled to this by additional communications having been received from the Rev. J. D. Thomas and the Rev. E. Sargent, containing details full of touching interest, and showing us how calmly, how peacefully, our venerated brother passed over the river, supported by the power, and cheered by the presence of his Saviour. We shall thus be enabled to present to our readers a memoir more full and satisfactory; but his memorial is in the Mission.

We hope, at the same time, to give some interesting details of the last hours of Mr. Caiger. In the meantime, we cannot do better than print the following tribute to the memory of a South-Indian Native Pastor, the Rev. George Matthan of Travancore, extracted from a letter of the Society's Madras Corresponding Secretary:

It is my sad duty to inform you that George Matthan was taken from his important sphere of usefulness in our Malayalim Mission on the 4th March.

Our native brother Mr. George, (as he was generally and rightfully called with reference to the custom of his people), fell at last amid his people at Thallawaddie, after a career of more than ordinary usefulness as a Native Minister. His attainments were of a superior order, and his literary taste found ample scope in enriching the vernacular Malayalim Christian Literature. I believe one of his latest works has been the passing through the press of

his translation of Bishop Butler's Analogy. His influence was great, and for good in the Reformation party in the Syrian church; and his former comrade at Bishop Corrie's school, the present Metran, Mar Athanasius, was not a little guided by his suggestions in gradually introducing that increasing measure of improved scriptural teaching which is, we trust, making way in that ancient and interesting church. We shall, I fear, the more feel his loss at the present juncture, when we seem bound to increase our efforts to aid the inward process of reform in that body with sympathy and personal aid,

SPECIAL APPEAL
OF THE
CHURCH MISSIONARY SOCIETY, JUNE, 1870.

THE members and friends of the Church Missionary Society must by this time be aware that the accounts of the past financial year exhibit a large deficiency as between income and expenditure, amounting to the sum of 15,418*l*. This deficiency, which arises almost entirely from the decrease in two items of the Society's income for the past year, viz. Legacies and Benefactions, has not been unforeseen by the Committee. They have on two occasions recently pointed out to the Society, that while, on the one hand, the success mercifully granted by God to their Missionary operations carried with it fresh and ever-accumulating obligations to go forward even to the extreme limits of their income; that income, on the other hand, instead of being a reliable steady growth, has lately been largely composed of uncertain elements; so that while the most careful administration of the Society's ordinary operations involves an expenditure of 156,000*l*., to reduce which simply means crippling and curtailing work, the Committee at the present time cannot rely upon an income of more than 142,000*l*.

The increase in the Society's Expenditure during the past ten years has been larger and more rapid than in any preceding decade, and is accounted for mainly by the vigorous efforts put forth by the Society to take advantage of the openings afforded in India on the termination of the Indian mutiny. It will be remembered that at that time a Special Fund was formed for the purpose of strengthening and extending our Missions in India, the contributions to which, amounting to about 70,000*l*., were exhausted in the space of seven years. When this happened, the enlarged India Missions threw upon the general funds of the Society an increased expenditure, which, subsequently augmented by the gradual rise in prices throughout India, amounts now to about 23,000*l*. annually. Other Missions have advanced, and new Missions have been undertaken; so that during the last ten years the Society's Mission expenditure has increased by about 35,000*l*. The Committee have, however, until last year, been enabled to meet this large expenditure, partly by the response to their appeal in 1865 for an increase in income, and mainly by the unusually large sums recently received under Benefactions and Legacies. The falling off in these two items, or rather their return to an average amount, has left the Society with the deficit above-mentioned, and has shown to the Committee the insecurity of their present position.

The Committee therefore enter upon this year with much anxiety. They have first of all to deal with the deficiency of last year, and they have to approach the preparation of the estimates of the coming year with a spirit of timidity and apprehension, knowing full well that their Corresponding Committees will feel with them the extreme difficulty of pointing out any item which can be lopped off without impairing the vigour of the Mission. They are determined, however, before resolving on the policy of retrenchment, to place this statement of their difficulty before the friends of Missions, and to point out that the aid needed in the present emergency must be directed to a two-fold issue—

- FIRST, THE RAISING OF SPECIAL DONATIONS which shall extinguish the deficit of last year, for which purpose the sum of 12,116*l*. is needed; and
- SECONDLY, THE IMMEDIATE INCREASE OF THE SOCIETY'S ASSOCIATION INCOME during the year by an advance of at least 20 per cent. on the returns of last year

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The Committee are thankful to announce that the example of the Rev. G. T. Fox, of Durham, has stimulated others to offer special donations in aid of the deficit. Other clerical members of the Society have lent their aid by having additional sermons and collections in their churches; and the following extract from a letter written by the Rev. E. H. Bickersteth to the editor of the "Record" newspaper suggests an admirable plan, which the Committee cordially recommend to those of their clerical friends who can adopt it:—

"Hampstead, May 12, 1870.

"Will you allow me to suggest a plan, which I have successfully tried here, and which, if it met the approval of our Evangelical brethren throughout the country, would raise the whole sum now required without burdening any? I asked permission of my churchwardens to devote any moneys received at the Offertory and in the Alms-boxes affixed to the church-doors on the first Sunday in May to this object; and I circulated a small handbill beforehand among my congregation, stating the need of the Society. The result was, many gave gold where they were accustomed to give silver, and the collection amounted to 34*l.* 10*s.* 8*d.*

"I know that there would be difficulty in many city parishes; but if only two-thirds, or even one-half, of the 5000 evangelical congregations in our land would consent to adopt this plan, the sum raised would probably extinguish the debt.

"I may mention that before writing this letter I have conferred with several of the most experienced friends of the Society, who spoke most warmly in favour of some such plan. If you will lend it the powerful aid of your support I have a good hope that it will be widely adopted. These are not days in which we can afford to let this great Society be crippled for lack of funds.

"E. H. BICKERSTETH."

BUT IT IS TO THE ABSOLUTE NEED OF AN ENLARGED INCOME that the Committee would call special attention. The estimates for the coming year, though framed with the utmost care and watchfulness, will demand an income of at least 156,000*l.*; and the Committee would most earnestly appeal to all the Associations throughout the country, urging them to rise to the present emergency, so that their present contributions may be increased by at least 20 per cent., which, if granted, will enable the Committee not only to maintain the present Mission work of the Society, but to take advantage of those openings which the providence of God seems to be placing before them.

An admirable example has been set by Bristol, the oldest Auxilary of the Society. The Committee of that Association have met and determined to raise by a special effort a sum of 500*l.* towards meeting the deficit, and have moreover resolved to increase the annual contribution to the Society by at least 20 per cent. The Committee would earnestly recommend this simple plan for adoption by all the Associations throughout the country.

The example of some Parochial Associations satisfies the Committee that a careful general canvass of parishes will largely swell the Society's income, and this may be accomplished either by subdividing parishes and increasing the number of Collectors, or by a systematic and careful distribution and working of Missionary Boxes. Hints on either method are contained in papers published by the Society and supplied on application.

The following extract of a letter from the Rev. J. E. Sampson, of York, will serve as an instance of what may be done by an energetic Parochial Association:—

"My parish is canvassed every two years. Every person as far as possible is invited to become a subscriber of at least a penny a month. Each collector has a

small district, and all removals are noted, and new-comers at once called upon. The result is, that instead of an annual collection and about a dozen subscribers, producing under 40*l.*, we raised in the first year 109*l.*, and last year, which was our eighth, we presented 184*l.* to the Society. Instead of a dozen subscribers out of a thousand families, we have 350, besides 72 Missionary Boxes. Dissenters frequently subscribe as well as Church people, as will be seen from the fact, that in one street, containing 114 families, no less than 75 subscribe. One element in the success of our Missionary effort has been the use of a canvassing paper. This is left at each house, and the people are thus prepared when the collector calls.

"J. E. SAMPSON."

But the Committee would leave to their experienced friends in the country the selection of the method, only urging upon them the duty of contributing, not "to their power," but "beyond their power," in maintaining in an efficient and active condition the great company of preachers and teachers who are bearing the responsibility laid upon all the members of the Church of Christ to "go and teach all nations;" and would humbly commend this appeal to the blessing of Him, "without whom nothing is strong, nothing is holy."

By order of the Committee,

CHICHESTER, *President.*

FRANCIS MAUDE, *Treasurer.*

HENRY VENN,

CHRISTOPHER C. FENN, } *Secs.*

EDWARD HUTCHINSON, }

*Church Missionary House,
June, 1870.*

To the instances given in the appeal of sympathy with the Society in its need, and of an earnest desire on the part of generous friends to help all they can, we are enabled to add one more, communicated by a clergyman, an earnest supporter of the Society—

"A friend in a provincial town, a tradesman of moderate means, has been so much struck with the duty of helping the Church Missionary Society in its great present need, that he brought me a 50*l.* bank note this evening for the Society. He will not allow his name in any way to appear. He says it is far less than the gift of the O—maid servant, who brought me last year nearly a quarter of her wages for the Society, and who, also, will not allow her name to appear in the accounts."

GOD'S HUSBANDRY.

EMIGRANTS, going forth to a distant country to settle, purchase a piece of ground, and, finding it in a wild state, break it in, and bring it under cultivation. They plough it, sow it with seed, adopt other measures, and they do all with this object, that it should prove productive, and recompense them with a harvest.

The Lord's field is the world—not the material earth that gives to man the harvest which he needs—"wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." But the harvest which God looks for is of another kind, and far superior. When, on the testimony of the woman of Samaria, the people of that city came unto Jesus, He looked upon this movement as the whitening of the fields unto the harvest, and as the harbinger of a great gathering in of sinners to Himself.

This field the Lord finds in a wild state, an uncultivated territory filled with thorns and briers. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God;" and the answer is this—"There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one."

It is not usual for men, who have already in possession large and flourishing estates, to purchase a wild tract in the hope of reclaiming it and rendering it productive; this is ordinarily done by men who want ground to cultivate. It is not generally done by rich proprietors. Not unfrequently there may be found attached to the estates of rich men portions of bog or of wild land, which, although belonging to them, they have never thought it worth their while to reclaim.

Now He of whose husbandry we are speaking acted on very different principles. He had much besides. There are the "many angels," "the ten thousand times ten thousand, and thousands of thousands." If one sheep had strayed from the fold, yet ninety-and-nine remained in safety; if one piece of silver had fallen and been lost, nine others were still in hand; and if God had wanted more, He could have created more. He who said, "Let us make man in our image, after our likeness," could have called into existence other races with his own image stamped upon them; nevertheless, God loved the world. Although we were "foolish, disobedient, deceived, living in malice and envy, hateful and hating one another," yet there was in God *Χρηστότης καὶ ἡ Φιλανθρωπία*. God set His heart upon this race. He resolved on taking up this piece of waste ground, and transforming it into a garden of the Lord, so that the wilderness should become an Eden.

Again, if a rich man decides on redeeming and reclaiming a wild tract of country, which had once been his, but by some means or other had become alienated, yet we might conceive that he would hesitate if called upon to pay down a sum of money greater than the value of the whole property, if actually reclaimed and in full bearing.

The world is the Lord's—His by creation. Yet although of right His, it had become an alienated property. He resolved on redeeming it; and although it was a barbarous tract, in which nothing grew that was pleasing to Him, he resolved on giving, not a limited sum, but to purchase it with a price beyond measure costly and precious. He "so loved the world as to give His only-begotten Son." "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." The blood of the Meriah sacrifice was considered to be essential to the productiveness of the land. The victim to be offered in due time was regarded as a consecrated being, and often was permitted to live amongst the people until He had attained years of maturity; but when the appointed moment arrived, none spared him, nor were the people satisfied until they had sprinkled their fields with his blood. The victim for human sin was chosen from before the foundation of the world. Brought forth in the fulness of time, none spared Him, neither Jew nor Gentile. His blood was poured forth like water, and the shedding of that blood has secured the reclamation of the world, so that from north to south, and from east to west, it shall come under divine cultivation, and He who endured the sorrow shall be crowned with the glorious diadem which willing nations shall place on the brow which once they had crowned with thorns; when the sceptre of universal dominion shall be placed in His hands whom they had once mocked when they placed the reed in His right hand, and the Father's covenanted promise have its fulfilment—"Ask of me, and I shall give

thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Let us consider how this husbandry is carried on. The earth is often hard: it has to be broken up with the plough. Human hearts are often hard, and indisposed to divine instruction. Judah was hard-hearted, and would not hear. The Lord complains, "Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it;" and again, "I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyest not my voice;" and then, the remedy, "O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail." This is the divine process to which men, whether individuals or nations, are subjected, who will not hear—"I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early." Then Ephraim shall "surely be heard bemoaning himself thus: Thou hast chastised me and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned, for Thou art the Lord my God." Then Ephraim "shall be as a heifer that is taught, and loveth to tread out the corn;" and the people willingly respond to the Lord's message—"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground, for it is time to seek the Lord till He come and rain righteousness upon you."

The Lord sends forth His husbandmen to sow. He gives them precious seed, and that in abundance. Husbandmen are very careful about the seed, that it may be the best, and that it be thoroughly clean and pure, all lighter and hollow grains being discarded from it. "Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley and the rye in their place?" "The seed is the word of God." What can be more excellent than the word of Him who cannot lie? The seed and the soil ought to be suited to each other, and this seed is prepared by Him who knows what the heart requires, in order that, being brought back to him, it may be retained in his love and service, and not turn away from Him; and as every seed has a heart in which is concentrated the vitality, so in the seed of the word is enfolded within the sheathings of pure doctrine that in which resides the vitalizing energy—Christ in His dying love, Christ in His rising power. This seed is provided abundantly in the pages of the inspired word. How careful should not the husbandman be to fetch forth from the garners this excellent seed, to see that there be mixed with it no cockel and darnel, no light and hollow grains; for, shall the farmer be careful about the grain he sows in his field, and shall we be careless about the seed we sow in the understandings of our people? Can we be surprised that St. Paul presses this point so earnestly on the attention of Timothy—"Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them; for in so doing thou shalt save thyself and them that hear thee."

And then let the seed be sown in all parts of the field, for "blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." In the great congregation, in the sick room, beside the sick bed, in the church, by the way-side, in the ear of the hopeful inquirer, and of the careless sinner whom human judgment almost despairs of; in private and in public, in season and out of season, amongst grown

people and young people, the aged and the young ; within the frontiers of professedly Christian nations, and far away amongst the heathen ; in home parishes, in Missionary districts ; in tropical lands where physical nature pours forth its cornucopia of abundance, in the dreary northern regions where human life is engaged in a perpetual conflict with cold and starvation—"Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven and also to eight.... In the morning sow thy seed, and in the evening withhold not thy hand ; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Such, then, is the Lord's purpose with reference to the human race, and such the mode of the divine husbandry. There does appear to be a remarkable analogy between the physical and the moral history of man. Presented to us as we find it at the beginning of the Bible history, the earth is a chaos, without form and void, and God proceeded to form the shapeless mass into a home for man ; and when man fell and lost the high image in which he had been created, the same God, the Triune Jehovah, who said, "Let us make man," said, "Let us redeem man." Availing Himself of His high peculiarity, that which constitutes the essential glory of His being a Trinity of persons in the unity of the Godhead, He addressed Himself by a procedure of marvellous wisdom and irresistible strength to overthrow the power of evil ; to lay hold upon and rescue the sinner, man, from the chaos in which he had plunged himself ; to vindicate the principles of His high government ; and to establish throughout His vast creation the rule of righteousness and happiness. The three divine persons in the Godhead, charging themselves each with a distinctive office in this high procedure, from a basis essentially one, and by a concurrent action which admits of no divergence, co-operate for the accomplishment of results so great and glorious that all creation shall rejoice, when, having "put down all rule and all authority and power," the Son also Himself shall "be subject unto Him that put all things under Him, that God may be all in all."

This is the high process that is advancing, slowly, yet most surely, by means, which in the judgment of man, are regarded as utterly unsuitable—by subordinate agencies, in themselves insignificant and weak, but which, wielded by the power of God, work as effectually as the jaw-bone of the ass in the hand of Sampson, wherewith he slew "a thousand men."

Let us consider how far the work and purpose of God have advanced. The great conflict between good and evil has not yet terminated, nor has the glorious consummation of a universal victory been attained. The great voices in heaven have not yet been heard, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ ;" but the ascendancy of evil has been invaded and broken in upon by the energy of Him who says, "I will work, and who shall let it." The enemy can no longer boast, I go to and fro in the earth, and walk up and down in it. There have been times when God's hold upon the race seemed to be reduced to the limits of only one man, as in the time of Noah and of Job, and one such little citadel appeared to intervene between Satan and the universal dominion which he has so long travailed to establish ; but that one isolated point proved to be an impregnable stronghold ; and now the one spark of fidelity to God has lighted up into a great fire.

The wilderness no longer universally prevails. Its repulsive continuity is broken. There are here and there reclaimed spots, pleasant places, each like an oasis in the desert, on the brink of which the traveller, after a long and perilous march through a waste of sand, suddenly finds himself, and views with delight the exuberance of vegetation, the shade and the fruitfulness, and rejoices in the promised abundance of water to

quench his thirst. Tribes and nations have been won from the degrading influences of false religion, to the recognition of that one true religion which is by revelation of God, and in the midst of these nations churches have been raised up. These are the Lord's chosen spots, on which His eye is fixed. The unreclaimed regions are as a wilderness. The dark places of the earth are full of the habitations of cruelty. In His churches, if any where, are to be found the response of grateful affections, of love elicited by His love. Is it surprising if He looks for fruit? if He says, "I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded;" and how blessed is not that church of which He can say, "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates with pleasant fruits; camphire with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices; a fountain of gardens, a well of living waters, and streams from Lebanon." How welcome to the Lord these oases in the desert, where He has fulfilled His own promise—"I will open rivers in high places, and fountains in the midst of valleys. I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, the myrtle and the oil-tree. I will set in the desert the fir-tree and the pine, and the box-tree together; that they may see and know and consider and understand together, that the hand of the Lord hath done this, and the Holy One of Israel He hath created it." And the physical change of a portion of the wilderness into a garden beautifully illustrates the moral change which the Gospel of Christ, when faithfully taught and believed, accomplishes in the human character.

The late Rev. John Thomas commenced, nearly thirty years ago, a Missionary station at Mengnanapuram, Tinnevely. This spot, when selected by him as a Missionary centre, had "few attractions. It was in the midst of a desert of sand, occupied only by palmyra trees, castor-oil shrubs, and thorn bushes, with here and there a banyan. It had a barren and desolate appearance, and during the season, when the land-wind, rushing from the mountains, parches the country, and sweeps the falling leaves before it, the village was continually involved in clouds of sand and dust." Soon, however, it became quite an oasis: wells had been dug; streams which the hand of labour had drawn from the deep sand poured forth in every direction; the ground which had been called *Saba nilam*, (Soil under the curse,) yielded vegetables and flowers, trees and fruits, of the very best kind and quality. There might be seen the rose and the jessamine in their beauty, and the cocoa-nut in all its gracefulness; and there might be tasted the plantain, the grape, and the pine-apple. Blessed are those churches and congregations which are like such an oasis in the desert; like the church of Smyrna, tried, yet constant; like the church of Philadelphia with a "little strength," yet keeping "the word of the Lord's patience;" like the church of Thessalonica, so that its members were "ensamples to all that believed in Macedonia and Achaia," the word of the Lord sounding out from them, not only in Macedonia and Achaia, but also in every place their faith to Godward being spread abroad. Over every one of such it may indeed be said, "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." On such choice spots refreshing breezes are caused to blow—"Awake, O north wind, and come thou south; blow upon my garden that the spices thereof may flow out. When invited to such gardens—let my beloved come into His garden, and eat His pleasant fruits"—he delights to come, and finds in doing so divine satisfaction—"I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk."

Oriental gardens cannot flourish unless the means of irrigation be provided in abundance. Sometimes they are advantageously situated, and there are "streams from Lebanon." But when this is not the case wells must be sunk. Dr. Thomson, in his work entitled "The Land and the Book," refers to these wells; one, for instance, in the plain of Philistia, worked by wheel and bucket, at the common cost and for common use, by four stout mules and thus kept in motion night and day, The well was one hundred and twenty feet deep, and the water was cool, sweet, and inexhaustible.

There are wells which must be opened in the midst of the Lord's gardens, if, indeed, they are to flourish—"Therefore with joy shall ye draw water out of the wells of salvation." The revelation of God, once orally delivered, now deposited in the Scriptures, is the deep well in which alone is to be found those saving truths which fertilize the barren soil, and cause it to be like a watered garden, and like a spring of water whose waters fail not. Let the ministers of the Lord draw forth with a holy persistence, the life-giving waters to refresh the gardens of the Lord. These waters are in abundance. Blessed are those benefactors of their race who open new wells in the desert, and afford new opportunities of instruction to the children of men; who build new churches at home, and provide them with a faithful ministry; who supply the means whereby new Missionary stations may be commenced in barren lands, and open a spring of recovery and salvation in the midst of those who had long been sitting in darkness and the shadow of death. Glorious enterprises these are indeed, when men, to whom God in His providence has given affluence, provide not only hospitals for sick bodies, but the means of salvation for sick souls: and when the feats of olden times are reproduced in our day—"Spring up, O well! sing ye unto it: the princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves." Blessed are the men who, labouring, work these wells, like Paul—"Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to His working, which worketh in me mightily." May pastors at home and Missionaries abroad "study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth," making straight channels whereby the waters may flow forth from the inexhaustible copiousness of the central fountain to refresh every plant and shrub.

They are well worthy of attention, these plants of the Lord. Spiritual life, in its healthy development, is a rare and beautiful phenomenon in our world—the "all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruits according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine." Spiritual men are designed for usefulness; they can do good as none other men can. They minister healing to sick souls, and turn many to righteousness. They strengthen the hands of their brethren in the Lord, and help them onward.

These trees of righteousness, moreover, while all one in Him in whom "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free," are richly ornamented with diversities of gifts, and differences of administrations, and diversities of operations, so as to render them an orchard of "pomegranates with pleasant fruits; camphor with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices."

Beautiful are the specimens of varied vegetable life which adorn the royal gardens at Kew, or the botanic gardens of the Royal Dublin Society, these latter covering an area of about thirty-one statute acres. In the conservatory department the visitor will meet with the weeping cryptomeria of China and Japan, the palms in their variety, the areca palm, the borassus, with its magnificent leaves; the palm, whose soft pulp yields the sago, the cocoa-nut palm, the date-palm, the bread-fruit tree of the Pacific, the traveller's tree of Madagascar, the dwarf palm of the South of Europe. How careful the superintendence which the director exercises over all; how assiduously the under-gardeners obey the directions which they receive, so that every plant may be duly tended and have imparted to it that proportion of warmth and of moisture which its nature requires: and surely the trees of righteousness of the Lord's planting, equally varied in their properties, and beautiful in their diversity, are deserving of like care! What an exquisite grouping of loving, holy, and devoted men and women is conserved in the last chapter of the Epistle to the Romans, for the improvement of after generations, so that we who live in this nineteenth century may have the opportunity of examining these rich specimens of the early Christians; this Phoebe, a succourer of many, and, amongst them, of Paul, who afforded so grateful a shade, beneath which the wearied traveller might repose himself awhile, and gather new strength for the prosecution of his journey; Aquila and Priscilla, reminding us of the cow-tree of Central America, which, when incisions are made in the bark, pours forth an abundance of milk, of which the negroes and free people who work on the plantations drink, and thus seems to suffer itself that it may help others, like those two devoted Christians, "who have for my life laid down their own necks."

Happy indeed are those Christians, who, growing together in holy love, unite their various properties, each contributing that wherein he most excels, that in the united offering God may be glorified. Happy is the church which has its Marys, its Tryphenas and Tryphosas, or some beloved Persis labouring much in the Lord.

These are the gardens, the Lord's gardens, into which He delights to come and eat His pleasant fruits, and in such enclosures are to be met many and beautiful specimens of Christianized humanity: a rich variety to which our Missionary plantations have largely contributed.

The gardens must have rain, and this point remains for consideration.

THE REV. JOHN THOMAS, OF MENGANAPURAM.

THE agency intermits, but the great Head of the church by whom the labourers are selected and led forth into the work, He changes not, and therefore the work intermits not. On Him "hang all the glory of His Father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons." This is the nail fastened in the sure place, which, unlike Eliakim his type, shall never be removed, because "He continueth ever; He hath an unchangeable priesthood."

Hence of "the increase of His government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever." Everything else that is in the world waxes old. Generations pass away like the foliage of successive summers. The Lord's servants have each their day for work, during the hours of which they labour strenuously, until the evening time come, when they are called home and

rest from their labours, and their place knows them no more. But as infirmities increase, and the once strong man, bowed down with years, can no longer sustain even a small portion of the burden which he was wont to bear with ease, this is his comfort—"He must increase, but I must decrease." Yes, it must be so. The powers of hell and earth cannot prevent it—"Yet have I set my king upon my holy hill of Zion"—and this is enough for the faithful servant who knows that his portion of the work is nearly done, and that soon the silver cord shall be loosed, and the golden bowl be broken, the pitcher be broken at the fountain, and the wheel broken at the cistern: he can look forward and say, "He shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

We have lost one of our most valuable and experienced Missionaries, the Rev. John Thomas, of Mengnanapuram. He has come to his "grave in a full age, like as a shock of corn cometh in his season."

After more than thirty years of persistent labour, which the Lord of the harvest richly blessed, he has entered into his rest. He was ordained by the Bishop of Gloucester, on letters dimissory from the Bishop of London, on June 5th, 1837; on the 28th of June he received the instructions of the Committee, at the same time with Mr. E. B. Squire, the Society's first Missionary to the Chinese; and on August 13th, embarking on board the "Wellington" for Madras, reached Palamcotta in the next February.

Soon after his arrival the Tinnevely Mission of the Church Missionary Society was divided into five districts, of which one, Mengnanapuram, was assigned to Mr. Thomas. He had formed a predilection for this district from his first visit to its congregations, and having made rapid progress in the native language, he was appointed to this as his own peculiar charge. Having fixed upon a central spot, he proceeded to erect his Missionary bungalow. What the aspect of the place was when first selected, and what it afterwards became, are thus described by the Rev. George Pettitt, in his "Tinnevely Mission:"—

When Mr. Thomas took charge of it, the village was not a large one, and had few attractions. It was in the midst of a desert of sand, occupied only by palmyra-trees, castor-oil shrubs and thorn-bushes, with here and there a banyan, marking the road to Trichendoor. It had a barren and desolate appearance, and during the season, when the land-wind, rushing from the mountains, parches the country, and sweeps the falling leaves before it, the village was continually involved in clouds of sand and dust. It was selected for its importance as having a promising congregation, and as a central position, not for its beauty. Soon, however, under Mr. and Mrs. Thomas's care, it became quite an oasis. The spot chosen for his residence, assumed an aspect of fruitfulness and comfort. Wells were dug, and the streams that poured from them in every direction, by the hand of labour drawn from the deep sand yielded vegetables and flowers, trees and fruits, of the very best kind and quality—to the surprise even of the natives, one of whom once

told me, as we walked over it together, that it was *Saba nilam* (Soil under the curse). There may be seen the rose and the jessamine in their beauty, and the cocoa-nut-tree in all its gracefulness; and there you may taste the plantain, the grape, and the pine-apple, in equal flavour with the finest in Tinnevely. In the midst of this smiling garden rose a tasteful and substantial bungalow, built by Mr. Thomas; and the small building which for many years had served as a church, and which, though it had been enlarged, was still too small for the increasing and improving congregation, was eventually superseded by a large and elegant church, in the early-English style of architecture, with a lofty spire.

The laying of the foundation-stone was a most interesting occasion. It was the first time that the Rev. J. Tucker had assembled with us all since the healing of the division, and the perfect re-establishment of peace; and this church had been designed as a memento, and as a thank-offering to God, for

His goodness in bringing about this happy state of things. It was also deemed advisable in this case to exceed what will be the ordinary expense of church-building in Tinnevely for years to come, in order to erect a church which should serve as a kind of model for others. A considerable amount of funds had already been raised, or promised by friends—only a small portion was allowed by the Committee—and the native Christians of the district also were prepared to offer liberal contributions towards it. The foundation-stone was laid by Mr. Tucker on the evening of the 20th of June, in the presence of ten Missionaries, and a very large assembly of Native Christians. After an affectionate address from him,

translated into Tamil, the proceedings closed, as the sun descended behind the distant ghauts, with a hymn in the native language; and shortly afterwards, two thousand native Christians sat down in an adjoining field, and were regaled with a feast of excellent curry and rice. On the same occasion, also, the foundation-stone of a handsome and substantial girls' school was laid, the funds for which were contributed chiefly by the Rev. E. B. Elliott, and the people of Tuxford, and is called the "Mary Elliott Tuxford Girls' School;" which, having been completed before the church, served for a long time as a place of worship also.

"Those wells," says Mr. Pettitt, "that change from barrenness to fertility admirably symbolize the work which Mr. Thomas was permitted to accomplish during his long and persistent Missionary life. Many a well of Christian truth and Christian ordinance was opened by his instrumentality in the wilderness. The waters of life rose and brimmed over. Thirsty souls drank the quickening stream, and revived. Instead of dwarfed and stunted specimens of a depraved heathen life, there rose up Christian men and women—trees of righteousness of the Lord's planting; and the prophecy of Isaiah had a fulfilment in the Tinnevely Mission—'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.'"

What the Mengnanapuram district, with its 11,000 native Christians, and its fifteen native clergymen, under the Local Native Church Council, is now, may be gathered from an exhaustive and deeply interesting report for the year 1867, drawn up by Mr. Thomas, and published *in extenso* in the August Number of the Church Missionary Record for 1868, in which the growth of the work is traced. The poor Shanar hamlet, with its little prayer-house built on the site, and, to a great extent, from the materials of a wretched demon-temple, has become the central point of extensive Missionary ramifications—congregations, native ministers, catechists, schoolmasters and mistresses, altogether numbering 11,250 native Christians, with 2335 children, all in a healthy state of growth, and which, as the Lord's work under the care of a living head, will, we are persuaded, continue to grow, until, like the famous banyan-tree in the Nerbudda, which is said by the late Professor Forbes to have 300 large and 3000 smaller roots, it overspreads the land and becomes, not indeed "a forest within a forest," but a living and representative Christian church amidst the dense masses of Indian heathenism.

To that report we refer our readers. It is indeed well worthy of their careful perusal. Some very brief extracts we are free to introduce, which may induce our readers to consult the document itself. Mengnanapuram is the first village mentioned, where Mr. Thomas at that time had resided for twenty-eight years.

It is situated twenty-seven miles south-east of Palamcottah, and is eight miles from Trichendoor, a large and important Brahmin town on the sea coast. The local situation cannot be considered as picturesque, and the scenery around is worse than monotonous; for the country is not only flat, but the soil is sandy, and its natural products are palmyra and thorn trees. During the monsoon, how-

ever, if the rains are seasonable and abundant, a large quantity of dry grain is raised. This village is central to a thickly-populated neighbourhood, and was fixed upon by the late Mr. Rhenius as the chief village of the fifth district of the province of Tinnevely according to his division. It was, when I first knew it, a wretched-looking place, without any plan or order, the houses, for the most part,

being constructed entirely of palmyra leaves. My first visit was in 1837, on Christmas-day, being the anniversary of my landing in India in the previous year. Here I preached my first sermon in Tamil, and administered the Lord's Supper to, I think, fifty-seven communicants, drawn from the outlying congregations of the whole district. The population then amounted to 338 men, women and children, of whom 140 were baptized. The prayer-house, a low-roofed and fearfully hot place, was on the site of the former demon temple, and much of the materials used in the erection of the Christian edifice belonged to the former building, the step to the church being the old stone idol, turned face downwards, which I thought it best to remove and demolish. In the following year, 1838, the district was formally assigned to me by the Madras Corresponding Committee, as my particular charge in the Tinnevely Mission. Here we had a village Mission school, kept by a heathen master, for as yet not a single Christian master could be found equal to the situation. Measures were taken without delay to procure land for erecting a suitable residence. A temporary bungalow, twenty-eight feet by eighteen, was first built, where I resided from May 1840, with my wife and two children, for the better part of two years, while a more commodious house was in course of erection.

During the following years great numbers of the heathen embraced Christianity, and the converts, by the end of 1847, amounted to 5009, as compared with 1541 in 1838, being an increase of 3468. This was, however, a period of persecution and trial. The influential heathen and Mohammedans were all actively opposed to the progress of the Gospel, and the Christians had to bear personal violence, and literally the "spoiling of their goods" in open day, by crowds of hired ruffians, who abused them, and robbed them with impunity. The usual plan was to repair to the houses of the new converts, and, first of all, ask them to give up Christianity, and rub the sacred ashes on their foreheads. If they refused, the spoilers began to use their sticks, and then swept off from the houses every moveable article, such as jaggery, grain, brass vessels, &c., &c., which were deposited in the hands of one of the leading persecutors, and in a few days offered back as a temptation to backslide. Large numbers were thus forced back, for a time, to heathenism, but many returned after the storm had abated. Matters have

greatly improved since then. All the influential men who persecuted have died, and for some years past there has not been an individual in all these parts who has had it in his power to molest our people.

But to return to Mengnanapuram. After completing my bungalow, a handsome Gothic schoolroom was erected, in the year 1844, for our native girls' boarding school. Being sixty feet long and forty feet wide, including verandahs, it served the purpose of a commodious church, where divine service was regularly performed until December 1847, when our Gothic church was opened, in a very unfinished state indeed, compared with what it is at present, though still much remains to be done to complete it in its integrity. It is sufficiently spacious to contain 2000 worshippers, and the congregation at the mid-day service on Sundays averages from 1000 to 1300. The plan of this beautiful building, the style of architecture (early English), the exquisitely light appearance of the clustered stone shafts of the pillars, the tessellated floor, the handsome and well-proportioned tower and spire, the substantial quality of the materials of which it is constructed, and the combined effect of the whole, are the admiration of our English visitors, and the marvel of the natives. It wants still a final roof, but I fear this must be left to the next generation to accomplish.

This village no longer presents the miserable hovels with which its site was irregularly studded when I first visited the place in 1837. A terrible storm, which visited Tinnevely in 1845, destroyed the village entirely, and I determined that, on its re-arrangement, there should be regular streets intersecting each other, and the houses built in rows. The streets have been planted with cocoa-nut and other trees, and the village may now be considered as tolerably neat in appearance, well ventilated, and supplied with plenty of wholesome water. The inhabitants in 1837 amounted to 338; at present there are 796. This increase has arisen from converts leaving their heathen villages, and settling here from time to time, a process which is still going on. They are all of the Shanar caste: many of them are cultivators and traders, but they are principally palmyra climbers. I have no reason to complain of their want of liberality, as last year they contributed to our General Fund 325 rupees, besides other payments for miscellaneous objects of a charitable character.

Interesting details are then given of various offshoots from this nucleus. These we are constrained to omit, and pass on to the following passages referring to the condition of the people generally, and their capacity to receive and profit by instruction.

I have been able, within the last year, to visit all the principal congregations several times, and have felt that it was an unspeakable privilege to preach the Gospel to such large numbers of people. The state of things is now different from what it was when I began my Missionary life: the people were then ignorant, only very few could read, and it was difficult to convey our ideas to our hearers. The custom then was to catechize very fully in the course of every sermon, but at present, owing to the benefit derived from our vernacular schools, and the familiarity of the present generation of Christians with divine truth, we can preach continuously as to an English congregation. At the same time it is a safe and satisfactory plan to ascertain that the people do understand our discourses, and I therefore keep up a certain amount of catechizing. There is no difficulty whatever in assembling the people at any hour of the day, provided due notice be given of the Missionary's intention to visit the place; and in my recent tours I have preached successively morning and evening, for a whole week, to full congregations. A mid-day service is, however, the best opportunity, as the people come home then from their fields and

trees for some refreshment and a little rest. On referring to minutes of one of those tours, I find that in thirteen villages visited I preached to 2072 hearers.

With reference to many other congregations in these districts, I need say no more than that steady progress is being made towards a stronger faith, and a life more agreeable to the Gospel. Many of the Hindu national failings will of course cleave to our converts for a time, and these characteristics, though modified by Christian principles, are not to be obliterated at once. Love of money among other things might with justice be mentioned, but this affects all people more or less, and is, I believe, overcome with less difficulty than the habit of lying. As a proof of this, I may mention the voluntary contributions of my people during the past year. The total contributed by them for all purposes amounts to rupees, 4475. 12. 9; and I am happy to say that out of this, 2000 rupees have been added to the treasury of our Native Church Fund, which now supports one native pastor and fourteen catechists. I recollect the time when nothing was contributed by our people for any object save a few coppers for the poor on Sundays.

In Tinnevelly the boarding-schools prepare the rough materials which, in the Preparandi Institution, are fashioned into a valuable body of catechists. Of these men, fifty-three in number, the following testimony is given—

The number at present in the three districts is fifty-two, which may be considered as the full complement of this class of agents. They have given me entire satisfaction by their consistent conduct and diligent attention to their work. Their knowledge is very satisfactory, and quite equal to their office.

It is a very gratifying fact that the Gospel is fully and faithfully preached by our catechists. This appears as well from the full notes of sermons delivered by them to their respective congregations, examined every month, as from the sermons preached by them here in rotation. The total depravity of human nature; the necessity of an atonement for sin; the renewal of the heart, not by baptism, but by the Holy Spirit working

instrumentally through God's word; pardon of sin; justification, holiness and eternal life by Christ, are prominently put forth by all; and we owe unfeigned gratitude to Almighty God, for having raised up such efficient helpers. As yet, I am thankful to say, they are free from what are called "Anglican" tendencies. The catechists are taught to accept of the church in its true Protestant and Scriptural character, and not, forsooth, as so nearly allied to Popery that there is no insuperable difficulty in effecting concord between them. When the distinctions drawn by St. Paul in the 6th chapter of 2 Corinthians verses 14—16 are no longer valid, we may think of union with Popery, but not before.

Twelve of these catechists had been selected and prepared by Mr. Thomas with a view to ordination, and they, with several others, were ordained by the Bishop of

Madras on January 31, 1869. This interesting occasion is thus described by the Rev. P. S. Royston, our Corresponding Secretary at Madras—

I suppose that such an ordination as that which took place on Sunday, January 31st, in the beautiful church of this favoured station, has never occurred in modern Mission history—perhaps, if the circumstances of apostolic times are duly considered, not even in the history of ancient Missions. In this still heathen province of Tinnevely—for, alas! such it still is, even with its 50,000 scattered Christians—there was then gathered together a body of some sixty clergymen, all, with the exception of the bishop's chaplain, engaged in Mission work. Of these, fourteen were Europeans and the remainder natives, including the fifteen candidates of our own Society, and seven more of the Propagation Society's Mission. Twelve of them were also admitted to priests' orders, viz. four of our own and eight of the sister Mission, including one European in each case. These twenty-two deacons and twelve priests presented the unwonted sight, at an Indian ordination, of three sets of occupants of the communion rails in a fairly-sized chancel. It was my privilege to be present at the last great Indian ordination, viz. at Panneivilei in 1859, when the late Bishop Dealtry admitted, I think, seventeen into both orders; but on the present occasion there were, as I have stated, thirty-four. All that was then reported to you of the impressive nature of the service, the united and deep

responses, the beautiful appearance of such a crowded congregation, all clothed in white, occupying every part of a spacious church and gallery, is increasingly true of the present occasion. But there was this further interest involved, viz. that all these deacons, while the examiners had proved their attainments to be nowise behind their predecessors, are designated to the genuine native pastorate, in connexion with local "Church Councils" and their funds; and that the examination was conducted mainly by two native clergymen, the Rev. J. Cornelius, of the Church Missionary Society, and the Rev. M. Samuel, of the Society for the Propagation of the Gospel, assessors to the Rev. O. Dene, the bishop's chaplain; the ordination sermon also being preached by the Rev. V. Devanayagam, of our Sivagasi district. If the great Head of the Church add His blessing, it will prove a day much to be remembered in the annals of His people in Tinnevely. We trust that it may awaken fresh and sustained interest in the welfare of the Tamil Church, now extending, and, we hope, strengthening itself. You will be interested in learning that the three or four highest men in the results of the examination were from our district of Mengnanapuram. Its now venerable Missionary, Mr. Thomas, was present, though in weakened health through indisposition and a fall from a horse.

So ripe had this portion of the Mission field become. Some Missionaries are called away before they see any result of their labours; but it was not so with Mr. Thomas. He lived to see the fields white with the harvest, the seed of which he had himself sown on what appeared to be a barren soil; and, like the aged Simeon, he might well say, "Lord, now lettest thou thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation."

Two deeply interesting letters from his old friend and colleague in the Missionary work, the Rev. E. Sargent, will show the calm and prepared state in which our beloved friend and brother was enabled to obey the summons which called him home.

With a heart full of sorrow I write to inform you of the death of our dear brother, John Thomas, of this place. When I arrived here this morning it was evident he had but a few hours of life left; but his mind was clear, his body free from pain, and his soul calm in the assured hope that all was right, and that he was standing on the one sure foundation that can never be moved. When I last saw him, seven weeks ago, in Palamcottah, he was seriously ill, and doubtful as to the result: he opened his heart to me in all the fulness of a brother's confidence. Among other things, he said

he renounced all ideas of self, and cast himself simply in the fulness of the atonement which our Lord has made. So this morning, as I entered the room and referred to the great issue of life, he pointed to the large-lettered card of texts which was hung up at one end of the room, "There," said he, "is where my reliance is. We have not an high priest who cannot be touched with the feeling of our infirmities," &c. His calmness and patience all through the trying hour were truly exemplary. We closed his eyes in death somewhere at half-past three o'clock

this afternoon. I said in death; but he still lives, more truly lives, and shall live where we aspire to join him,

"High in salvation and the climes of bliss."

This preliminary letter is followed by one more full in its details, and adding another to the numberless experiences of this kind which so abundantly show the Lord's fidelity to the promise which He has graciously given to each one of His servants—"I will be with him in trouble."

You know that our mutual friend, John Thomas, of Mengnanapuram, has long been suffering in health. At the beginning of the year he came into Palamcottā to attend our Missionary conference, and to consult the doctor. I then saw a great deal of him, and we had much confidential and profitable converse one with the other. Our views on Mission-work, with very few exceptions, were identical; and having for nearly thirty-three years stood shoulder to shoulder and heart to heart in the Mission field, we were drawn much together in Christian sympathy and brotherly confidence and love. Some months previously he told me that he had been very much harrassed in his mind—that a subtle temptation was striving for the mastery over the faith which held by the simple truth of the Gospel of Christ. He now referred to that contest, and said, "Thank God that is past. I feel that there is security nowhere else but in Christ Jesus and Him crucified." At times he seemed apprehensive that his sickness might terminate fatally, but there was also a buoyancy about him which led him to hope that, in the use of means, it might please God to spare him yet awhile, especially as, in other respects, he seemed to have so good a constitution. He returned to Mengnanapuram, but after a few days his complaint became alarmingly defined, precluding all hope of recovery. Learning how ill he was, I determined on going to Mengnanapuram and seeing our old friend once more. I arrived there on Monday evening before seven o'clock, and found him in a very weak state—the tide of life ebbing fast. He gave me an affectionate grasp of the hand, and on my asking him if he now felt his feet standing upon the Rock of Salvation, he replied, pointing to a large printed card hanging on the wall near his bed, "That is all my desire, and there is all my trust. We have not a High Priest who cannot be touched," &c. And again, "Jesus Christ, the same yesterday, to-day, and for ever." I repeated this last verse, and he joined in the last words, "for ever, for ever." I remarked that God was taking his children home one by one, and

Excuse my writing more, for I feel heavy at heart in parting with one who, for about thirty-three years, has been to me equal to a brother.

asked him if he remembered some eighteen years ago, when my dear wife was departing and her speech failing, she took his hands and mine together between her own and lifted them upwards to heaven, implying we should meet there? "Yes," he replied, "I remember it perfectly," and Mrs. Thomas remarked that he had often referred to it. His son read the 23rd Psalm, and I prayed, and he responded with a hearty Amen. His breathing became perceptibly heavy, and the power of speech began to fail him, though he evidently understood all that was said to him. Our time was now chiefly occupied in repeating verses of Holy Scripture or portions of sacred hymns till about three o'clock in the afternoon, when the difficulty of breathing greatly increased, and upon a sign from him that he wished to be laid more on his side, he was turned a little on his left side, and the position seemed to give him some relief, but after a few minutes he took one long breath, and the spirit left the tenement of clay to join the company of the redeemed in the presence of the Saviour whom he had loved and whom he had served. To the last he was free from pain, his mind clear, and his soul possessed of that peace which abides when all worldly comforts fail. I have only stated what passed under my own observation, but his dear family, who were constantly with him, were wonderfully struck with the great grace vouchsafed by the Lord to his dying servant, as manifested by his exemplary patience and resignation. Again and again he expressed his hopes as resting on the one only atonement of our Saviour Christ Jesus for sinners: to Him he committed his soul, and with this reliance he was prepared to meet death. When, after a little while, it was noised abroad in the village that the dear pastor of the flock was called home by the great Shepherd, all the children of the schools and people of the village thronged about the house. So, to make the event profitable, I had them by parties into the room, and then told them that the voice they had often heard would be heard no more for ever in this world, but that, though dead,

he still spoke to them in the remembrance of his affectionate admonitions, and of his earnest invitations to come to Christ for salvation. All seemed deeply sorrowful, many looked as if amazed, doubtful how they would now get on without the presence of him who had been to them more than a father.

In the morning, all being prepared for the funeral, twelve of the native clergymen carried his remains to the church where the first portion of the service was read by a native minister, and then to the grave on the north side of the chancel outside. This beautiful Gothic church he had built, and under its shadow we committed his body to the dust in "sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ."

Thus it was that our old loved and honoured friend passed through death to immortality after an active and devoted life of thirty-three years in the Missionary field in this province. Humanly speaking, his loss to us at this time is irreparable. His thorough knowledge of the language, his insight into native character, his masterly tact and management, the vigour of his discriminating mind, the commanding influence of his person and character, all these contributed to the success of the work he had in hand, and made his Mission, what I do not hesitate to call it, a model Mission. The day for which all other days were made will declare how many souls were, by the Gospel message on his lips, brought from darkness to light; but what we as finite beings can appreciate is open before us in the Missionary field over which he presided. The station where he

lived may be said to be a wilderness reclaimed; the beautiful church he built might vie with many an admired one in England. The schools are all admirably suited to their purpose. Neatness and order are manifest everywhere. He was thoroughly a practical man, and all his arrangements were calculated to rouse the people around him. Latterly the whole vigour of his body and mind was given to the raising up a native pastorate so as to meet the spiritual wants of the thousands of Christians around him. He expected great results from the action of our indigenous ministry, and his earnest wish was to accomplish this object before his day of work should terminate. How far he succeeded in this laudable wish you well know. As twelve of these native ministers carried his remains to the grave, and stood around in silent sorrow, I could not but inwardly pray that all his best wishes on their behalf might be abundantly realized; that a double portion of the spirit of their departed friend and teacher might descend upon them; that they might ever be valiant for the truth as it is in Jesus, and be examples to their flocks of every grace and virtue. After returning to the house the native agents flocked to bid us farewell. Mr. J. D. Thomas spoke to them in a short appropriate address, and then asked me to say a few words, which I did, concluding with these beautiful words of the apostle Peter, "All flesh is grass, and all the glory of man as the flower of grass: the grass withereth, the flower thereof fadeth away, but the word of the Lord endureth for ever."

The concluding letter is from Mr. J. D. Thomas.

Mr. Sargent's letter of Monday last, written from this place, has already conveyed to you and the Committee the very grievous and overwhelming tidings of the death of my beloved father on that day. His race is finished; the labours of his long service, and the toil and troubles of life are over. Painful as this dispensation is, what can we say? The Lord's will be done—

Servant of God, well done,
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy.

We rejoice in the full assurance of my dear father's present blessed state, of his freedom from pain and anxiety, and of his unspeakable joy and felicity in the realms of bliss; but we cannot too deeply mourn our loss—the loss of the best, the kindest, the most wise and judicious of fathers. His infinite gain has caused us irreparable loss. His death is

a loss to each member of our family, especially so to my beloved mother, upon whom this heavy bereavement has fallen with crushing effect. It is a loss to the Mission of a faithful, zealous and experienced agent, and a loss to this district of a most devoted minister of the Gospel, who has laboured for upwards of thirty-three years in these parts. Beloved and honoured by all who knew him, his high, noble, Christian conduct and mode of life endeared him to all who had the privilege of being known to him. He gave his whole heart and soul to the glory of his Saviour; his only aim was to magnify Him. The regret felt in these districts is universal amongst the Christians and heathen. "The people mourn him," was a remark made to me by a heathen man this morning. It was a very great comfort to have Mr. Sargent here on the day of my dear father's death. Mr.

Simmons was also here. Dr. Strachan, whose kindness and unfailing attention have won our gratitude and affection, together with Messrs. Spratt and Lash, were present at the funeral on Tuesday morning. The service was performed by Mr. Sargent, my father's oldest friend in the Mission, assisted by Mr. Spratt, Dr. Strachan, and the Rev. D. Viravayu. The native clergy bore the coffin to the grave, near to the beautiful church which stands a monument to my dear father's memory. All the catechists, schoolmasters, mistresses, and heads of the different congregations, assembled here to testify their

deep esteem and love for one who had been so long their devoted Missionary. Almost to the very last my dear father retained his consciousness, and as long as the power of utterance was granted him, he evinced his firm "trust in the mercy of God, through our Lord Jesus Christ." Throughout the whole of his long and trying illness, he has exhibited exemplary patience, and has, through God's mercy, been free from all doubt or fear; no cloud—not even the shadow of a cloud, passed over him, or for a moment darkened his well-founded assurance.

It was the dying request of Mr. Thomas, communicated to the Parent Committee in the following letter, that his son might succeed him in the Mengnanapurum district.

It has pleased Almighty God to bring upon me very severe illness, from which it is highly probable that I cannot recover. I naturally feel anxious about the work in which I have been engaged between thirty and forty years, and I beg that my son may be appointed to take charge of my work when it

pleases God to remove me from hence. I have no hesitation in saying that he is perfectly competent for the duty, and I have to ask the Committee, as a last favour, to appoint him as my successor, and to leave arrangements at Mengnanapurum untouched.

On the Rev. J. D. Thomas, therefore, devolves his father's work, and may there descend upon him not only his father's responsibilities, but a double portion of his spirit.

Loving friends may propose to raise some memorial of this good man, such as has been done in the Telugu Mission, where a handsome school-building bears on its front the name of Robert Noble.

It is grateful, consolatory to our sorrowing nature so to express itself; but the truest and best memorial of such men as Noble, Thomas, and many others, lives in their work. The man who, during his lifetime, laboured for the salvation of his fellow-men, and on his departure leaves behind him on his race an impress for eternity, has raised a pillar to the glory of his God which shall never perish, and on which his name is permitted to have a place.

2 JOHN, 10, 11.

THE adulteration of articles of food in this country has now become so prevalent that it has attracted the attention of the legislature, and an animated debate in the Commons House of Parliament has exposed to the public eye the delinquencies of dishonest tradesmen, and held them up to general contempt. There is not an article of diet which, if it can be so dealt with, is not subjected to this nefarious process of deterioration, and robbed of its nutritious properties. Bread, flour, nay the very grain-seed from which the harvest is to come; tea, coffee, &c., all are so dealt with, and the foundations of the public health are pitilessly sapped and undermined. The tradesmen who practise such dishonesty have erased from their consciences the golden rule—"As ye would that men should do to you, do ye also to them likewise," for they do precisely to others that which they would deprecate being done to themselves. If, in exchange for their adulterated goods they received at the hands of their customers coin, the value of which had been depreciated by some subtle process, there would be on their part a universal protestation. And yet, taking advantage, as they do, of the confidence reposed in them

to inflict a wrong, it would not be surprising if, as they deal with others, they were so dealt with themselves.

The effect of such practices upon the public health must be wide-spread and injurious. The young and feeble especially suffer. The child of tender years is left without the pure milk and the wholesome bread which are so essential to him; and the anxious mother marks with surprise and alarm the emaciation of her child, and its loss of strength and fibre; nay, the very medicines which are administered at the crisis of some mortal disease, enfeebled by this heartless process, are found to have lost their counteractive power.

We cannot strike a balance and decide whether it be more cruel to deprive the healthy of the nutrition which is essential to the continuance of health, or the sick of the medicine without which no cure can be effected. If men could be persuaded to trace their actions to their consequences, they might perhaps be led to pause before they committed themselves to a procedure so dishonest and cruel. A ship's crew, on a voyage of discovery in the Arctic regions, all other provisions having been expended, find themselves thrown on the preserved meats. This portion of the provision-supplies had been kept untouched, that, as a last resource it might be available. But when the cases are opened, the contents are found to be tainted, putrid, unfit for food. Who can describe the agony of disappointment that ensues? Could the purveyor have realized those spectral figures, looking in the direction of the far distant home which they shall never see again, and with a strength daily and perceptibly diminishing, moving slowly and hopelessly across the wilderness of snow, and a voice was heard to say, "Behold the misery which your dishonesty (if you perpetrate it) will most surely inflict on gallant men, who deserve well and not ill at the hands of their countrymen," perchance he might have hesitated, ere, if to enrich himself, he inflicted so fearful an injury on others. Look at that poor street-wanderer, once an innocent, yet thoughtless and inexperienced girl in her native village, now a miserable outcast, occupied in luring others to the sins into which she was once seduced herself, her short life of misery soon to be terminated by a premature and suffering death; perhaps had the tremendous consequences of heartless self-indulgence been realized—that emaciated form, that hollow cough, that agonized conscience—the betrayer might have paused ere he plucked the flower, and trod it under foot.

But there are deeper wrongs than even these, such as imperil the highest interests of man. True religion, that which we have by the revelation of God, is the life-blood of a nation. Amidst the adulteration of perishable materials, and the heartlessness with which men, abusing the confidence reposed in them, inflict injury on others to obtain gain or pleasure for themselves; still if the religion of God be left unimpaired, and the life-blood, be conserved in its purity, there remains in the constitution a powerful element of renovation, and the existing evils may be rectified, and recovery secured. But what shall be done if the medicine for the soul be tampered with, and religion itself share in the universal process of deterioration? The Christianity of the Bible is a precious deposit. Vindicated at the Reformation from the traditions of men, it has been transmitted in its purity through the veins of this people of England, and they have enjoyed, as the result of this, a robustness of character, and an energy of action, which have raised them high amidst the nations of the earth. Have we reached a period of religious decadence? True religion is corrective. It needs to be so, for man's nature is inclined to evil. Has the medicine lost its efficacy? Is there any adulterating process going on, so that the medicine for the soul and the bread for the soul, like the medicine for the body and the bread for the body, are being subjected to a subtle deterioration? God's truth in the written word is given to us as pure wine in a clear transparent glass.

Is it being tampered with, so that it becomes, not pure wine, but "wine mixed with water?"

Let us consider:—true religion, as we have said, is corrective. It possesses a renewing power—the power of God unto salvation to every one that believeth: it regenerates, so that they who receive it become new creatures in Christ Jesus. It is, therefore, for this very reason, too strong for many. They do not wish for results so decisive. They would be moral; they would have the form of godliness; but spirituality of character is beyond their aspirations. There was a time when men without religion were such openly, and acted in open defiance of its principles and precepts. There are numbers now, who in heart are just as decidedly alienated from God, but they cast a veil over their ungodliness, and profess religion in some form or another. The mode of action which they adopt is this—either men must come up to the standard of true religion, or tone it down to their own level. Numbers adopt the latter course. That divine medicine, eminently beneficial while its purity is conserved, becomes so tempered with adventitious materials, which either diminish or utterly destroy its efficacy, that not only does it not subdue, but often aggravates the working of sin on the human system. It is difficult, if not indeed impossible, for erring minds to define with accuracy the point at which the process of adulteration utterly destroys the nutritive properties of food or the efficacy of a medicine, and so changes them that they become deleterious. Although seriously enfeebled in their action, yet, not having altogether lost their nutritious qualities, these deteriorated elements may nevertheless yield some contribution of good to the physical system, and minister to the flame of life that which still lives on, although in an enfeebled state, and with a languid ray; and so no doubt it is in the ministration of divine truth. Passing as it does through the medium of a human agency, the cases are rare indeed in which the revelation of God does not lose something of its original purity. As the sun dips towards the earth its rays have to pass through a denser medium, and become more powerfully refracted; and the less spiritual the agency, the denser the medium through which the rays of revelation have to pass: even in the case of the most upright of ministers, whose earnest desire faithfully to reflect upon their fellow-men the message of mercy entrusted to their care, there are yet deviations, peculiarities of opinion, crotchets, shibboleths, which certainly increase the difficulties to be overcome in the subjugation of the human heart to Christ. These, however, are not purposed; they are unintentional, and are carefully to be distinguished from the deliberate action of the unfaithful agent, who first of all so modifies the doctrine, that it permits him, although remaining a natural man, to regard himself as a religious man; and then, having familiarized himself with the deceptive process, proceeds to administer the narcotic to the souls committed to his charge. The conscience is stupified, but the disease is not checked. The patient had been to some extent sensible of its progress, and had felt proportionately uneasy; now these wholesome yet painful emotions, which might have led him to the physician, are entirely stayed, and the man, under the influence of false teaching, is built up in the dangerous confidence of a false peace. The infusion, based upon a principle of compromise, is carefully graduated so as to accommodate itself to the idiosyncrasy of each person—precisely as men deal with hot water, the quantity of cold water introduced being such as to render it tepid, and pleasant to the natural temperature of the human body. One individual loves the world and purposes to enjoy it; another, in whom intellectual pride is predominant, entertains extravagant ideas in relation to the mental capabilities of man. To each of these the self-denial, which, for his own good, the Gospel of Christ requires of the recipient, is distasteful. The one is unwilling to submit his passions the other his reason, to the yoke. Christianity must undergo a process of

adjustment whereby it may be accommodated to the varying requisitions of their widely divergent tastes, and the one be free to profess Christianity without being called upon to crucify the flesh, and the other, without submitting his understanding to the reception of truths, which, although they do not contravene, are yet above his reason, and which, unattainable by the perceptive faculties of man, can be known by revelation only. In each case there is something reserved in relation to which the man is unwilling to submit himself to the mind of God : he is prepared to profess himself a disciple of Christ only on the understanding that on these specific points he is to be permitted an exemption ; that in the one case he is to have conceded to him moral, and in the other, intellectual laxity. Thus the requirements of Christianity are to be relaxed, in order that self may be crucified. In such men there is no reproduction of the self-surrender of Him who gave Himself for us. The secret of St. Paul's devotedness is unknown to them—"What things were gain to me those I counted loss for Christ." They resemble Saul, when he spared Agag, and "the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, he would not destroy them, but every thing that was vile and refuse, that they destroyed utterly." The master passion, the besetting sin—the burden of the one, the sensuality of the other—this is the Agag that is spared. In neither case is there the willing submission to be fused into the mould of Christianity, and to obey from the heart the form of doctrine which had been delivered; on the contrary, instead of the man being conformed to the demands of revelation, the revelation of God is to be placed in a crucible, and re-fashioned so as to accommodate itself to the peculiarities and requirements of the man. The ingenuity which is exercised in bringing about such accommodation is well worthy of attention. The workshop is extensive, and the pure element in the hands of the fabricators is unceremoniously dealt with. Each applicant has his own idea of what it is that he requires. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." But this pure element is dealt with like pure silver which must be alloyed in order to be fitted for human uses. The proportion of the alloy varies according to the particular object to which the gold, when the alloying process is completed, is to be applied. The gold used by jewellers is subjected to various alloys, some of the gold chains to be found in their establishments being of more or less value, according to the measure of the alloy, the depreciation from the true standard being in some instances greater, in others less. Such is the skill now attained in putting imposing surfaces on such alloys, that it requires considerable skill on the part of purchasers to prevent deception; and what need is there not at the present day, when, on such an extensive scale, the revelation of God is debased by human alloys, that if they would not be deceived on a matter of such importance as their own salvation, men should possess a divine discrimination, "a right judgment in all things," so that they might be enabled to "try the things which differ," and approve the things that are excellent? Deception is facile, because "my people love to have it so?"—precisely as the lowness of the price reconciles purchasers to the inferior quality of the gold of which the ornament is composed; and chains of gold, whose rich surface conceals their low standard, and which cost the wearer but very little, are ostentatiously exhibited before the world as carat gold; and so an alloyed Christianity, debased by human ingredients, and despoiled of its most precious truths, and most enriching properties, is preferred by many to the uncorrupted word of God, because it can be had cheaply, without the surrender of the affections, and the crucifixion of the old man.

The adulteration of food so extensively, and with such unhappy ingenuity, carried on in this country, must be very seriously injurious to the national health. What, then, must be the effect of adulterating that spiritual food, which at such cost, and with such care has been provided of God for the salvation of the soul;—how serious the consequences if

the things which pertain to life and godliness are tampered with, until their original virtue is not only impaired, but actually destroyed; if the divine medicine be robbed of its sanitary properties, and the fine gold of the sanctuary be changed? Are we wiser than God? Does not He know the human heart, and what it requires, in order to its restoration? Has He not with admirable cost and care, and wisdom, prepared the Gospel restorative, and set it forth in that form of doctrine which is best adapted to the reception of sinners? The medicine to be administered in the crisis of some dread disease, on the effects of which the fate of the patient, humanly speaking, depends, is prepared with great care, and with an accurate adjustment of its properties to the working of the distemper. Is God's medicine, designed to heal the great human malady, less carefully prepared? Can it be altered with impunity? Its distinctive doctrines require the submission of the understanding. "If any man among you seemeth to be wise in this world, let him become a fool, for the wisdom of this world is foolishness with God." But men of the present day are so wise in their own conceits," that they will not receive the instruction of God until they have, in the first instance, so altered it as to please themselves. Instead of coming with the teachableness of a child, and with the childlike simplicity of Samuel submitting themselves—"Speak, Lord, for thy servant heareth"—they assume to be possessed of a verifying faculty, "not unlike the discretion which a mathematician would use in weighing a treatise on geometry, or the liberty which a musician would use in reporting a law of harmony;" and summoning the Scriptures of God before this self-constituted tribunal, proceed to select such portions as they are pleased to authenticate as reliable, and to disparage and reject the rest.

And yet, while arbitrarily eliminating previous truths, they do so by an uncandid and insidious process. The phraseology is retained, while the substance is altered; and while the words are the same, they are used to convey ideas which are not the same. Regeneration is "a giving of insight, or an awakening of the forces of the soul;" Resurrection is "a spiritual quickening;" Propitiation is "the recovery of peace;" the hateful fears of the Vale of Hinnom may "serve as images of distracted remorse;" "heaven is not a place, so much as a fulfilment of the love of God;" "the divine attributes are consubstantial with the divine essence. 'He who abides in love abides in God, and God in him.' Thus the incarnation becomes as purely spiritual as it was with St. Paul." The phrases are retained, but the treasures which they once indicated have been surreptitiously abstracted. The coverings of blue and of scarlet and of badgers' skins remain the same; but when the sons of Koheth have reached their destination, and the coverings have been removed, there are found beneath, not the precious things of the sanctuary, but base imitations of man's device, like the image which Michal laid in the bed in the stead of David.

If it be true that the natural mind is energetically engaged in toning down the revelation of God to its own level, there is the more need, on the part of all who are persuaded that the best interests of man are involved in the maintenance of divine truth in its integrity, of a resolute and unflinching resistance to the insidious and stealthy encroachments of error, watching over themselves with a godly jealousy, lest by any inadvertence on their part they help the enemy as he persistently labours to undermine the foundations on which the citadel of true religion stands. Even the loving apostle, St. John, felt the necessity of decisive action in perilous times, when he thus expressed himself, "If any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." It is not necessary that, in the prosecution of religious objects, we should mix ourselves up with persons whose religious opinions are known to be unsound, not on minor points, but on those which are vital and essential.

Not only is it not necessary so to do, in order to be duly courteous, but it is not possible to fraternize with the avowed apostles of error and yet bear an honest testimony to the distinctive truth of God. We can conceive the possibility of a distinguished foreigner visiting our shores, remarkable for his talent and eloquence, whom it is our desire to receive with the respect which is due to a great popular leader in his own country; but if his religious position be, to say the least, equivocal; if, having emerged from the superstitions of Hinduism, he shrink back from the full light of Christianity, and remain in the misty twilight of Deism; if the Saviour is regarded with a kind of hero-worship, while his Godhead is denied; and Jehovah, instead of being honoured as a Triune God, is reduced to a single personality, and therefore incapable of being a Saviour-God, then surely we, who know and love the truth, should be careful lest in their urbanity to the stranger they compromise their fidelity to God, and lead observers to conclude, that between our belief and his unbelief there is no such discrepancy as to preclude the possibility of our uniting in the prosecution of religious objects.

The proceedings at one of the meetings, held at Exeter Hall during the last month, has arrested our attention. It was an educational meeting, and on the subject of the Bible as the foundation of all true education, because scriptural education is the only one commensurate with the deep necessities of man, the chairman nobly expressed himself. Adverting to the active effort put forth by some, that "from the schools to be established for the education of the children of these realms, the word of God should be excluded by Act of Parliament, he avowed—"I hold that proposition to be an abomination. Do not touch the unclean thing. Reject it at once, with all the vigour of your minds, with all the earnestness of your hearts, and with all the intensity of your prayers, and say that you will not even entertain the proposition that the Bible shall not form the groundwork of the education of the children of this mighty empire."

And yet, on this very occasion, the Baboo Keshub Chunder Sen, who, in his present religious phase, is not a believer in the inspiration of the Scriptures, does not recognise the Lord Jesus Christ as God manifest in the flesh, does not see the necessity or admit the great fact of His vicarious sacrifice and atonement, was expressly invited to address the meeting as one "taking the deepest interest in everything that concerns the welfare of England." And what is there so intimately connected with the welfare of England as that her Christianity be conserved in its integrity, and by a faithful testimony be upheld in its distinctiveness front at least all serious error? Is not this the very life-blood of the nation? And if there be a growing distaste to Christianity in its pure state, as too strong, too unyielding, and a decided preference for it when diluted with more or less of error, so as to be rendered more palatable to the natural mind, is it wise, is it consistent with our duty to God, with humanity to our fellow-men, to place ourselves in such a position as to lead unthinking people to conclude, that between an avowed deist and an orthodox believer there is no such difference of opinion as to prevent their co-operation on religious questions?

On another occasion, and on another platform, we observe the presence of the same distinguished foreigner, to whom it is our desire that every respect and deference should be shown, provided it be clearly understood that his religious opinions are not ours, and that nothing be done which should lead men to think that we regard them as otherwise than dangerously and destructively unsound, and as sins of the understanding that need to be repented of and forsaken, if the individual who has fallen into these snares would desire to recover himself and stand right with God.

Chunder Sen, with great earnestness, and with the ability which is his characteristic, advocated the promotion of female education in the East, and assured his hearers that education, to be of use, must be threefold—social, moral, spiritual; but he did not

define what he wished to be understood by the term "spiritual." That was done by the chairman, who, in summing up the proceedings, declared his conviction that the Bible was the grand means of true education, and had in itself a great inherent power. "He believed that they had only to get it sown broadcast, and it would work its own way, and prove in a nation, as to individuals, the instrument of the saving conversion of souls."

But these strange conjunctions on religious platforms, for the promotion of religious objects, of men whose religious principles are so utterly divergent—what effect are they likely to exercise on the mind of an individual so circumstanced as Chunder Sen? Most heartily do we desire his emergence from the mists in which he is enveloped, and his coming forth, as a true child of God, and a faithful reflector of the light which God has given, to illuminate his countrymen. But is that consummation likely to be expedited by the misplaced position assigned to him in London? On the contrary, will he not be led to conclude that eminent Christians do not regard his religious opinions as contradictory to theirs, or inconsistent with a common faith; for did they not associate him with themselves in the advocacy and promotion of Christian objects? Did they not recognise him as a brother, and present him as such to the Christian public? We do not know whether Chunder Sen is fixed in his deistical opinions, or as yet doubtful and hesitating, and groping after a more sure foundation than he has yet found. But we regret to be obliged to say, that if not fixed in Deism when he reached England, the way in which he has been dealt with since his arrival is powerfully calculated to dissipate all doubts, and stereotype him in his erroneous convictions.

But what is the effect produced by these proceedings on the minds of inquiring natives in India? This we are in a position to answer, and in connexion with this point will be found our reply to any charge which might be brought against us of needless interference with matters which do not concern us. We pray the attention of our readers to the following letter from India, written, not by a novice, but by a devoted and experienced Missionary, and whose testimony is this, that the reception which Chunder Sen has received in England, reacting on the native mind in India, has exercised a very injurious influence, on that part especially which is thoughtful and inquiring. We do not give the writer's name, but we give his faithful remonstrance to the Christian public of Great Britain. We do entreat them to remember how stringently God prohibited the sowing of a field with mingled seed, or the wearing of a garment mingled of linen and woollen. The letter is as follows—

I do not know whether my letter will be of any use or not, still I feel strongly inclined to send you a line. We are very much concerned at the tidings which are reaching us of the reception given to Keshub Chunder Sen. Our worst fears are likely to be verified. It always struck me that his visit to England was more likely to do harm to us, than good to him. He was sure to be lionized and flattered by the good people at home; and this circumstance was sure to be misinterpreted by his followers here. So it is coming to pass. Telegrams and letters tell of his wonderful popularity, of the thousands who hang on his lips, of the cordial sympathy of the great and the good, in "his great Mission for the regeneration of India," &c. The effect of all this out here is pernicious in the extreme. Educated natives have for years back been telling us that Christianity is dying

out in Europe. The Brahmos in particular have boasted that the Christianity which we bring them is all but defunct at home, and that Brahmoism under other names is really the religion of the thoughtful and good at home. "Why," say they, "should you urge upon us a religion which your own countrymen are discarding." Now it wanted nothing more than the cordial reception which Keshub is receiving to confirm this impression. Keshub and his party are willing enough to interpret all the kind and incautious sympathy which they are receiving as an expression of positive approval of his views. Alas! Englishmen are not wanting who help them on in this delusion. A letter has just come from one of Keshub's party, in which the writer states that a gentleman in London has assured him that the Missionaries are a set of low and ill-taught fellows, who palm off upon the natives an ex-

ploded form of Christianity, whilst all the sensible and educated people at home are really one with them (the Brahmos) in sentiment. In the last week's *Friend*, the London Correspondent, after lauding Keshub to the skies, says, "Indeed his views and the views of the educated everywhere seem to be one and the same." These are the things which not only Brahmos but educated natives of every class grasp at with avidity and delight; these are the remarks which they are casting in our teeth; the haters of the truth become more bold and spiteful; but, what is worse than all, some whose minds were perforce tending towards the truth, are arrested or hurled backwards: they are thus supplied with just the kind of excuse for vacillation which their poor weak minds too eagerly catch at.

Poor Keshub! Ten years ago he was not far from the kingdom of heaven; but he is, I fear, further than ever now. He can talk and preach like an angel of light; his manners captivate, and his speech may deceive the very elect. But depend upon it he is, under all that pleasing exterior, "an enemy to the Gospel of Christ." He talks of a Christ, but it is not the Christ of God. He will talk of the blood

of Christ, and of a divine Incarnation even; but let not the good folks be mistaken! These words with him have a terribly perverted meaning. I heard his famous lecture, for which he was so heartily congratulated. He was asked what he meant by saying Christ was a divine Incarnation. "I mean," said he, "that He was such in the same sense that Julius Cæsar and Buonaparte were: every remarkable man is a divine Incarnation."

It is to be feared that Keshub is coming to regard himself as such an incarnation. In that light, too, many of his disciples regard him. People at home should know these things. By indiscriminate attentions they are committing themselves and us; they are really impeding the truth, and confirming those interesting but sadly erring young men in their false notions. Of course they should be treated with all possible kindness, but at the same time they should be clearly given to understand that their friends see the gravity and danger of their position: they should not be allowed to entertain and transmit the impression that the Christian people of England are in any sense one with them in sentiment and doctrine.

THE BRAHMOS AND THE CHRISTIAN CONVERT AT CALCUTTA.

SINCE the preceding article was sent to the press the following letters have reached us. The case to which they refer is important. The question before the Christian public is, In what light are the Brahmos to be regarded—as persons favourably disposed to Christianity, impeded in their progress to a full conviction of its truth by certain difficulties which, if happily removed, would set them free to profess it before the world, and become its earnest advocates among the masses of their countrymen, and therefore persons who, on their arrival in this country, ought without hesitation to be received and welcomed, as reformers desiring the emancipation of their countrymen from the yoke of degrading superstitions, and working in the direction of Christianity as the goal to be attained? Now we are not so illiberal as to assert that of some of the Brahmos this may not be true, but assuredly it cannot be so concluded of all, for in Calcutta we find them as a body opposing the progress of honest inquiry, and, when the inquirer has become convinced of the truth of Christianity, doing all in their power to prevent the honest expression of that conviction. Whatever they may profess to be in England, at Calcutta they appear in the public courts of justice as the opponents of Christianity and the active hinderers of its progress. Hence the need of wise caution on the part of the Christian people of this country. Let there be all courtesy shown them, but no religious recognition until they have avowed their principles, lest perchance we help to the development of what, after all, may prove to be an anti-Christian element.

The letters to which we refer are, one from the Rev. J. Vaughan, of Calcutta, dated May 7th, and another from the Rev. E. C. Stuart, Secretary of the Corresponding Committee at Calcutta, dated May 11th, 1870.

It is Saturday, and I have only just returned from the High Court, and I have my Sunday work to prepare for; yet as the mail is going out I must send a line. In a recent letter I ventured to throw out a note of warning on the impolicy of making too much of Keshub and his party at home. I expressed an opinion that the Brahmos, notwithstanding all their fine talk, were quite as inimical to the growth of the church as the most bigoted Hindus. I did not then know how soon we should have a striking illustration of the correctness of this statement.

Our brother Bomwetsch and myself are just now realizing the fierceness of their opposition. I will tell my own story first.

For four years back Zenana teachers of our Mission have been visiting and instructing the ladies of a Hindu family related to Keshub Chunder Sen. For two years back two young widows of the family have been believers in Jesus. Both of them, for months back, have been desiring to come to us for baptism. The elder was the feebler in courage and faith, and she kept the other back. Six weeks ago the younger came to me, and I examined her, and found her well-instructed and bearing evidence of sincerity and earnestness. I did not then baptize her, for I never like to hurry these matters. She could not rest, and finding her elder sister unwilling to take up the cross, she resolved to come alone to us. She left all that were dear to her nine days ago, and cast in her lot among us. She came alone and uninfluenced by us in any way. Immediately the most resolute attempts were made by her friends to take her away. I purposely deferred her baptism for some days in order to let them visit her and use any influence they liked short of actual violence. It was a terrible ordeal for the poor lady. Day after day, from morning to night, was she subjected to their entreaties, threats, and promises. I almost trembled for her as her poor mother grasped her hands and wailed over her as for one dead. She wept and trembled too; but grace was given to her to answer every effort with unwavering constancy. To their promises of a wealthy husband her reply was, "I want no husband: I care not for the things you promise. I want the salvation of my soul."

Mr. Stuart's letter is as follows:—

I have just come from the High Court, where, for the last two days, I have been in close attendance at a trial of altogether new and unusual interest.

Their violence increased with her firmness. At length the old mother came and entreated us not to admit her brothers, for they had sworn that rather than let her be baptized they would conceal a knife in their garments and murder her. Then the Brahmoist body took up the matter, and a threat of legal proceedings was made. The poor young woman was all this while entreating me to baptize her. I felt that further delay was useless and unwise. She had borne a good confession before many witnesses to her faith, and of her sincerity no one could doubt. I baptized her three days ago. We all, of course, expected that this would stop all further proceedings. So it would no doubt have been, had her friends been Hindus only; but the Brahmos said, "No; she must not remain a Christian: we will get her back and make her a Brahmo."

Last night at ten o'clock a writ of habeas corpus was served on me. She was to be produced in court at eleven o'clock this morning. We took her there. We found an affidavit had been sworn to, charging us with enticing her away, she being a minor—she is really about seventeen, which is as much as twenty-five in English females. They said, moreover, that we had arranged to marry her, and I do not know what besides. They knew all these things to be utter falsehoods, yet they swore to them. Our counsel, however, procured a postponement of the case until Tuesday next.

Bomwetsch's case is this: a young intelligent Brahmo has been lately visiting him and inquiring into the truth. He lived with his elder brother, also a Brahmo, and worked in his office. The elder brother, finding out the tendencies of the younger, solemnly warned him that if he did not give up Christianity he would renounce him. The young man had got too fast a hold of Christ for that; therefore he carried his threat to the uttermost; he turned him out of his office and drove him out of his house.

These are two real and telling facts. They throw a flood of light on the fine smooth talk and sentiments of liberality and toleration put forth by Keshub and his party. People should know these things. They would then perhaps trust and praise the Brahmos less, and pray for them more.

Last week a young person—a Hindu widow of respectable family, closely connected with the Brahmo leader Keshub Chunder Sen, who of her own free will had come to the Mission

compound and taken up her abode with one of the native-Christian women, who for the last three years has been visiting at her house and instructing her, was, on a credible profession of her belief, at her own earnest desire and request, and after her relatives had exhausted all their efforts to dissuade her, baptized. This was last Wednesday.

On Friday night her heathen relatives took out a writ of habeas corpus against Mr. Vaughan, returnable next morning. He appeared with the young woman in court, and moved through counsel, whom I had engaged, for a postponement, to give time to make the return. The judge being satisfied that no improper use would be made of the delay, adjourned the case until yesterday.

The relatives of the girl, being leading Brahmos, had spared no expense, and had quite an array of counsel. But all their devices, thank God, have been confounded, and their rage against the truth has proved a vain thing, only serving to expose the Brahmos, the boasted party of progress, in their true colours as the enemies of all the natural rights of men.

While Keshub is disporting himself in England as the reformer and the Apostle of progress here in Calcutta, his relatives and confraternity are denying to a poor woman the most inalienable rights of personal liberty.

Verily it seems as if this most instructive case had happened providentially at a time when the good people of England needed to

have their eyes open to the true character of that freedom of conscience which theistic professors are disposed to accord.

After a long and patient hearing of counsel, and an interview in chambers with the young lady, the judge decided that she was of age and discretion to choose her domicile; that no enticement had been practised and no restraint exercised; and that therefore he would call on her to choose where her home should be. She at once, in open court, intimated that she would not return to her heathen relatives. However, before judgment was recorded, she was again removed to a private room, in order that her mother might try again to shake her resolution. No Christian friend was permitted to enter. Presently wails, and shrieks, and howlings of grief reached us. After a painful interval the young woman was again called forth into the midst, evidently much agitated, and you may imagine the trying ordeal she had to endure in a court crammed with spectators. Until within the last week she had never been beyond the walls of the Zenana. By God's grace she stood steadfast, and in a firm voice replied to the question where she decided to go, "To the Padre Sahib's."

The excitement is immense among the natives. All Calcutta is in a ferment. The Zenana work will for a time receive a check. But it is a great triumph for the Gospel; for the young person seems to be truly actuated by religious motives, and so we rejoice and give God thanks.

DILAWUR KHAN,

FORMERLY AN AFGHAN BRIGAND, AND AFTERWARDS FOR MANY YEARS A CHRISTIAN
NATIVE OFFICER IN THE GUIDE CORPS, NEAR PESHAWUR.

By the Rev. Robert Clark, M.A., Missionary C.M.S., from the Punjab.

If we wish to picture to ourselves Dilawur Khan, we must fancy that we see before us a shrewd elderly Afghan, with broad muscular shoulders and a very rugged and deeply-lined face, clad in a postin, or sheep-skin coat, with the long warm wool inside, and the yellow-tanned embroidered leather outside, seated on the ground, or in an arm-chair, in the barrack-yard of the Guide corps in Murdan. His sword is on his knees, or else in a broad leathern belt which is strapped round his waist, and which also contains a pistol firmly attached to it by a strong loose cord, to prevent its being snatched away. He is arguing eagerly with both hand and tongue with a Mohammedan priest, who is seated before him, while numbers of excited Mohammedan soldiers are listening all around. You can see by the twinkle in his eye and by the puzzled, angry look of his opponent, that he has the best of the argument. He has got the priest fast as in a vice, and he will not let him go.

A scene like this has been witnessed constantly of late years, not only in Murdan, but also in many a village in the Eusufzie country near Peshawur. The Guide corps is

the bravest and the best native regiment in India, and Dilawur Khan was one of its most distinguished native officers. Born in the Khuttuck Hills, he was bred a robber, in a country where children are dedicated by their mothers to plunder and murder from their earliest infancy. They have in Afghanistan an instrument very much like a large strong chisel, which thieves make use of when they "break through and steal;" and a mother will take this instrument in her hand, with her child astride on her hip, and will go to some mud wall and make a hole through it with the instrument, and will then deliberately pass her child backwards and forwards through the hole, repeating the words "Ghal Sha"—"Be a thief." "As thieves break through walls, do thou thus break through walls; and as I pass thee through this hole, so do thou push through holes into people's houses and plunder them." Thus children are brought up by their mothers to be professed thieves, and they glory in their dexterity, and think it no shame, but rather an honour, to be successful and accomplished robbers. They are withal most religious, and say their prayers five times a day more devoutly than the bandits of either Italy or Greece. If a traveller passes by when they are at their prayers they will stop and roll up their carpets, and then rush down and plunder him, and, on their return, will go on with their prayers from the point where they left off. They have but little regard for human life, either their own or others. "Whish," said one of them, when he had just shot a poor Hindu, and found nothing on him worthy of carrying away, "I have gone and lost a charge of powder and ball." They are taught to think that the killing of infidels is the surest passport to heaven; and they justify their thieving by saying that the people in the plains have gained their wealth by intellectual robbery, and that God has given them strong arms instead of brains to win back their own from them again.

Dilawur Khan formerly was such a one. He used to keep his watch on the Khuttuck hills, beside the Cabul river, near Attock, with his sword by his side and his matchlock in his hand, and whenever a rich shopkeeper appeared, he swooped down like an eagle from his eyrie on him, and carried him off to the hills till a ransom was paid for him. If the ransom were long delayed, he has been known to send in one of his captive's fingers, with the intimation, that if the money was not forthcoming, it would be followed by his head. The wild character of the life he led in his early manhood can only be fully understood by those who know something of the lawlessness of the North-west frontier, and of the bitter fanaticism of Mohammedan religious teaching. These frontier tribes have never yet been subdued. For ages they have been the plague of every ruler of the Punjab. It is their hereditary belief that God has given them the strongholds of the mountains to enable them successfully to plunder the plains. We remember our own losses in 1840 in the Khyber pass. Even in Akbar's time an army of 40,000 men who invaded them under one of the ablest generals of the empire was so completely destroyed that hardly an individual, it is said, escaped. "Give the dogs a bone," Akbar used to say whenever his troops had to pass between India and Cabul, and he then threw thousands of rupees amongst them, and as they were fighting for the money amongst themselves he safely passed through.

When the English took possession of the Punjab and Peshawur, a price was set upon Dilawur's head. At one time some cavalry sighted him and gave chase. He ran for his life, and rushed into a tall field of corn, where he lay concealed, while the horsemen rode up and down, vainly searching for him. At another time the civil officer met him in a frontier village beyond the British border, and offered him service in the Guide corps if he would lead an honest life, or the gallows the first time he was caught within our territory if he refused. The excitement of his adventurous career had a great charm for him; and the teaching of the priests (who found in him a useful tool for

their cruel and interested purposes) had persuaded him that he was doing God service in his lawless course. He therefore scornfully refused the Englishman's offer, saying that he would continue his lawless course in spite of whatever the Sahibs could do. After a time, however, he thought better of it, and as a price was set upon his head, he determined to apply for it, thinking he might as well have it himself as some one else: and so, taking his own head on his shoulders, he went and claimed the reward. The officer, knowing the kind of man he was, again offered him service, which he then accepted, and he enlisted as a soldier in the Guide corps, in which, by his bravery and fidelity, he rapidly rose to be a native officer.

The writer of this paper first made his acquaintance in a curious way. Dilawur had been sent out with a party of his men to protect some labourers who were making a road in the newly-annexed country. He had taken up his position on an eminence, and had fortified it with a hedge of thorns, as he expected any moment an attack from the many Afghans who at that time fiercely resisted the occupation of their country by the foreigners, and the making of thoroughfares through it. The writer had ridden out one morning with Dr. Farquhar, then of the Guides, to see him, and heard him tell his officer how he had heard a noise at night, which he thought at first was preparatory to an attack on his position. His men he knew were ready, but not liking to awaken them without cause, he had crept out of his thorny fort, and after crawling on his full length on the ground up to the object in the dark, he had found out, as he said with a grim smile, that it was only a bullock that had strayed. This little incident shewed at once his character: he was watchful, cautious, brave as a lion, and regardless either of ease or safety in the performance of his duty.

In religion he was originally a strict Mohammedan, who believed his creed, and acted up to it in all its outward observances; fasting conscientiously during the month Ramazan, and praying five times a day. In one of his visits to Peshawur, he was surprised to see an Englishman preaching in the principal bazaar, with a noisy crowd around him. It was Colonel Wheeler, to whom the honour belongs of having been the first to proclaim the Gospel publicly in that city before the Mission had been commenced. He had been warned by the native chiefs that if he persisted in preaching, his life would certainly be taken. Yet he still went on to tell them of the love of God in Christ, and although surrounded by many fanatics in the streets, he said that he felt safer in commending himself to God, than if he had had a wall of 10,000 English bayonets around him. Dilawur Khan, always ready for a fray, at once entered into an argument with him, and at last accepted a book from him, which he took home in order that he might confute it. The book was the "Mizan ul Haqq," or the "Balance of Truth," by Dr. Pfander. He read it, but could not answer it. He took it to his priest, who only abused him for reading it. He took it to another priest who ordered him to put it away and say his prayers. Another Mohammedan told him that if he read that book he was sure to become an infidel. "What a wonderful book it must be, then!" said Dilawur. "For many years I have studied the Koran and believed it, and yet this book, you say, has a power in it to make me leave the Koran and become a Christian. It must be a remarkable book indeed." He concluded the priests could not answer it. It was just at this time that Dr. Pfander arrived at Peshawur to open the Peshawur Mission. Dilawur heard of it, and at once went to visit him. "I would walk many miles," he said, "to see that man;" and thus began his personal acquaintance with him, which led to the intense reverence that he ever after expressed for him. It was from conversation with Dr. Pfander that his eyes were first really opened as

regards the character of Mohammedanism. It was his policy always to be on the strongest side, and he here learnt that Christianity was the strongest side, and that Mohammedanism was indefensible. The same causes that led him to take service under the strong English Government, now led him to Christianity. He at once challenged the Mohammedan priests to disprove Christianity, and to prove Mohammedanism true; and when they did not, he boldly took the side of Christianity and attacked Mohammedanism.

The following anecdote is characteristic of his manner in doing so:—In crossing over the river Indus one day, in a boat, during a storm, when the passengers were in danger of being dashed against the rocks, the boatmen had left their oars (as they often did when they needed most to use them), and began with clasped hands to pray to the two saints who were buried on the opposite banks of the river, the patron saints and protectors of all mariners in their distress—"O Saints, save us." The passengers eagerly responded, "O Saints, deliver us." Dilawur, seated quietly at the end of the boat, forthwith began stoutly to call on his commanding officer by name, "O, Colonel Sahib, save us, O Colonel Sahib, help us." They asked him if he were crazed, for his colonel was far away. "At any rate," he said, "he is a living man, and *may* perhaps hear us, if we only call loud enough; but what use can there ever be in calling upon dead men's bones?"

He would in religious matters take nothing for granted, and believe nothing without proof. Mr. MacCarthy tells an anecdote of a visit he paid to him, when he sat awkwardly enough on the unfamiliar chair, discussing bread and jam with the zeal of a schoolboy, and talking all the while with characteristic zest and keenness on the points of controversy between Christians and Mohammedans. His eye fell on a map that hung on the wall, and he asked, "Is astronomy a part of Christianity, Sahib? for I always see maps and diagrams in the houses of all the Padres." He was told that Christianity did not commit itself to any system of science, but it was useful for a Padre to be acquainted with astronomy, as objections were sometimes made to the Bible, on astronomical grounds. He brought down his huge fist with energy on the table, and exclaimed, "I have just such an objection to offer. I was reading in my Persian Bible this morning the first four chapters of Genesis, where it is said that God created light on the first day, but that the sun was not created till the fourth day: as the sun seems to be the very source of light, how can these statements be reconciled?" An explanation was offered, which, after some time, was candidly received as a conceivable solution of the difficulty; but he always asked for chapter and verse for everything that was told him. "Show me that it is Christ's command," he said, "and I will believe anything, and do anything that is enjoined."

It will readily be believed that the apostacy of one whose great daring and strength had made him so useful an agent of the priests, and his taking service under the English Government, drew down upon him the fury of all Mohammedans. When paying a visit one day to a person of high rank in the country, he was at once rudely ordered out of the house. "God does not thrust me away," he replied, as he left the house, "why should you? You live under the Government of the Sahibs, and I serve under it. What is the difference?" On another occasion a Mullah, who was unable to cope with him in argument, denounced him as worthy of death, and told him he would kill him the first time he met him beyond the English frontier. "Then kill me now if you will," was the quiet reply.

He was known throughout the country for his quaint, biting, unanswerable criticisms. The writer has more than once ridden with him to the villages about Peshawur. We used to alight at the Hujrà, or village guest-house, where a bedstead

is always brought for the traveller to sit on. Dilawur never let the bridle of his horse go out of his hand, and he was always armed, always ready with both tongue and sword. The people congregated around, and Dilawur, at first, perhaps, unrecognised, would gradually join in the conversation with some shrewd question, requesting information, as an illiterate man, from the village Moulvie, on some religious points, which at once involved him in a contradiction, or proved an absurdity. The people would then scowl, and their eyes flash fire as they recognised Dilawur, who having been brought up in Mohammedanism, knew its weak points and inconsistencies well, and never spared them, but took pleasure in exposing them with no little power.

An interview he had, about this time, with Sir Herbert Edwardes, greatly influenced his views and feelings towards Christianity. He had met him by accident on the road between Attock and Peshawur, and, as they rode along together, Dilawur spoke of what was nearest his heart, and asked for arguments that would "confound the Mullahs." Sir Herbert gave him the story of a Saviour's love as Dilawur had never heard it before, and so impressed him with its holiness and its truth and satisfying power, that (as he described his feelings afterwards) his heart burned within him as he talked with him by the way.

He was, as yet, unbaptized, and when the mutiny broke out he marched down with his regiment to Delhi. At a moment's warning they left their station, and in the hottest season of the year they marched on foot some 580 miles in twenty-two days, with a rapidity that astonished every one, even in India. They were foremost in every attack, and so great were their losses that they left one half of the regiment before the walls of Delhi. Dilawur remained untouched throughout the siege, and rose by his steady bravery to the rank of a subahdar, the highest rank that a native can attain in the army. Though not baptized, he was in heart and soul a Christian, and joined in reading the Bible and prayer with two officers, at the close of the siege, with a humility and earnestness that could only be the effect of the mighty working of God's Spirit in so rugged and lawless a character.

When Delhi fell, the regiment returned to Peshawur. Their camp furniture, on their march downwards, had been very scanty; but on their return it is said that they carried with them to Peshawur a convoy of plunder that stretched along the road for two and a half miles. There are few people in the world like the Afghans for plunder, but Dilawur Khan returned empty-handed. "He had doubts," he said, "whether 'looting' might not be contrary to the law of Christ," so he kept himself clear of it.

On his return to Peshawur (where both officers and men were fêted magnificently by Sir Herbert Edwardes, the Commissioner) Dilawur Khan came openly forward to confess himself a Christian, and was baptized by the late Rev. T. H. Fitzpatrick; and from his high position in the regiment he was able to uphold another Christian sepoy, Fazl Haqq*, who shortly afterwards joined him in the same corps. He had been presented with a large Bible, which he read continually, and openly. He had become a wonder to many, for it was well known what he had been before, and it was manifest that hard blows and dangers, and the execrations of the Moulvies, were the only advantages he had derived from becoming a Christian. The Akhun of Swat had more than once sent over to kill him; and so constant was his expectation of being attacked, that if he saw a man coming towards him in the dark, he has called out to him to stop if he were a friend. For many years he remained a faithful and

* For an account of the adventurous Missionary journey of this native Afghan Christian to Kafiristan, and also of his early and lamented death, see the Church Missionary Intelligencer for August, 1865, and for January, 1869.

devoted servant of Government, earning the respect of the officers by his fidelity and zeal, and by his brave conduct in every frontier war. His antagonism to the Mohammedan religion ever remained the same. He was always self-possessed, always combatting, always armed, both in hand and tongue, and "always on the strongest side." His shrewd criticisms and remarks were always practical and to the point. During the Umbeyla expedition, where our losses were exceedingly severe, some one said to him, "If you are a Christian, Dilawur, you ought to try and convert these people, and not to fight against them." "Yes," he replied, "I want to convert them, and my arguments just now are powder and ball." It was then said, "There are many good people in England who think it wrong to wage war at all: what would you say to them?" "I would put them up to stand in my place on the 'Crag Picket,' " was the answer—that was, where the hardest fighting was going on, and where the Guide Corps were doing good service.

The position he had gained amongst officers and men gave him a liberty of speech in regimental affairs which he often used, to the amusement of his superiors. On one occasion an officer, in taking command of the corps, found that many of the men had become involved in debt, and had thus placed themselves in the power of the Hindu money-lenders. Anxious to put an end to so baneful a practice, this officer called together both the English and native officers, when, after much talking and giving advice, Dilawur opened his mouth, and began, with much emphasis, to quote the Koran on the great sin of usury. All the Englishmen's advice fell short of the power of Dilawur's taunts, for his ruling passion found scope at every turn. To be denounced as inconsistent and unfaithful to their creed, by one who was a renegade himself, proved more bitter to the proud Mohammedans than all the misery of insolvency. The habit of borrowing on high rate of interest received at once a check. This combativeness, however, not only provoked many enemies, by stirring up angry feelings, but it also gained many admirers and partisans for himself. Dilawur may almost be called the leader of a sect. His followers number, it is said, about two hundred; and although they are not baptized, their co-religionists have so far separated from them, that they will not eat with them. During a late itineration, numbers of his disciples visited the tent of the Rev. T. V. French and Rev. Wm. Ridley, and, hour after hour, sat listening attentively to the word of life, which, day by day, was preached to them.

A few months ago he was sent by Government on a secret mission into Central Asia. He was a Christian, and the Government trusted him. Ever ready to do his duty, he undertook the work assigned him with his usual zeal and energy. He passed safely through Cabul on his way to Badakshan. The mission was a compliment to the man, but it is feared that it has proved fatal to him. It is reported that, as he was travelling in disguise, a man who had heard him preach in the Peshawur bazaar, betrayed him to the judge, who condemned him to be blown away from a cannon as an apostate. During the trial, a copy of one of Dr. Pfander's works dropped from his bosom. The judge took it and tore it in two. The king of the country, however, heard of it, and asked to see the book, and having read a part of it, pronounced it to be a good book, and set Dilawur at liberty. Soon after, however, further reports reached Peshawur that he had met with a violent death. Those who are best qualified, in Peshawur, to judge, consider them but too well founded. Other rumours are spread that he has perished in the snow on the mountains near Kashgar, during the inclement weather that seems this year to have prevailed everywhere.

Should these rumours prove true, Dilawur has died as he lived, zealous, consistent, faithful, straightforward, and brave. He has died doing his duty to the best of his power, and acting up to the light that he possessed. A firm sense of duty seems ever to have been

a ruling power within him, both in religious and secular matters. On his return from the siege of Delhi, his question to Mr. Fitzpatrick was, "Has Christ *commanded* his people to be baptized?" "Then that is enough for me;" and he presented himself for baptism. He had grasped but a small portion of Christian truth, but he knew thoroughly the errors that kept his countrymen in bondage, and he unmercifully assailed them. He was a very sledge-hammer for the destruction of Mohammedanism. To use their own proverb, "He was their own country's dog put after their own country's hare." It has been often wished that he had less combativeness, and had been a more childlike Christian; but with a more pliable and less dogged and obstinate nature he would never have been Dilawur Khan.

Whether the news of his death be true or not, we cannot possibly yet say. It has not been yet confirmed; and it may be that he may yet present himself at the Mission house in Peshawur, as in times gone by, to tell of dangers from which he has been mercifully preserved, and to do good service still by word and deed. But the mere rumour of his death has recalled many past events to the minds of several of his friends,* and they are here narrated in the hope that a deeper interest may be aroused in the conversion of these noble Afghans.

Dilawur has left a will behind him, in which he has bequeathed his very considerable savings, amounting, it is believed, to many hundred pounds, to the British Government. When the officers, who witnessed the signature of his will, remonstrated with him, he replied, "The Sircar has been more than father and mother to me; I owe to them everything I have." A more loyal subject to Queen Victoria than Dilawur Khan has never breathed. His wife and children will inherit the pension due to the family of a subahdar.

It is deeply interesting that the same letter from the Rev. T. P. Hughes, of Peshawur, that has brought the account of his death, has brought also the news that another Mohammedan subahdar, of the Guide corps, has professed himself an inquirer after Christianity, and a believer in Christ. It is even the same distinguished native officer who so greatly opposed Fazl Haqq on account of his Christianity, and made his life so much a burden to him that he had to leave the regiment, because he could no longer live in peace and safety in it. Fazl Haqq is now dead, and Dilawur it is feared is dead also, and the fruit of their words and deeds will yet appear, perhaps in most unexpected quarters. It will be found, in years to come, that the memory of subahdar Dilawur Khan will be long preserved on the Peshawur frontier by both Natives and Europeans; and that the influence of his honest, rugged character will tend, perhaps very much, to the overthrow of Mohammedanism, and the planting of a purer faith in that country. Oh for more prayer, and more effort for the Afghans—for more Missionaries of power and love, able and willing to guide and influence characters like that of Dilawur Khan! If only the Afghans were enlightened and regenerated and christianized, they would become one of the finest races in the world. Already have Afghans, as Mohammedans, conquered India, and a great part of Asia, which they ruled with no little ability for centuries. As Christians they would lead the van of Christianity and civilization in Asia, and, with God's blessing, would conquer many a rich province for Christ. The Russians are now enlisting the Afghans in numbers on the side of Turkistan, and the English are enlisting them for temporal purposes on the side of India. Shall not the Church of Christ seek also to enlist them beneath the Christian banner, as faithful soldiers and servants of Jesus Christ?

* Many of the above anecdotes have been given by Dr. Farquhar, physician to Lord Lawrence, late Viceroy of India, the Rev. J. MacCarthy, Rev. T. R. Wade, and Rev. Wm. Ridley, Missionaries, Church Missionary Society, from Peshawur.

IRISH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

A BRIEF sketch of the annual meeting of the Church Missionary Society, and of the addresses delivered at Exeter Hall in May last, recently appeared in the pages of this periodical.

Would not our readers desire that a similar notice should be taken of the proceedings at the Dublin Anniversary? The Irish Church at the present time especially claims our sympathy, and every opportunity, ought to be embraced, of expressing that sympathy, and of assuring our brethren in the sister country that the disestablishment of that member of the United Church has not impaired in the least the union between two churches, which, identical in their acknowledgment and profession of the great distinctive truths of the Gospel, and in their resolute protest against those corruptions which would obscure its glory and destroy its saving efficacy, are bound together by ties too strong to be affected by any external alterations.

The Irish Church has been progressing through the difficulties of a transition state. To pass from the position of a state-endowed and state-recognised church, into that of a voluntary organization, constitutes a dangerous rapid, which cannot but severely strain and test the constitution of a church. In fact, so severe is the strain, that it could never be endured, unless among the members of the body there existed real union, one so powerful as to hold them together, not merely by outward bonds and ligaments, but by the force of great principles. No more searching process can be conceived, and the friends of the Irish Church watched the result with almost breathless interest.

Many points of great delicacy had to be settled, requiring the exercise of no ordinary wisdom and moderation on the part of the Bishops and the clerical and lay representatives who constituted the General Convention of 1870—for instance, the question of the Bishop's veto. Some maintained that the power of an absolute veto should be conceded to the episcopal bench, so that, although two-thirds of the clergy and two-thirds of the laity agreed in one resolution, the said decision might be reversed by the veto of the Bishops. This seemed to be so uncontrolled a power as to alarm many, and there was a danger lest they might be precipitated into an opposite extreme, and the church be rent by internal dissensions. The danger was obviated by the wise compromise introduced by the Duke of Abercorn. The Bishops have a veto, but not unlimited. A question, although affirmed by two-thirds of the clerical and lay representatives, voting conjointly or by orders, may be "negatived by not less than two-thirds of the entire existing order of Bishops, the said two-thirds being present and voting, and giving their reasons in writing." Other questions might be mentioned, which, like rocks in a rapid, indicated the dangers of the navigation—how the representative body should be chosen; how patronage should be exercised; how vacancies on the episcopal bench should be filled up; and what arrangements should be adopted in relation to the Primacy; so that, while it remained vested in the See of Armagh, this might be done, either without prejudice to the right of the diocese to choose its own Bishop, or the right of the church at large to choose its own Primate.

The result of the long debates and intricate questions which had to be carefully investigated and decided upon, appears in a deeply interesting document, entitled "Church of Ireland. Statutes passed at the First Session of the General Convention, 1870, &c." The "preamble and declaration" we publish *in extenso*.

PREAMBLE AND DECLARATION.

"In the name of the Father, and of the Son, and of the Holy Ghost. Amen:" Whereas it hath been determined by the legislature, that on and after the first day of January, 1871, the Church of Ireland shall cease to be established by law; and that the ecclesiastical law of Ireland shall cease to exist as law, save as provided in the "Irish Church Act, 1869," and it hath thus become necessary that the church of Ireland should provide for its own regulation:

We, the Archbishops and Bishops of this the ancient Catholic and Apostolic Church of Ireland, together with the representatives of the clergy and laity of the same, in general convention assembled in Dublin, in the year of our Lord God one thousand eight hundred and seventy, before entering on this work, do solemnly declare as follows—

I.

1. The Church of Ireland doth, as heretofore, accept and unfeignedly believe all the canonical Scriptures of the Old and New Testament, as given by inspiration of God, and containing all things necessary to salvation; and doth continue to profess the faith of Christ as professed by the primitive church.

2. The Church of Ireland will continue to minister the doctrine, and sacraments, and the discipline of Christ, as the Lord hath commanded; and will maintain inviolate the three orders of bishops, priests or presbyters, and deacons in the sacred ministry.

3. The Church of Ireland, as a Reformed and Protestant Church, doth hereby re-affirm its constant witness against all those innovations in doctrine and worship, whereby the primitive faith hath been from time to time

This is followed by the "Statute concerning the General Synod, Diocesan Synods, Synods, and Parochial Organization." From this document we give such extracts as may suffice to place before our readers the general features of the scheme.

GENERAL SYNOD.

The general Synod of the Church of Ireland shall consist of three distinct orders, viz., the bishops, the clergy, and the laity.

The general Synod shall consist of two houses, namely, the house of bishops, and the house of representatives; but both houses shall sit together in full synod for deliberation and transaction of business, except in such cases as shall be hereinafter provided.

The house of bishops shall consist of all the archbishops and bishops of the Church of Ireland for the time being.

The house of representatives shall consist

defaced or overlaid, and which at the Reformation this church did disown and reject.

II.

The Church of Ireland doth receive and approve "The Book of the Articles of Religion," commonly called the Thirty-nine Articles, received and approved by the Archbishops and Bishops and the rest of the clergy of Ireland in the synod holden in Dublin, A.D. 1634; also, "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of Ireland; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons," as approved and adopted by the synod holden in Dublin, A.D. 1662, and hitherto in use in this church. And this church will continue to use the same, subject to such alterations only as may be made therein from time to time by the lawful authority of the church.

III.

The Church of Ireland will maintain communion with the sister Church of England, and with all other Christian churches agreeing in the principles of this Declaration; and will set forward, so far as in it lieth, quietness, peace, and love, among all Christian people.

IV.

The Church of Ireland, deriving its authority from Christ, who is the Head over all things to the church, doth declare that a general synod of the Church of Ireland, consisting of the Archbishops and Bishops, and of representatives of the clergy and laity, shall have chief legislative power therein, and such administrative power as may be necessary for the church, and consistent with its episcopal constitution.

of 208 representatives of the clergy, and 416 representatives of the laity, to be elected as hereinafter provided.

Every clergyman of the Church of Ireland, who is in priests' orders, shall be qualified to be elected as a clerical representative, whether he reside in the diocese for which he may be elected or not.

Every layman of the age of twenty-one years, being a member of the Church of Ireland and a communicant of the said church, shall be qualified to be elected as a lay representative for any diocese. Every person so elected, shall, before taking his

seat, sign a declaration in the following form in a book to be kept for that purpose by the proper officer of the general synod.

I, A. B., of do hereby solemnly declare that I am a member of the Church of Ireland, and a communicant of the said church.

The clerical and lay representatives shall be elected for a period of three years, at a general election to be held once in every three years for that purpose.

There shall be an ordinary meeting of the general Synod in Dublin in the year of our Lord 1871, and in every subsequent year, at such

time and place as shall from time to time be prescribed in that behalf by the general synod, and the time for holding the triennial election of representatives shall be determined by the same authority.

The presence of at least three bishops, forty clerical and eighty lay representatives shall be necessary to constitute a meeting in full synod. The presence of at least five bishops shall be necessary to constitute a house of bishops; and the presence of at least forty clerical, and eighty lay representatives, shall be necessary to constitute a house of representatives.

A particular chapter details the functions of the general Synod.

FUNCTIONS OF THE GENERAL SYNOD.

The general synod shall have power to alter, amend, or abrogate any of the enactments herein contained, and any of the canons which now are, or at any time shall be, in force in the church, and to enact new canons.

No modification or alteration shall at any time hereafter be made in the articles, doctrines, rites, rubrics, or, save in so far as may have been rendered necessary by the passing of the "Irish Church Act, 1869," in the formularies of the church, unless by a bill duly passed, as hereinbefore provided. No bill for such purpose shall be introduced except on a resolution passed in full synod stating the nature of the proposed modification or altera-

tion; and no such bill or resolution shall be deemed to have passed the house of representatives except by majorities of not less than two-thirds of each order of the said house present and voting on such bill or resolution.

Provided that the general Synod may, if it shall think fit, by resolution and bill adopt any recommendation that shall have been unanimously made by the Royal Commission on the Rubrics, commonly called the Ritual Commission, and for this purpose it shall not be necessary to proceed by resolution or bill at a previous session; provided always that the adoption of any such recommendation shall be carried by a majority of two-thirds of each order present and voting.

Diocesan Synods are also provided, for—

The synod shall consist of the bishop, of the beneficed and the licensed clergymen of the diocese, and of at least one synodsmen for each parish and district parochial church in the diocese.

Every layman of the age of twenty-one years, being a member of the Church of Ireland, and a communicant of the said church, shall be qualified to be elected as a synodsmen. Every person so elected shall, before doing any act in the diocesan synod, sign a declaration in the following form in a book to be kept for that purpose by the proper officer of the diocesan synod—

I, A. B., of do hereby solemnly declare that I am a member of the Church of Ireland, and a communicant of the said church.

The presence of the bishop of the diocese, or of his commissary specially authorised, or of the archbishop, or his commissary, of one-fourth of the clergy qualified to be

members of the synod, and of one-fourth of the synodsmen, shall be necessary to constitute a meeting of the synod.

The bishop, clergy, and laity shall sit together in the diocesan synod for the transaction of all business, and shall debate all questions together.

Every act of the diocesan synod assented to by the presiding bishop or commissary, and by a majority of the clergy and synodsmen present and voting conjointly, or by a majority of the members of each order present and voting by orders, shall bind the synod, and all other members of the church in the diocese.

If any act of the diocesan synod be varied, repealed, or superseded by the general synod, and shall be re-enacted by the diocesan synod wholly or in part, such act shall not come into operation until it shall have received the assent of the general synod.

Engaged, as the Church Missionary Society is, in the organization of native churches, these details cannot fail to be interesting to its members. These strugglings of a church,

as it emerges from the untold difficulties of a sudden disruption, in adapting itself to a new position, for which it had never been prepared, and in the uncertainties of which it never expected to find itself, are surely deserving of attention. It is not by such an abrupt wrenching that the Church Missionary Society proceeds. The process it pursues is more like layering or root-grafting. The new organizations gathered from amongst various ranks and conditions of the heathen, and grouped together into congregations, are like the flexible branches which are used in layering. They are bent towards the humid soil, and pegged down, so as to be retained in their new position, for the natural tendencies of the branch are otherwise, and so it is with our native converts. Through our efforts they were brought out of heathenism. They owe their birth to us, and their tendency is to lean upon us, and we are obliged to use a tender violence towards these their natural tendencies—we peg them down, and compel them to do something for themselves; but we do not sever them from us by a sudden wrench. We do not part company from them until first of all they have struck root. The root-graft, or layer, is cautiously dealt with. It is partially severed from the parent stem—partially, but not altogether. We withdraw a portion of our pecuniary aid, not from unkindness, but by a loving force to make it put forth independent effort; and then, when the roots are sufficiently developed, the branch is severed from the stem.

Such is an outline of the difficulties with which the Irish church has had to contend, and such the wise solution of those difficulties, and the solid foundations for the future which have been laid. On Saturday, April 2nd, the General Convention adjourned to the month of October.

The anniversary of the Hibernian Church Missionary Society was held on Friday, April 29th. When, therefore, the deputation from England met the clerical and lay members of the Church of Ireland in Dublin, the perils of the transition state had been nearly surmounted, and the deputation met the Irish clergy on the morning of that day as brethren who, by the intrepid way in which, by the grace of God, they had met and surmounted the difficulties of their position, had proved the stability of their principles, and the manliness of their Christian character. The vessel had been launched. It was no longer on the stocks. It had descended the slides in safety, and, although yet wanting masts and rigging, was afloat on its own element.

No more interesting occasion could be conceived than that of meeting a body of men who had passed through such an ordeal. To address them suitably, becomingly, and affectionately, that was the difficulty. The sense of insufficiency was almost overpowering—to be the bearers of a message of love and sympathy from that large section of the Church of England which connects with the Church Missionary Society, and to deliver it as they would wish us to do by whom we had been sent; to speak kind and loving words from the heart to the heart; to assure the brethren of the Church of Ireland that their disestablishment, so far from causing separation between us and them, had only brought them closer to us; and that, much as we had ever esteemed them for the unflinching testimony to the distinctive doctrines of the Gospel which they had borne amidst so much of obloquy and gainsaying, our admiration was heightened, and our appreciation of their work increased, when we watched the wisdom given them at a crisis so serious; for certainly, since the conference at Jerusalem (Acts xv.), no Church Council was ever held in which the guidance of the Holy Ghost was more needed, or in which it was more abundantly vouchsafed; and finally to impress this upon their minds that, as one with them in principle, and one with them in affection, the earnest desire of evangelical Christians of the Church of England was to co-operate with them in every work of faith and labour of love—so far as the difference of position and circumstances rendered it possible to do so—and more especially in the obedience to be rendered

to the Lord's command, the preaching of His saving truth to the unevangelized nations of our earth.

The substance of the addresses, as delivered by the deputation, we are enabled to copy from the Dublin papers, and we think it right that they should be placed on record in the pages of the "Church Missionary Intelligencer." The first address was given by the Rev. Canon Auriol, Rector of St. Dunstan's.

He said it was with feelings of particular pleasure that, after an interval of fourteen or fifteen years, he had again had the pleasure of attending the anniversaries of the several Evangelical Societies which had been held in this city within the last few days. Certainly he missed the faces of many of their dear brethren whom he was wont to meet on those occasions. To one, reference had been made by Mr. Walsh, dear Bishop Verschoyle; and again there was Denis Brown, and he remembered, too, the Ven. Archdeacon Irwin. All those had gone to their rest, but it was most gratifying to find exactly the same spirit, the same character, and the same unswerving love for the glorious Gospel of the blessed God pervading all their meetings as before. He felt that he could not have been present at a more interesting crisis in the history of the Church of Ireland than the present, for in it he was enabled to judge what the prospects of the church would be in the new era on which they were entering, and they would allow him to say that he did most cordially reciprocate the sentiments already expressed by some of his brethren from England, who had truly stated the cordial interest of all his evangelical brethren on the other side of the channel, and he would not have them suppose for a moment that they were a small, weak, or declining part of their church: quite the contrary was his opinion, and quite the contrary was the case. He had heard, indeed, very many observations with regard to the growth of Ritualism since he had been here, and he was ashamed to admit that there was truth in the statement; but, at the same time, he could assure them that the evil did not affect the whole body of their church. There was still a large body, both amongst clergy and laity, who were entirely free from it, and as cordially hated it—nay, hated it more, because they were in closer contact with it than their brethren in Ireland. In corroboration of that assertion he need only point to the increased and increasing support given to their Evangelical Societies, the Committees of which had never hesitated to declare their firm adhesion to the simple truths of pure Protestantism. He might also direct their attention to the fact that they had called within the past three

years another Association into existence, whose special object it was to oppose those very practices. The Church Association had already gathered together a large body of faithful members, who in a very few months subscribed no less a sum than 50,000*l.* for the purpose of enabling them to maintain by legal means that Ritualists were acting contrary to the law of the Church of England. In one of the addresses delivered in that room it was stated that, by means of their new constitution, they in Ireland would be better enabled to solve those difficulties than their brethren in England. As a stranger, it was not his province to offer any opinion on the subject. He would simply observe that it seemed to him a matter of no great difficulty to decide that their Reformers never intended that those formularies, which they were the means of establishing amongst them, should speak the language which in any way would support those doctrines of the Church of Rome they were contending against, and in opposition to which all their acts were directed. He might be permitted, as a visitor, to state his own impressions, derived from the meetings which he had the privilege of attending. They had, in his opinion, great ground for encouragement—every possible ground. When he heard it stated on another platform that they required still greater devotedness of spirit, a more distinct statement of doctrine, and a higher tone of spirituality, of love, and piety, than ever, in the present circumstances of the church, he felt that the gentleman speaking was echoing the very sentiments—was guaranteeing that such principles would be maintained by them all, whether clergy or laity. They had therefore, he in his heart believed, great cause for encouragement. When he heard, before coming across the water, that some fears were entertained as to the future tone of their ministry, he could not help thinking that, after all, it was the office of the Holy Spirit to call forth ministers and to send them into the church. They should not grasp at all the discouraging circumstances when in a crisis. It occurred to him that the present condition of the Church of Ireland, which was a mixed body in some respects, would call forth more and more that

affectionate union among those who held evangelical principles, and that was the only way in which their true strength and greatness could be manifested. And let him add,

while they in England in no way desired to interfere with the work of the Protestants of Ireland, they always shared their sympathies, and, if need be, would have their support.

The Rev. Joseph Welland, one of our Missionaries from Calcutta, after expressing the deep sympathy felt by himself and his brother Missionaries with the Irish Church, in this remarkable crisis of its history, and the hope entertained by them that those changes would redound to the glory of God, and the spread of true religion in Ireland, proceeded to point out the injurious influence which the development of Ritualism in England was exercising upon Missionary work in India. "They had found that dark evil, Ritualism, spreading into India, much, he regretted, to the detriment of Missionary labours. Now if that error was to be stopped at all, it must be at the source from whence it flowed."

Of the address delivered by the third member of the deputation we can only give the substance.

True Christianity, in its outgoings, was characterized by small beginnings, progress amidst great difficulties, and that, notwithstanding the absence of all material forces, but, instead of these, by the working of an inherent and powerful energy, not human, but divine, and by a marvellous persistency, crowned at length, in God's own time and way, by complete success, when the kingdoms of this world shall have become "the kingdoms of our Lord and of His Christ."

Those principles were illustrated by a reference to the early history of Christianity; the handful of men at Jerusalem; the apparent unfitness of the agency for the work; the descent of the Holy Ghost; the power wherewith they were endued; and how they went forth evangelizing throughout Judæa, Samaria, and Galilee, until the Syrian Antioch was reached, and a new and important basis of operations obtained, from whence Paul and his companions went forth on their Missionary itinerancy throughout the provinces of Asia Minor. Armed with no other weapon than that which God Himself had put into their hands, the sword of the Spirit, which is the word of God, they visited the centres of population, and, preaching Jesus Christ and Him crucified, were so honoured in their work, that throughout Asia Minor, Macedonia, and Greece, Christian churches were raised up, so that "from Jerusalem and round about unto Illyricum," the Gospel of Christ had been fully preached.

It was then that Paul, writing to the Romans, declared, "Having no more place in these parts, I will come to you." Not, indeed, that throughout "these parts" the work of evangelization had been completed. That was not the Apostle's meaning—but his special work as a Missionary, whose duty it is to "preach the Gospel where Christ had never been named," had been completed. In different localities, Christian churches had been raised up, central lights designed to illuminate the districts in the midst of which they were respectively placed, and upon these, for their own sake, as well as for the economy of labour, the Apostle proposed to devolve the residuum of the great work. That they might be fitted for the due discharge of so high responsibilities, he had been careful that they should be strictly national churches, built up, not of strangers, but of indigenous materials, christianized portions of the populations in the midst of which they were to live and act, the Christians being homogeneous with the heathen around, and therefore well fitted to reproduce amongst the masses of their countrymen the new influence of which they had become, in the first instance, the recipients. St. Paul's anxiety on this point is evident in the measures adopted to provide them with a ministry. When, at some new point of progress, a church was being organized, he did not fall back on some previous scene of labour, and from some more settled church select

the men; they were such as the church itself yielded; for as he revisited the places where Christianity had recently been planted by him, he "ordained elders in every church." In knowledge and experience they were probably inferior to older converts which might have been selected from the more settled churches; but these were defects which time would correct, while that they were of the people amongst whom they were to labour was an advantage of primary importance.

And the Church Missionary Society, in the prosecution of its Missionary labours, has assiduously copied the example of the Apostle. It has been careful not to Anglicize the Christian churches which have been raised up from among the heathen, but to conserve their nationality; so that, in every land, and in all respects which did not interfere with the full influence of Christianity, the church should be a native church, and to secure this the more effectually, it has not permanized the foreign Missionaries in the pastorate of the flocks, but by wise measures educes from the church itself the ministry by which it is to be cared for; and thus the nationality being preserved, of the Tamil church among the Tamils, and of the church in China among the Chinese, or wherever it be that the new organization is to be found, the hope is entertained that each church will become a separate working centre in Mission life.

The Church of Ireland has been disadvantaged by the adoption of a system the reverse of this. Its vernacularization was discouraged by the English Government, and instead of being permitted to follow its own natural instincts, and to expand into sympathy with the Irish-speaking people, it was isolated from them, and the interests of Christ's kingdom in Ireland were sacrificed to what were conceived to be the requirements of England's state policy. The church of the Reformation in Ireland, like a yew-tree in an old-fashioned *plaisance*, was clipped and dwarfed into an artificial form, instead of being permitted the free liberty of Christian growth. It was the church of the English-speaking people, the Irish-speaking people being left outside the pale. Hence it came to be regarded as Anglican; and inasmuch as race-prejudice existed, and unhappily does still exist in Ireland, the Christianity taught by the Anglican Church was distasteful to the native, and his prejudice against everything English made him cling more tenaciously to the Romish faith, which, however debased by superstition, was presented to him through the medium of his native tongue.

A parallel case, to a certain extent, may be found in the history of Christianity in New Zealand. The work of evangelization was progressing favourably in that land, when race-prejudices broke out, grounded upon contentions respecting land. What was Anglican became distasteful to the native, and Christianity shared in the prejudice. A portion of the native race, which had not learned to love it for its own sake, repudiated it, and relapsed into heathenism. But the declension has been only partial, not universal, and that simply because, before the war broke out, the commencement of a native ministry had been made, and some Natives ordained. In these men and in their teaching a portion of the Maori race saw the nationalization of Christianity, and learned to regard it, not as Anglican, but as native.

Had a similar result been secured in Ireland; had Bedell's Bible been printed when completed, and put into circulation; had the Irish people been afforded the opportunity of knowing the distinctive principles of the Christianity of the Reformation, it might have pleased God, that at an early period some from amongst that people might have been raised up to teach their countrymen, in their own tongue, the truths of the Gospel, and then how much of evil would have been prevented.

But this was not done; not only so, but when the Irish Church, pressed by a commanding sense of duty, enlisted in its service the Irish tongue, and began to labour for the scriptural instruction of the Irish people, it was disowned by the State, and left,

amidst numberless difficulties, to resolve itself into a voluntary organization, or else founder amidst the violence of the storm which had broken upon it with such sudden violence.

When his Apostolic mission had been concluded in the East, Paul resolved to visit Rome. His views extended beyond Rome. He looked westward, and marked the darkness which prevailed. He proposed to journey into Spain, and, inasmuch as at Rome there was already a Christian Church, he resolved to use this as the basis of these new operations. Rome was at length reached, but under what circumstances? Probably he considered that he should have arrived there a free man, as had been the case at Philippi and elsewhere, and free to adopt that course which seemed best calculated to make the Gospel widely known. Instead of this, he reached Rome as a prisoner, and he was to learn, that although he was bound, the word of God was not bound. All things, at first, did indeed seem to be against him; yet after a time he was enabled to write to his beloved Philippian church, "I would that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel." He did not think so when he landed at Puteoli, nor as he pursued his journey to Rome. The Lord had said, before he left the Holy Land, "Be of good cheer, Paul, for as thou hast testified of me at Jerusalem, so must thou bear witness also at Rome." But how was he to accomplish this, when he was in custody, and under the special charge of a soldier who kept him? Yet how wonderfully the mists cleared away! The events which seemed to be against him were for him, and the things which happened to him, and which, to human judgment, appeared to be so obstructive, fell out rather unto the furtherance of the Gospel. It was because he had appealed to Cæsar that he was brought into the prætorium of Cæsar's judgment hall, where cases were heard before the Prætor or other chief magistrates, and there, before the highest in the land, his bonds in Christ were manifest; not merely the fact that he was in bonds, but the reason why he was in bonds, that they were bonds for Christ. And thus, because he reached Rome as a prisoner, Paul had the opportunity of making the Gospel known to a class of men to which otherwise he could have had no access, and from amongst whom God gave him converts; for, writing to the Philippians, he introduces these words, "All the saints salute you, chiefly they that are of Cæsar's household."

What if the things which have happened to the Irish Church prove, as in Paul's history, to be rather to the furtherance of the Gospel! What if that church, in consequence of the changes to which it has been subjected, be placed in a more advantageous position for evangelistic usefulness than ever it enjoyed before! What if her disestablishment and disendowment remove the prejudice which has so long obstructed her action and fettered her usefulness! Had the establishment of the Protestant church in Ireland been followed up by active efforts to evangelize the people, the state of things in Ireland would have been very different from what it is at present. But this was not done. To use the Irish language was regarded as incompatible with English interests. The church, deterred by penal statutes from availing itself of the Irish language, was left an Anglican church in the midst of an Irish-speaking people, from whom it was isolated, and hence, as it conferred on them no good, it was honoured by no affection.

And now, inasmuch as, in consequence of this neglect, the masses of the Irish people have become indurated in Romanism, may not the separation of the church from the State in that country be overruled for good, so that the church, cast off by the State of England, shall no longer be regarded as Anglican, but as Irish? That it is intended for great usefulness may be concluded from its past history. When it was under the paralyzing influences to which reference has been made, it became cold and dead; and then there was poured forth upon its clergy and laity a remarkable revival. Such of its

members as are old enough to look back upon a period of thirty-five or forty years, will remember the religious change which manifested itself in numbers, both of the clergy and laity. In that moment God was preparing them for the future. Without such a baptism and preparation, the present crisis could not have been endured; and now that, by the blessing of God, it has been so bravely met, there remains the opening out of the Church of Ireland into a future of usefulness, when its feet shall be set in a large room.

With respect to the future labours of the Irish Church, something perhaps might be learned from the work of the Church Missionary Society. How has this been carried on? First a district was selected, with a view to its becoming eventually a centre of extended operations. Then they planted a seed, and prayerfully watched its germination and the growth of the new plant, being anxious that its first shoots should bear, not flower-buds, but leaf-buds, the leaf-buds containing the element of growth, the flower-bud being a stunted branch, suffering under a stagnation of juices, which is favourable indeed to the production of flowers, but deprives the bud of the power of elongating itself by growth.

The Missions of the Church of Rome are, in truth, flower-buds. Like flowers, the results of these Missions have made a great show, but, like flowers, they have been ephemeral, and have either perished, or have sunk down into heathenism under the name of Christianity. They could not be reproductive, for the Christianity which they taught had been spoiled by a corruption of the juice.

The desire of the Church Missionary Society has been, that each new point of Missionary labour should be in direct communication with Him who is the root and stay of all true churches, and, deriving from Him a divine energy, should enlarge and expand until, instead of being an extreme point of labour, it become the centre of new movements. Such are the new Missions to be found at the mouths of the Niger, young, yet healthy Missions, which in due time will repay all the efforts expended on them by becoming the bases of new and extensive operations.

The Irish Church has its large and influential congregations, to be found in the chief cities of the land. There are also districts as yet unevangelized. Let these latter be worked upon the Missionary principle, the more settled churches being used as the bases of operations. Let the Missionaries selected for the arduous work of perambulating such districts, and raising up there a Native Christianity, be true men, spiritual men, living a life of faith upon the Son of God, and in direct communication with Him, suffering under no stagnation of juices, either as to their doctrinal views of Christianity, or its influence on their own character. Let such men go forth, with the sympathy and support of the settled churches, and new points of vitality will be elicited, at first minute and apparently feeble, but, as of God's kindling, they will live on, and gathering strength, become eventually the bases and centres of important movements.

Such is an outline of the proceedings at the anniversary of the Church Missionary Society in Dublin. Since then there has been conflict in the Irish Church. A tract has been introduced which might well alarm the clergy of that church. Certainly the Church Missionary Society would be greatly alarmed if it found a little fox of this kind surreptitiously brought in, and beginning to spoil the tender grape. "A little leaven leaveneth the whole lump." "Purge it out," is the command. It is easier to purge it out when it is new than when it is old. Here, on this side of the channel, it was not purged out at first. It has grown old, and is fast leavening the whole lump.

We are happy to find that the clergy and laity of that church are, with few exceptions, raising up a protest against this little book, "Portal's Manual." They do it because it is a little fox, for they know well that little foxes come in as little foxes, but once within the precincts of the vineyard, with marvellous rapidity develop into

great foxes. We cannot but introduce the Bishop of Cork's letter to one of his clergy on the subject of this tract.

Will you, for me, thank those gentlemen who have, through you, sent to me a resolution adopted at a meeting lately held in your parish, in which, in a very kind manner, they express a wish to know my opinion of a little book entitled "Short Prayers for those who have little time to pray."

I do not approve of that book. I disapprove of it. I do not like it. I greatly dislike it. The book has not found, and I trust never shall find, favour among us, because it lacks Protestant honesty and evangelical truth. The book has already acquired the disastrous distinction of having in a short space of time caused, or occasioned, to the Church of Ireland much trouble, and turned from it, or occasioned to be turned from it, much help, and also (at least for a time) very much money.

In return for all this we have a tract that is misty in its language and muddy in its doctrine—a tract that is, in part of it, a compound of piety and poison. It gives erroneous views of the holy communion, teaching that in it we are made one with Christ, as if we could not be in any way one with Christ without it; whereas we have no right to come to the holy communion till we are one with Christ by the power of the Holy Spirit and by faith; teaching that the holy communion was appointed by our Saviour to be the means by which He comes to us to live in us; whereas we have no right or fitness to come to the holy communion, till he comes to us first and lives in us, and until we come to Him and have life in Him; teaching that by it He forgives us our sins and sets us free from their guilt; whereas all this is done, and must be done, before we can rightly come to the holy communion at all. We come to Christ for life, and to the holy communion with life; we come to Christ for forgiveness, and to the holy communion with forgiveness, if we come to it aright, we come for "the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." Food and strength are for the living and not for the dead. A dead body cannot get strength and refreshment; it must first have life. The sinner, by grace, gets life in Christ and from Christ, and has Christ for his life, and, in the

blessed sacrament, obtains by the same grace from Christ, and not from the sacrament, strength and refreshment for the soul. The God of all grace works in the hearts of His believing people in this and in all other ordinances to their souls' good.

The teaching of this book on the doctrines of faith and repentance and, on self-examination, is not, in my judgment, in accordance with Scripture and the standards of the Church, and is therefore unsound and unsafe.

The indignation which the circulation of this book has excited among Protestants, and the spirit and feeling which it has evoked, prove to a demonstration that the Protestant people of this country will not have, and by God's blessing are determined not to have nor support, any teaching which is not clearly evangelical and distinctly Protestant. They will be satisfied with a service simple and solemn, and the glorious Gospel preached without mixture to all full and free; but they will not accept sacerdotalism or Ritualism as a substitute, by whomsoever exhibited, or however elaborately varnished or garnished with ceremony or show.

Let us not, however, be discouraged. These dark clouds shall soon pass away. This disturbance is only temporary. We have faithful friends; let us trust them. We have a noble cause; let us maintain it. Let us help the truth of God with manly hearts and generous gifts, and the God of truth will help us.

We have a representative body composed of men remarkable for integrity, ability, and wisdom. Let us confide in them. They will manage honestly and wisely what we commit to their charge.

Let us have confidence in Christ and love to each other, and love also to our Dissenting brethren, many of whom "love our Lord Jesus Christ in sincerity," and are among the excellent of the earth. With love to our country and goodwill towards her children, let us work heartily, without bigotry or narrowness, for our noble old Church, to maintain it in integrity, and perpetuate by its means, in every part of the land, the pure service of God and the word of His grace.

We find the vestrymen of divers parishes recording their protest. At Swords the following protest was passed—

We heartily desire to join in that general expression of opinion so condemnatory of the circulation of the manual entitled, "Short

Prayers," &c. That we believe it to be cautiously and insidiously written (like other works of its class), containing as it does much

that is sound in doctrine, but for that very reason rendering other parts the more dangerous, especially in the hands of the younger members of our church. We would also desire to record our opinion that those in

authority are called on at the present crisis to strengthen the faith of the members of our Church by such conduct and advice as will leave no person to guess at or misunderstand their principles and doctrines.

At Kilbarron, diocese of Raphoe, it was resolved—

That we, the vestrymen appointed for the parish of Kilbarron, desire in the strongest terms to declare our approval of the faithful and manly protest put forth by the evangelical clergy of Dublin diocese against the teaching contained in the manual of devotion

entitled, "Short Prayers," &c., and our disapproval of the subtle and insidious teaching of Ritualistic practices and doctrines which have been introduced into some churches in that diocese; and our deep regret that they have not been honestly and openly condemned.

At Oranmore they passed a like resolution—

As members of the Church of Ireland, we feel that it is our duty to protest strongly against the teaching set forth in the now well-known manual called "Short Prayers," &c., parts of which, referring to the Lord's Supper, confession, preparation for confession, and forgiveness of sins, we have read, and believe to be contrary to the teaching of our Church as drawn from the Holy Scriptures, which we regard as our only rule of

faith and practice.

We desire to express our sympathy with those clergymen of the archdiocese of Dublin who have lately protested against the circulation of this book.

We repudiate the attempt to cast a slur (especially by the misapplication of Scripture) on those of our Dissenting brethren who differ from us only in outward form and the non-essentials of our reformed faith.

The parish of Monaghan, in vestry, expresses itself in the same spirit.

THE JAMAICA CHURCH AND NATIVE AGENCY.

It appears an obvious truth that no church can aspire to be called the church of a country in the fullest, truest sense, until it has begun to furnish from itself a large portion of the *material* of its ministry. As long as a Missionary church receives its pastors and teachers chiefly from a foreign source, it bears the character of an exotic, and it will not obtain a complete hold of the sympathies and confidence of the people until it passes beyond this stage. Now there can be no doubt that the Missionary Societies of the nineteenth century have been slow in apprehending the teaching to be derived from the practice of the Apostles in reference to the manner of founding and rearing churches. There has been too much hesitation in developing the resources of native churches—too great a tendency to foster the habit amongst them of leaning on the mother churches, both for the means of supplying Christian teachers, and the means of their support. And there are good excuses to be found for this hesitation. It is very natural for Missionary Societies and Missionary agents to feel that it would be hazardous for them to venture in every respect upon modes of action which were suitable in the days when the church was founded amid manifold miraculous demonstrations, and when inspired Apostles were the Missionaries. Moreover, when men are converted from heathenism to Christianity, the faithful Missionary, while glorifying the grace of God in his converts, probably yet observes many things in their habits and dispositions, which not only remind him that they are as yet but "babes in Christ," but make him feel that they occupy a different place from the earnest European Christian. It is but lately that tolerably correct ideas of the nature and evil of sin have dawned upon them, and it is no wonder that they have not yet a New-Testament conscience, and that, in reference to at least some of the minor moralities (if the term may be used at all of what may properly be called sin), they fall painfully short of the Christian standard. And the Missionary who shrinks from setting up as religious teachers, men,

for whose changed hearts and lives he gives daily thanks to God, but who are as yet so full of the infirmities incident to their circumstances, deserves the sympathies of those who do not share his scruples. The fact is, that many of the promoters and supporters of modern Missions have been expecting too much of native converts as a body; and when, as in some cases, events have transpired, which have proved that the estimate which had been formed of their character was too sanguine, there has followed as extremely a depreciatory estimate of the results of Missionary work. It has been forgotten that the moral advancement and the complete spiritual development of a people must be a work of time; and it has also been forgotten that individuals, who may as yet be far from perfect themselves, may, if the root of the matter be in them, and their spiritual life be vigorous, be valuable agents in ministering to the advancement of others.

Now, concerning the Church of England in Jamaica, it may be confessed, that if it had for the last generation been fully alive to the importance of completely developing a native pastorate of the kind referred to in this paper, and if it had known the best way of accomplishing this, probably much more might have been done than has been done in this direction. But in respect of both these things, the Jamaica church has, after all, been only a very little behind the church in other parts of the world. A knowledge of the best methods of developing native agency in any country is only to be attained by experience; and it is believed that an experience has been gained in the church of Jamaica, in past years, which will be very valuable hereafter in directing the energies of those engaged in the effort to train a native pastorate. Probably, however, it may not be known to the readers of the "Church Missionary Intelligencer" that efforts have in past years been made in this direction, and not altogether without success. The idea seems somehow to have become current in England, especially amongst those interested in Missions, that the church of England in Jamaica exists chiefly for the benefit of the whites, and that its ministrations are performed entirely by European clergymen. The fact is, however, that in most country congregations (with an average attendance each of several hundreds) there are not more than two or three white families, a portion of the rest being persons of colour, and the great majority negroes. And it requires also to be stated, that, amongst the clergy of full status, there are many natives of Jamaica, who have been trained for the work of the ministry in the island, and several of whom are persons of colour. A Collegiate Institution, under the presidency of the Bishop, for assisting candidates for the ministry, in completing their preparatory work, formerly existed, and several of the clergy just referred to received their training there. The college was closed for want of funds some years ago. For some time past efforts have also been made largely to develop a native agency, composed of persons more completely on the same social level with the great mass of the people, than those who have heretofore chiefly been engaged in the service of the church; and these efforts, notwithstanding many difficulties and discouragements, have, upon the whole, met with an encouraging measure of success. There are now about thirty persons of this class employed as catechists—some in charge of stations recently founded by the Jamaica Church Home Missionary Society, and some in charge of stations which, a few years ago, were thought important enough to have a resident clergyman. Some of them having been selected to fill vacancies suddenly created, and not having had any preparation for their work, are not, and could not be expected to be, filling their positions in a satisfactory manner; and the sooner their present places can be supplied by more efficient men, and their services employed in less responsible positions, the better it will be for themselves and the congregations they are serving. But there are also some of the number thus employed who are doing useful work in a satisfactory manner. They have had but few advantages, the most favoured

having had, in the first instance, only an imperfect preparation for the work of day-school teacher. But they have, we trust, a sincere and earnest piety; they have an intimate acquaintance with the habits of the people; and if they have but little human learning beyond what has enabled them to become teachers of our elementary day schools, they are well grounded in the knowledge of the word of God. Some of these men will, in a while, it is hoped, be ordained to the work of the Ministry, and become pastors, in the fullest sense, of native congregations. A beginning in this direction has already been made, in the ordination, under promising circumstances, of one of the native catechists. Four years ago he was appointed by the Home Missionary Society as catechist in an extensive mountain district, which had formerly enjoyed the regular services of a clergyman, but for some years past had been left entirely destitute of the means of grace. The roof of the church had fallen in, and within the shelter of the roofless walls, in the rich soil formed by the fallen and decayed thatch, an old maroon had found the most favourite seed plot for his young plants. The state of the church building was but too true a representation of the social and religious condition of the two thousand neglected people around. Even a nominal acquaintance with religion was fast passing away from the minds of those mountaineers; a belief in the potency of obeahism and mialism took the place of belief in the supremacy of Jehovah; the younger generation was growing up unbaptized—unaccustomed to even the forms of religion. School teaching there was none; and if a white man should wander through that tract of country the children fled from him, as European children would from a savage. By the blessing of God on the labours of the catechist this state of things is fast passing away. The church has been covered with a neat and durable thatch, and refurnished, to a great extent, by the gratuitous labour of the people. A substantial house has been built for the catechist (which was ready for him to take possession of after his ordination). Five day schools in various parts of the district have been established, the catechist spending a day in each once a week, instructing both teachers and children, and concluding the day generally with a service, in which the adults join; and notwithstanding that such teachers as have been available for these schools have had hardly any training, except what the catechist has been able to give them during the weekly visits above referred to, yet three of the schools have successfully passed the Government examination. The church, which holds from five to six hundred people, is usually well attended—often filled to overflowing. The mial drum is now scarcely heard, for many, who may not have lost the fear of their superstitions, have become ashamed of them, and there are not wanting other signs, that, in the case of some, a deep and real change of heart and life has been experienced. The writer paid a hurried visit to this station before the ordination of the catechist, some months ago. The service, or rather succession of services, was seven hours in length, and comprised—morning prayer, the baptism of sixty children and carefully prepared adults, sermon, administration of the Lord's Supper to about 140 communicants, an address to the people respecting various local church duties and social requirements, and the formation of a Committee from amongst the leading men for assisting in the management of local church affairs, and in securing the regular payment of church subscriptions by the members. When these services were performed, the clergyman had to push his way hurriedly through the crowds which (notwithstanding that the rain was falling heavily, as it only does in the tropics) pressed around the vestry-door, to give a farewell greeting, for he had to preach that night in a lowland church many miles distant—but when riding away, as he thought upon the former time of darkness, and then looked back upon the valley of hills, with its neat church and the troops of dispersing worshippers he could not help exclaiming, "What hath God wrought!"

It is hoped that in a short time this station will be transferred from the Missionary Society's list to the Synodical one, and will take the position of a fully-organized and nearly self-supporting native church. At our next Synod the catechist of this station, now ordained deacon, will take his place as a native minister, and will bring with him a lay representative of his church elected by the members.

This case is referred to only to show that the native Jamaica church has the elements of life within it, and that some of the efforts to develop that life have been attended with an encouraging measure of success. Other cases might be mentioned which are nearly as prosperous and hopeful.

What is wanted, however, is an Institution where men about to take the position of pastors of native churches could receive some special training for the work. We do not think that any thing in the shape of a "collegiate institution" for the *manufacture* of native pastors would be a real gain to the progress of the church. If we had a superior educational institution, connected with the Church of England in Jamaica, sufficiently large to admit native youth, without distinction, to its benefits, we should be only too glad to see young men who had received this superior general training, and whose hearts were drawn to the work by the constraining love of Christ, becoming the pastors of our native churches. But in the absence of this opportunity of selecting from a number of men educationally fitted for the work, such as give evidence of true piety, it is, in the opinion of the writer, far better to employ men with a much more imperfect training, than to attempt the establishment of an institution for making native pastors. Men, however intellectually cultivated, who do not engage in the work of the ministry out of love to Christ and souls, will always be a failure. But still piety without knowledge is not sufficient. Piety towards God and a love for the souls of men are the first and essential conditions to be sought; and next, perhaps, strong common sense. But if we do find men who, in subordinate positions, have manifested these qualities, we ought to have some means of furnishing them somewhat better, mentally, before putting them in higher positions. It is unfair to them not to give them the means of acquiring a thorough acquaintance with the elements of theology, church history, biblical criticism, &c.; and, moreover, it is an unfair test to which the native pastorate is put, if it is expected to do its humbler, but very various and important work, without assistance and preparation in relation to that work, as efficient as is the help which the European pastor has received in relation to his work. Now what we plead for from our English friends, in reference to this native work in which they are most interested, is, not the means to cover a large initiatory outlay in expense of building, and a large yearly expenditure for the maintenance of a collegiate staff. If there were a man in England of the character of mind and heart requisite for the head of such a department, who, recognising the importance of this work of training and moulding the future native ministry of the church of England in Jamaica, would on that account, and for Christ's sake, expatriate himself, and if our struggling church could be assisted with such a man's stipend, much more in the way of funds would not be needed for a commencement. A central, accessible, and at the same time cool and comfortable residence could be found, probably at a place which was once a station of the Church Missionary Society, and where once existed (but was, alas! too soon given up), a Church Missionary normal school. The additional rooms that would be required for the accommodation of students would not need to involve a large outlay; and other friends in and out of the island would, it is hoped and believed, contribute what would be necessary for their maintenance on a moderate scale. If the number of students were ten; if the term were generally, in the first instance, limited to one year; if only those were admitted who had been actively engaged as day-school teachers and catechists in subordinate

positions, who had proved themselves pious and efficient, and had worked up to a standard entrance examination; if measures were taken to furnish those going out with suitable books, and to direct their studies, with the requirement that they should visit the Institution for several years for a yearly examination, and for intercourse with their tutor, as is quite possible in a small country like Jamaica;—if measures like these were adopted, we should, in each case, begin our special training of the native pastor upon a foundation laid in the day schools, in undenominational normal schools, like the Lady Mico Institution, and in the actual work of the teacher and the catechist; and at a comparatively small cost we might, with God's blessing, in a few years furnish for the church a band of men fully equipped for their work. And there would be the great additional advantage and safeguard that our call and training had been based upon piety and usefulness, furnishing in every case presumptive evidence of a divine call, and upon a practical previous acquaintance with many of the important duties of their future office, which would make the period of training, and of communion with a superior mind, a time of earnest work with all.

In probably nearly one-half of the present congregations in the church of Jamaica, and amongst nearly the whole of the 200,000 unevangelized population, the work of the ministry must be performed by native pastors, if at all. Even if it were desirable, other men would not be forthcoming for these posts, neither would the means of their support, judging by our own experience, and the history of other religious bodies: it is only as men can be raised up of the kind here indicated, and furnished with this practical and efficient training, that native pastors can be safely entrusted with the care of our churches. For the truth must be told, that in only a few cases do native pastors exercise the influence and enjoy the respect they ought to do, either amongst their own people or amongst Europeans; and if the feeling of opposition to the native pastorate is ever to be broken down amongst either class, it will be accomplished by furnishing proper men, and not simply by telling the white man that he ought not to turn away from a church because a black man is ministering there, and by telling black men that they ought to be glad to hear the Gospel from men of their own colour. Happily, in Jamaica, character and attainments in a minister of Christ carry their legitimate influence with all classes, whatever be the man's colour. But until native pastors are furnished with these requirements, we need not wonder that the negro prefers what he calls the "Buckra minister."

The writer feels strongly—and it is a feeling shared by many of his brethren—that the welfare, and the very existence of a large portion of the Jamaica church of the future depends upon the efforts that may be made to train native pastors. And knowing, as he does, that unless assistance of the kind, and to the extent here indicated, be forthcoming from England, it will be impossible, amid the pressure of manifold difficulties created by a sudden disestablishment—even if there were the heart left for it—to accomplish the work from resources within the island, he ventures to lay this object before English churchmen, and particularly that section of churchmen specially interested in the work of the Church Missionary and other Societies amongst native races. If this application meets with no response, an opportunity of accomplishing a great and permanent spiritual work amongst the negroes of Jamaica, with a very small expenditure of means, will have been relinquished.

O, Wilberforce and Buxton! Would that your eloquence were available on behalf of Jamaica again, for one brief hour! With words of commanding, resistless force, ye would bid men hasten to its grand accomplishment, the work of amelioration which ye began, and spread and perpetuate in that fairest island of the sunny West, the living power of that Gospel which alone makes truly free.

LUCAS MALOBA :

NARRATIVE OF THE WORK OF A HINDU CHRISTIAN IN A VILLAGE SCHOOL IN
WESTERN INDIA.

THE following interesting paper has already appeared in the "Church Missionary Gleaner," but we consider it deserving of a place in the "Church Missionary Intelligencer." It will thus have a wider circulation amongst our friends, each of our periodicals having its own circle of readers. This paper shows the value of native agency, and it shows also the value of schools when the schoolmaster is one who knows and loves the truth, and teaches it; and if he be a native we have precisely the element which gives completeness to him as a Christian agent. Such a man is as much an evangelist as the Missionary who itinerates throughout the land, and, preaching in the open air, sows the seed beside all waters: the only difference is, that the one is an evangelist to the young, the other to adults.

This touching narrative of Lucas Maloba, for which we are indebted to the Rev. A. H. Frost, is well fitted for distribution amongst Bible classes, members of Young Men's Institutes, &c.; and we recommend it to incumbents of parishes as calculated to be very useful amongst the young people of their congregations.

In the rich and fertile valley of the Godavary, twenty miles from its source in the lofty ranges of the Western Ghats, lies the Hindu village of Machmalabad, about three miles from the large Brahminical town of Nasik. On the opposite side of the river is the Christian village of Sharanpur, from which the heathen village is seen in the distance, nestling amid the huge forest-trees, while beyond may be distinguished the fields of the villagers extending up the sloping base of a lofty spur of the ghats, whose fantastic outline stands forth in bold relief against India's clear sky. The whole forms a scene of exquisite beauty, on which the lover of nature delights to gaze, and, gazing, never wearies; but as he gazes the heart of the Christian is saddened by the thought, that for thirty years the feet of them that preached the Gospel of peace had frequently entered that retired village, and glad tidings of good things had been brought to its people, but that the wondrous story of redeeming love had fallen on closed ears, and none had turned from their idols to worship Nature's God. But God's ways are not as our ways, nor are His thoughts our thoughts. In a marvellous way He was preparing to call those whom He had predestinated to be conformed to the image of His Son, that they might be to the praise of the glory of His grace.

Sixteen years ago, as a Missionary was walking in the streets of Nasik, a little Brahmin boy fell at his feet begging: he said his father and mother were dead, and he was friendless. The Missionary spoke kindly to him, and offered him a home with his native-Christian children. The pride of Brahmin

blood was stirred in the boy's heart, and he exclaimed, "How can I eat from your hands?" The Missionary felt drawn towards the boy, and, struck by his spirit and intelligence, told him to call at his house and he would give him something. He did so, and received alms. A fortnight afterwards he returned, desiring to be admitted among the Christian children, and was baptized by the name of Lucas. From a child the grace of God appears to have been vouchsafed to him, and he gave early promise of being a vessel made to honour. After some years of careful instruction in the Christian school, he was removed to Malligaum, another of the Society's stations, where he was lovingly trained by the Missionary there, and subsequently placed in charge of the Mission school. Close was the tie between the Missionary and Lucas, but it was severed by death, and Lucas was left to mourn the loss of one who had been to him as a father, and from whose lips he had learnt to tread more closely in his Saviour's steps. He then returned to his early friends at Sharanpur.

Strange, too, was the way in which God had been preparing one who was to dwell with Him in love, and to be a fellow-heir of the grace of life.

Ten years ago a company of wandering tumblers were performing their feats two hundred miles from Nasik, when it was reported to the European judge of that district that several stolen girls were among them. The girls were rescued by his orders and sent to the care of the Missionary at Sharanpur. Among them was one who, by her quiet,

amiable character and disposition, won the affections of all. At first ignorant and uninstructed, she profited more than the others by the opportunities she enjoyed at the Christian village, and was baptized by the name of Karoona (Mercy). She became the wife of Lucas, and has continued an intelligent and consistent Christian, and a good and faithful wife and mother.

At the suggestion of the Missionary, Lucas went, five years ago, to Machmalabad, to open a school, and, by word and example, to lead the villagers from their idolatry into the path of life and peace. The salvation of the souls of those among whom he went to dwell was ever realized to be his true mission as a Christian schoolmaster. Like the great Apostle, he sought in all things to approve himself as the servant of God in their midst, "by pureness, by long-suffering, by kindness, by love unfeigned, by the power of God." Like Luke, the beloved physician, his heart's desire was, that "by the wholesome medicines of the doctrine delivered by him all the diseases of their souls might be healed." Let the following record tell in his own simple and affecting language, how God honoured his work of faith and labour of love. It is translated literally from a letter recently received from him.

"I went to Machmalabad in April, 1865. There was a difficulty in establishing a school, as one was already there. As I was unable to get a place in the village to live in, I had to leave my family in Sharanpur, and go daily alone to the village. With the consent of the headmen, I commenced a school in the chowdry. At first three children came to me: the rest went to the village school, held in the temple of Marooti. However, having sought the help of God, I made a beginning, and gradually the numbers increased, till at last the heathen school was given up, and all the children attended mine. This was the work of five or six weeks. I then had twenty boys, and, besides, I obtained from the villagers a house to live in. From the commencement I used to make all the boys stand up, and, after offering prayer to God, we read the Bible. Many tried to stop my doing this, but I gave no heed, and only endeavoured to remove their objections, continuing meanwhile my practice. After a little time the boys began to say Amen after the prayer; then again some tried to hinder, but I paid no attention to them. Brahmins sometimes came over from Nasik (three miles off), and intimidated the villagers in various ways, and as often I tried to remove their misunderstandings.

"In order to gain the confidence and affection of the villagers, I purchased medicines, and used to administer them whenever sickness occurred. On their recovery, I used to receive from the rich the value of the medicines, but always gave them freely to the poor. To promote a desire for knowledge, I used to get books from the Nasik library calculated to interest them, and newspapers, which I read to them. Afterwards I established a night school for the adult villagers, who soon began to read easy books. Some of them rapidly acquired a fair knowledge of the Scriptures. When the boys had made some progress in their studies they were examined by the Government Inspector, when four received certificates, and one got an appointment as assistant-teacher in the Nasik Government school, and my school obtained a grant in aid. Mr. Price, also, the Missionary in charge of Sharanpur, examined the school several times, and distributed prizes. All this time the boys were gaining a fair knowledge of Scripture. If from illness, or other causes, I was not able to attend school, the first-class boys, after offering prayer themselves, conducted the work of the school. The boys seemed to be alive to the importance of prayer. When I had prayer in my family, some of the boys used regularly to come and join us. Of these, several expressed their desire to become Christians; but in consequence of their tender age (not above twelve years), Mr. Cooke, the Missionary (then at Sharanpur), could not receive them. One intelligent boy, however, went over to Mr. Cooke with the intention of becoming a Christian; but Mr. Cooke, after examining him, said, 'I cannot now receive you to baptism.' The boy replied, 'If I were to die as I am, what would become of me?' Mr. Cooke said, 'Remain as you are a little while.' So he returned to his home. After Mr. Cooke had consulted with the European magistrate, he said to me, 'Let him be baptized, and remain afterwards with his parents.' When I told this to the boy and his companions they felt in a great strait; for when the time came for worshipping the family idols they underwent much persecution.

"I will now state the causes that gave rise to increased persecution, and the breaking up of the school, and then proceed with the history of these boys.

"I used, from time to time, to visit that part of the village inhabited by the low-caste people (Mahars), and administer medicine to them. The villagers were very angry with me for this, and used to declare that if I per-

sisted in visiting them they would not allow their children to attend my school. On these occasions I used to try and convince them of the folly of caste prejudices. Some of these caste people gave out that we ate and drank with outcasts, on which the villagers began to give us much trouble. No one would give us water, and they annoyed us in various ways. I paid no attention, but continued my visits to the low-caste people. At length, through the grace of God, a leading man among them, Poonja by name, went with his two daughters to Mr. Cooke, and declared his intention of becoming a Christian. Before the baptism of these three took place his relatives made a great disturbance: the two girls had been given in marriage, and their husbands' parents and friends created a tumult. At length, by the grace of God, the three were admitted into the church. On this there was a great excitement in Machmalabad: all Poonja's village rights as a Mahar were refused, and the cultivators began to give him much annoyance.

"Notwithstanding all this, my school still went on; but in two months the attendance of the boys sank from forty to twelve. Soon after the feast of the Holee began. Then the father of one of the boys who had wished to become a Christian, directed him to perform some idolatrous ceremony; but he resisted every endeavour to compel him. Seeing this, the father consulted the head accountant of the village as to what he should do. The boy was then sent for, and told he should be allowed to have his own convictions. 'But are you going to become a Christian?' they asked. When he said 'Yes,' the accountant said to his parent, 'Tie him to a post, and give him a sound thrashing; he will soon abandon the notion, and others will be intimidated.' Accordingly his father took and stripped him, and, tying him to a post, flogged him severely, and then locked him up seven days. Whilst the father flogged him he asked what boys intended to become Christians. In the midst of his agony he gave the names of five boys. They, too, had to go through a good deal of suffering; their books were then collected and destroyed. From that time the school was broken up. However, I remained there two months longer, and continued proclaiming the Gospel publicly. A religious ascetic was then baptized by Mr. Cooke in the village chowdry.

"The boy who had previously gone to Mr. Cooke requiring baptism was the son of an oilman. He had asked to be baptized soon, but after he was refused he fell very sick, the

cause of which was this: His parents at once set him to very severe work, and his feet, being tender, became painfully swollen. Mr. Cooke, and Messrs. Bunter and Carapet came to see him, and we all went together to his house. So many people crowded round that Mr. Cooke drove them away, but still more kept coming. When the parents brought the boy out, Mr. Cooke asked him if he believed in the Lord Jesus Christ. In the presence of all, he said he did, and he answered many questions put to him about the Gospel. Mr. Cooke then said, 'We have come to administer baptism to you here, so tell us what is your wish. Do you desire to be baptized?' To this the boy made no reply, but remained silent. As this question was asked the parents wept. We then all joined in prayer. After Mr. Cooke left the boy's sufferings recommenced. They would allow no medicine to be given, but said it would be better for him to die. After this the villagers began to give us much annoyance. One day, when I was from home, they forcibly entered my house and took away and destroyed thirty shillings worth of books. No trace of them was left.

"When I went to another village, at the invitation of the people, to establish a school, the people of Machmalabad went and dissuaded them: thus they did wherever I went. At length I returned to Sharanpur, with the intention of opening a school at Nasik. In my endeavours to find a village where I might establish a school I took with me two evangelists, and we preached the Gospel.

"Meanwhile the boy who had been flogged had been taken away, and placed in another village; but when I went to live in Sharanpur he managed to make his escape, and ran to my house. I took him to Mr. Cooke, who examined him, and said he would baptize him in eight days. The boy said, 'Do baptize me now;' so he baptized him the next day, and then took him and made him over to his parents. This step caused much grief to myself and the Christians of Sharanpur. It was so far well, that when I and several evangelists went with Mr. Cooke to Machmalabad the villagers were all in their fields, it being about mid-day: hence there was no disturbance. Mr. Cooke then left the boy there, and returned to Sharanpur. There were only a few people in the village, and the boy told them he had been baptized, and had eaten food in the Christian village, but they would not believe it. Mr. Cooke also had said that he had been baptized, and had eaten with us. They all paid no attention to this, but said to the boy, 'Though you have eaten there, yet we shall be satisfied if you deny it.'

The boy assured them, however, that he had eaten. They then asked with whom he had eaten: 'Come and show us.' The parents of the boy and the headman of the village then brought him to Sharanpur, and the boy saying he would show them the house, came with them, but refused to return. Finding their object in bringing him was defeated, they abandoned him and left. When the villagers returned at night from their work they blamed the parents, saying they ought to have locked him up there and then. During the next ten days crowds of the villagers kept coming to Sharanpur, sometimes using abusive language and making disturbances, and sometimes endeavouring to coax the boy away by kind words, but through all he remained firm and refused to return.

"On one occasion, when he was sitting in Ruttonji's house, his relatives came and were very violent, saying to Ruttonji, 'He has not eaten your food.' So Ruttonji put a piece of bread in the boy's hand, which he eat before them all, on which they returned to their own homes, some abusing, some crying.

"Though four months have elapsed since this, his parents come from time to time, and try to induce him to return with them. Truly God brought him here in a marvellous manner, has kept him in safety, and given him courage. When Mr. Cooke, after baptizing him, handed him over to his parents, all thought that he would have to endure much, and it would be almost impossible for him to get away to us; but God has delivered him out of every difficulty, and joined him to His church. He now goes regularly to the Sharanpur school. He is a Wauzari by caste, and received at his baptism the name of Faith. From the village of Machmalabad there have been in all seven baptisms; nine more are under instruction, and of these four more are shortly to be baptized. The oilman's son of whom I spoke is now twelve years old, and of him there is good ground for hoping that he will soon join our church. God is able to fulfil this our hope.

"One thing I regret: the impression has been given that if youths are baptized Mr. Cooke will make them over to their parents, and at present the people look very narrowly after their boys: still the Lord can remove all obstacles. Poonja and the former ascetic, Muktidas, are living in their village: the latter proclaims the Gospel to his people, and occasionally in the surrounding villages. Mr. Cooke declines appointing him to the office of an evangelist, because he is lame, so he says he is not admissible; yet Mr. Price employed

a blind man, and provided him with a pony. Poonja goes out with the other evangelists, preaching the Gospel, and Mr. Cooke will, in course of time, examine him and appoint him an evangelist. He is well acquainted with the Scriptures.

"With respect to the Nasik school, I have advertised its establishment in the native local paper, but as yet few assemble. The above-mentioned state of things is the cause of this reluctance to attend. My constant habit is to commence with prayer and the reading of the Scriptures. At times it appears to me hopeless to get an efficient school here; still I have sought help from God, and have done, and will continue to do, what I can.

"I wish now to offer some general reflections upon the work at Machmalabad and its issue. Far better than rapid and extended itinerations is the sojourn for some time in one place. We should let the people see our customs and character; we should embrace every opportunity of showing, by acts of kindness, that we are their well-wishers. St. Paul himself sometimes remained a year or two in one town, endeavouring to win the people over to the truth. In this country European Missionaries sometimes adopt the same method; but how much more fruit might be expected did we ourselves, natives of this country, put forth zeal for its evangelization. The European Missionary should seek to qualify the natives of this country for the work of evangelization; such is my conviction.

"I will mention several good results from the efforts of Christian schoolmasters in this country; first and foremost, the children in their tender years become acquainted with the Bible, and the consistent walk of the teacher adds great weight to its truths. An affection springs up between the master and his scholars; they receive with pleasure his scriptural instruction, and are led to give up bad language and other evil habits, while their conduct becomes moral. In some instances they are brought into the way of life. Again, when the confidence of the people is gained, many nice opportunities of communicating the Gospel are obtained. In this way people are brought to Christ. In their riper years the pupils take delight in visits to their teachers, and on such occasions his words find ready access to their hearts: all this I speak from my own experience. Four years ago I had a school in Malligaum, and though many of my old pupils are now in Government employ, they visit me with delight when I go to Malligaum. At Christmas they are always on the look out for me. Being told of your desire to

hear of my work at Machmalabad I have written this. May the divine blessing rest upon all you do. "LUCAS MALOBA."

Let us praise God for raising up in the native church men after His own heart, to exhibit the value of vernacular schools for the heathen, and for thus showing the legitimate use of this agency, viz. as a direct means for imparting a saving knowledge of Christ. Contrast this narrative with the accounts of the schools established in the earlier periods of our Society's operations. Vernacular schools then formed an essential part of the opening and subsequent development of a Mission; but the masters were heathen, to whom was committed the teaching of Scripture, under the supervision of the Missionary and his few Christian helpers. As the work progressed, a sense of relief was felt when a heathen teacher could be replaced by even a nominal Christian. Under these circumstances, can it be wondered at that these schools were regarded, not so much as a converting agency, but as one through which the good-will of the public was conciliated, and opportunities of proclaiming the Gospel more readily obtained? No doubt there was gradually diffused a general acquaintance

with the nature and claims of the Christian religion; but the universal testimony of the Mission body is, that such schools were unavailing to lead the heathen to repentance toward God and faith in the Lord Jesus Christ. It is only in the more advanced stage of our Missions that we see, as in the narrative before us, the real value and influence of vernacular schools, where the teacher is himself taught of God and living the life of faith, and, by word and example, winning his countrymen to the service of that Lord whose grace he has himself tasted, and found to be precious.

The reader of this little narrative will be interested to know that others from the village of Machmalabad have been baptized, and more have placed themselves under Christian instruction. Lucas himself has been recommended to the Bishop for ordination as pastor of the native church at Booldana, in Berar. Let prayer ascend on his behalf, that the Holy Spirit, in all His sevenfold graces, may be richly imparted to him, that he and his wife Karoona may be blessed in all their efforts to build up their people in their most holy faith, and savingly to spread among their heathen countrymen around the glad tidings of salvation.

BOOLDANA.

In the Sixty-second Annual Report of the Church Missionary Society the following paragraph occurred—

"The Committee select one feature in their review of the proceedings of the past year, full of encouragement and instruction, for their concluding remarks—a feature not recognised in former Annual Reports, but remarkably developed during the last few years throughout the whole Mission field. This feature is, *the spontaneous action of natives both in seeking and spreading the truth*. Sometimes the reading of God's blessed word by an intelligent heathen or Mohammedan, as in the case of the Agra and Benares converts and the Sikh soldier, so quickens his soul that he seeks out the distant Missionary to be more perfectly instructed in the way of truth. Sometimes, as in South-India, the personal labours of the Missionary are multiplied through the voluntary evangelistic efforts of the more zealous converts. Sometimes, as in Aurungabad in Western India, and in the neighbourhood of Meerut in Northern India, and at Bezwara in Southern India, and among the Coolies in Ceylon, the progress of the truth is apparently independent of the foreign Missionary, and resembles the spontaneous growth in the vegetable world, when the question arises, Who sowed seed on this spot?"

Thirty years previously, arrangements for the prosecution of the work in the Bombay Presidency had been carefully reviewed by the Church Missionary Society, and it was resolved that one of the large towns in the Deccan, on the eastern side of the ghauts, should be selected as a Missionary centre. Nasik was accordingly chosen, a large town and place of pilgrimage, principally inhabited by Brahmins, and

the seat and centre of Brahminism in the Deccan. From this point itinerancies have been carried out into the interior by the Rev. C. P. Farrar, the Rev. C. F. Warth, the Rev. A. H. Frost, and other good men, who went forth, trusting in the promise, 'Cast thy bread upon the waters, for thou shalt find it after many days.'

In the year 1860 the Rev. A. Davidson penetrated into the Aurungabad district, a portion of the Nizam's territory. These districts had been occasionally visited by itinerating Missionaries, but, as might be expected, they had received far less attention than the districts lying immediately around Nasik. Here he discovered some traces of former labours—a few tender plants, the product of the seed cast by the way-side, and which, under the care of the great Husbandman, had sprung up. There were a few who were inquiring, and they were surrounded with bitter opposition. They were of the Mang caste, a people distributed throughout the villages on the eastern or southern borders of the Maratha country, very low in the social scale, lower even than the Mahars or Parwaris, who, although attached to every village, and performing important duties, such as waiting on strangers, removing carcasses, &c., from the streets of the village, are not regarded as Hindus, and live outside the village. The Mangs are of still lower rank, yet, although outcasts in man's judgment, they are not left of God, nor are they unsusceptible of religious impressions and convictions. Dr. Wilson, in his work on the "Evangelization of India," published many years ago, gives a touching illustration of this.

My friend Mr. Mitchell, of Poona, and I, had both preached on one occasion in the streets of a village on the banks of the Godavery. When we had retired to rest after the labours of the day, our attention was loudly summoned to the front of the shed where we were accosted by the mournful utterances of "Sahib! Sahib! Sahib!" We soon ascertained that a young man, apparently in the greatest agony, wished to address us. "What is the matter with you?" we asked. "Oh, I am lost! Oh, I am lost! Oh, I am lost!" he said. "You have been speaking all day about sin, and I am a great sinner." Wishing to ascertain whether he spoke from a general impression of his guilt, or merely from the bitter consciousness of some particular crime, we asked him, "What sin have you committed?" After exacting

from us a promise of secrecy, he said, "I am the Mang leader of this village. About two years ago I ordered out my men to —, where we attacked a Bhil, and I cut off his head with my bill-hook. Oh, I am miserable, miserable; what shall I do?" The reader can be at no loss to know what our reply was. This person was quite willing to accompany us for further instruction, but when he had made his arrangements to proceed with us on our journey, his mother, and five women who claimed him as their husband, threatened to destroy themselves, and would not permit him to move. In an official document now before me, the Mangs are said to be "ignorant of any distinction between right and wrong, virtue and crime." What a striking illustration we had of the error of this statement?

The poor Mangs in the Nizam's territory had suffered much from Brahmin tyranny and caste bondage. They longed for help, and they looked in the direction of Christianity. They had heard something of it—not much; but even that little was like the solitary ray of light that, penetrating within the precincts of a dark cave, assures the imprisoned inmate that his gloomy dungeon has still some communication with the outer world, and gives him hope. Clearly these poor people, in the first instance, were moved by the hope of temporal good. They were frankly told so by the Missionary to whom they came, when one of them, on being reproved for the worldliness of his motives, replied, "Please to bear with me for some time: it is three years before a single mango comes from the young tree, and even then they are not good ones for some time. We are very ignorant and bad, but we wish to be better." They were taken up. Had our Missionary acted otherwise he would have been unlike his Master, of whom it was said, "A bruised reed shall he not break,

and the smoking flax shall he not quench; He shall bring forth judgment unto truth." "I was led to come," said our Missionary, "to Aurungabad without any very definite reason in my mind; but soon after arriving I looked up, and saw a little field white unto the harvest; not a field of my own cultivation, but in it were many plants which my heavenly Father had planted." The work of Christian instruction commenced; the breaking up of the fallow-ground and the sowing of the seed, that there might be fruit to God; and on Christmas-day, 1860, the first-fruits were baptized of some adults and ten children.

Soon they found themselves in tribulation. It is the universal custom in the Nizam's dominions, that the Mangs of each village should play musical instruments before all the idols of the place, morning and evening. They are obliged to take it in turns to do this. This the new converts, without exception, refused to do, and in this firm stand they were joined by many of the inquirers. But the anger of the villagers was intense: they came around them like the clouds of dust which, in the sandy plains of Tinnevely or elsewhere, are roused by the winds of the monsoon. Thus they soon learned that they would not escape troubles by becoming Christians. In consequence of their refusal to play before the village idols they lost their hereditary "hakk," or per-centage of produce for performing certain village duties.

As the inquirers were of the poorest class of agriculturists, it appeared necessary to Mr. Davidson that they should be supplied with some means of supporting themselves, and accordingly a large tract of ground was taken up as the site of a model farm, portions of which might be let out to the converts to cultivate. This experiment was not at the expense of the Society, nor was any portion of its funds diverted from spiritual purposes to this object. It was carried out by Mr. Davidson, at great personal sacrifice, and by the contributions of some zealous friends, who approved of his undertaking. It was not, however, successful. The Mission did not stand forth as a purely spiritual work: temporal advantages were to be obtained by joining it. These latter influences induced men to come forward who cared nothing for spiritual good. It became necessary that these arrangements should be abandoned, and the Mission placed on a new basis. But after much sifting the residuum remains—a little church—and, according to the testimony of the Rev. A. H. Frost, "the nucleus of a flourishing and Christian community."

The spot selected by Mr. Davidson as the head-quarters of the Mission is a village called Booldana, where the land is good, and which possesses this additional advantage, that it lies within British territory.

The following extracts from a comprehensive report drawn up by Mr. Frost will be found to contain much detailed and interesting information:—

The village and station of Booldana are situated on an elevated tableland, on the Lukmirana and Adjunta range of hills, in long. 76°.24 E, and lat. 20°.34 N., about 2150 feet above the level of the sea. This plateau, which contains from ten to twelve square miles, terminates on its north side in precipitous falls and projecting spurs, amid which a steep road winds down to the valley of Berar, about 700 feet below, and continues as far as Mulkapur, a station on the G.I.P.R. About half-way is a small unfinished bungalow erected for the use of Government officials, but available for others when not thus occu-

pied. Near the village is a little spring, which flows over the rocks, and forms the source of the Iswa-Gunga, in Berar. To the south a gradual slope leads to another valley, about 200 feet beneath the plateau. This valley is very fertile, and of easy access by a good road, and is studded with numerous villages, situated on the Pain-Gunga, which takes its rise at a distance of twelve miles westward, and winds its way about a mile and a-half from Booldana. Seven roads pass down the ghauts and slopes in different directions. The ground on which the principal buildings and cantonments stand is hard moorum, but the

soil of the fields beyond is very good. Three small hamlets are situated on the sloping sides of the plateau. "The climate of Booldana is salubrious, and, from its mild dry climate, even temperature, and cool nights, even during the hotter part of the year, is well adapted for a sanatorium."—(Riddle's Report of the Military Stations of the Nizamate).

The village is walled, and contains about 200 houses, but, with the cantonments the entire native population is over 2,000. From 1841 to 1861 Booldana was occupied as a military station, as the head-quarters of the hill rangers. There was also located there, on outpost duty, detachments of one troop of cavalry, and one of the Hyderabad contingent. During about seven of these twenty years Booldana was also occupied, in conjunction with these troops, as a temporary civil Sudder station of North Berar, but it was abandoned in 1862. Of the public buildings then existing, all have been dismantled or become ruined, with the exception of a large pukka bomb-proof building, situated about the centre of the station, now used as a magazine for police ammunition. All the huts and ruined walls of the old bazaar and military lines have been removed, and the whole levelled. The trees only remain, rendering the station very picturesque. The plateau is neatly laid out in good metalled roads, planted on both sides with trees, now in the twenty-fifth year of their growth: of these the principal ones radiate from the gate of the Mission compound, the bungalow having been originally the residence of the deputy commissioner. This compound occupies the highest portion of ground, and is the largest in the station, being 626 feet in breadth, and 500 feet in depth. The bungalow stands in the centre, and has extensive out-buildings. Trees of moderate growth stand on each side of the road from the entrance to the bungalow, and others are in various parts of the very extensive compound. About three hundred yards from the entrance-gate is the cemetery, walled, and planted within and without, with well-grown trees, which, with the high obelisk on the principal tomb add greatly to the beauty of the station. To preserve the trees scattered over the plateau, Government has issued an order, that when, for convenience of cultivation or other purposes, any one wishes to cut down a tree, he must replace it with five young trees, to be planted as directed, and watered till fairly rooted. Owing, probably, to the moorummy soil and elevated position, rats and mosquitos seem almost unknown, and wild animals are fast disappearing before

the European sportsman, and the plateau, formerly infested, is now rarely visited by tiger, panther, wild boar, or bear. About ten minutes walk from the Mission bungalow is a beautiful public garden, kept up by Government, occupying above two acres of rich ground, laid out in terraces, and situated in the gradually sloping wide bed of a stream, whose upper part forms an extensive reservoir, separated from the garden below by an embankment, in the centre of which is a broad flight of stone steps, leading to the well-arranged garden, which contains various fruit-trees and flowers in rich profusion. From this garden the residents are supplied daily with flowers and baskets of vegetables, at 3 rupees each basket. One brought to me contained four turnips, six tomatoes, six guavas, half a pound of double beans, radishes, celery, and two or three other vegetables. An occasional dearth of water at the close of the hot season, when the rains have been deficient, has decided Government to throw a large dam across the head of a deep ravine, to form a reservoir, and to remove entirely the native village at the head of the ravine, that the waters collected may be pure. Compensation will be given to the villagers, who will erect their new houses in lines with wide streets, defined for that purpose by the local fund engineer. To the west of the central portion of the plateau wide streets are laid out, and in compounds bounded by these the native officials and clerks are erecting neat houses. The bazaar which formerly occupied the centre of the station has been recently removed to the north-west corner, and here all new-comers are encouraged to build. The houses of the native-Christian families occupy part of the side of a wide airy street, in the lines laid out for the new village. They describe the climate as healthier than that of their native villages, having rarely had to apply to the civil surgeon for medicines. In consequence of the unhealthiness of Jahnephul, the Sudder station was, about three years ago, again fixed at Booldana, and the Deputy Commissioner, the District Superintendent of Police, the Assistant Superintendent of Revenue Survey, the Inspector of Police, and the Civil Station Surgeon, all occupy bungalows on various parts of the plateau. Connected with these Government officials, are the native assistants and clerks, who, not being transferable with the heads, have bungalows, built by themselves, or in course of erection.

Besides these regular residents, Booldana is visited from time to time by the Commissioner of West Berar, who resides at the head

station, Arcola; by the Tahsildar of Chicklee, seven cos distant; the Tahsildar of Markur, eighteen cos distant; the Tahsildar of Mulkapur, twelve cos distant; and the Native Government Inspector of Schools.

The station has one Parsee's shop, and on Thursday a large bazaar is held, principally supplied from Dewalghat, Saklee, Badoola, and Chicklee, which are very large villages, the first three within six miles, the last within fourteen of Booldana. To this market is brought, by Kunbis, Baniahs, and others, a large quantity of grain and esculent vegetables, the produce of the adjacent country, together with a variety of other articles—wheat, gram, rice, jorwaree, barjeri, rullah, and a few others; pulses and oil seeds, orud, toour, mussoor, moong, kooltee, kuldee, ulsee, thillee, ambon, karla, &c.; esculent roots and vegetables; carrots, radishes, onions, garlic, chillies, peas, sweet potatoes, pendilloo, bhendee, kasala, and several pot-herbs.

Besides these are brought lamp-oil, jaggery, tobacco, country cloths, dressed hides, &c. Of fruits only a few kinds find their way into the bazaar, such as guavas, plaintains, mangoes.

Occupation of Booldana as a Mission Station.

When Mr. Davidson commenced his Mission plans at Booldana there were collected from the Aurungabad districts from 200 to 250 native Christians, young and old. With a view to the extensive cultivation of cotton,

he collected upwards of 9,000 rupees, by the aid of which he procured land, bullocks, implements, seed, &c., and employed the adult Christians as day-labourers.

The Society purchased the present bungalow and premises for 2,500 rupees. Subsequently a considerable sum was expended in repairs and improvements by Messrs. Schwarz and Wilson. It is now in good condition, matted, and contains furniture enough for the ordinary wants of a married Missionary. The out-houses also are in good condition, and in Mr. Davidson's time furnished accommodation for more than the now remaining Christian families. On Mr. Schwarz going there, with his wife and brother-in-law, the native Christians, at his desire, removed, and built humble huts in the cantonment. From these, when Government cleared and levelled the cantonment, they were again removed to the newly-organized lines, receiving 3 rupees compensation for each hut. Their present houses are chuppered with a grass that grows abundantly there, very durable, and good for such purposes; the walls are of the woven stalks of the cotton plant, which is tough and durable, and, when plastered in and out, lasts for years. The houses, six in number, occupy part of the side of a wide, open street, the opposite ground being yet unoccupied. The neighbourhood consists of the huts of gowlis, or cattle-feeders, and Mohammedans.

At present the Christian community consists of fifteen children and seventeen adults.

The value of a Christian community gathered together in the midst of surrounding heathenism depends upon its spirituality. The larger the proportion which the really influenced persons bear to the aggregate the more it possesses of the element of productiveness. It is a cause of thankfulness to learn, from that section of the report which describes the apparent character of the converts, that a large proportion of them are really good men, loving the Gospel for its own sake, exhibiting its power in their lives, and thus fitted for usefulness among their countrymen. Let the wide plateau of India be only inoculated with like points of vitality, and there will be found in each a power of growth which will increase and expand until each "little one shall become a thousand, and a small one a strong nation."

It is a point of interest which may not be overlooked that this little patch of native Christianity, the nucleus, if duly cared for and fostered by the rain from heaven, of a more extended work, is entirely of native origin. It was from a native, not from a European, that the greater part of the converts first heard the Gospel.

Antecedents of the Native Christians.

Abraham and Sarah, and their sons David and Enoch, heard the Gospel from Abraham's brother Luxaman, in their native village, Ramgunga, seven cos from Aurungabad. They were baptized eleven years ago by Mr. Price, in Sharanpur, where for five years Abraham

found employment as a watchman, carter, &c., his wife as bigarri. In 1862 he left Sharanpur, and accompanied Mr. Davidson to Booldana, working in his fields. After Mr. Davidson left he cultivated a field given him by Mr. Davidson. He was engaged by Mr. Schwarz to water the trees of the Mission

compound. Since Mr. Schwarz left he has been employed by Government as sexton of the cemetery, for which he receives four rupees monthly.

Bapoo Ingray heard the Gospel from Luxaman, in his native village of Hursool Sangi. He was baptized six years ago in Booldana, by Mr. Davidson.

Bapoo Sinday and Saloobai, with their son Petrus, heard the Gospel from our old Scripture reader, Rampi. Savitra, their daughter-in-law, heard the Gospel at the same time: she has been a widow for the last six years.

Krishna and Gumbai heard the Gospel recently from Enoch and Petrus, old acquaintances, in their native village of Dak-

Phul, near Paithan, twelve cos from Aungabad.

Dagadoo heard the Gospel from his friend Petrus, and was baptized eleven months ago in Aungabad: he is about to marry the Christian daughter of Jabaji, our evangelist at Ambelohol. He works as a bigarri.

Marcus was baptized in childhood along with his grandfather, Bapoo Sinday: his parents remained in heathenism, but committed the youth to the care of the grandparents.

The wives became Christians along with the husbands, except Bapoo Sinday's wife, who was subsequently baptized, and Petrus's wife, who was a Christian, the daughter of Christian parents.

And this Gospel they have held fast, notwithstanding that, in regard to Christian instruction, they have been placed under many disadvantageous circumstances.

Since Mr. Davidson left they have had no qualified religious teacher settled among them. Luxaman, the brother of old Abraham, from whom the greater part first heard the Gospel, conducted prayers in connexion with Enoch, and his wife taught the children.

When Mr. Weatherhead visited the station,

Enoch was appointed as a schoolmaster: four only attend.

Most of the Christians meet daily at twelve, in Abraham's house, which is a little larger than the rest, where Enoch conducts their daily united worship.

Notwithstanding, however, such a dearth of opportunity, they have grown in knowledge and in grace, and the marks of sincerity which they manifest are pleasing and encouraging.

How strange the contrasts which, in this respect, may be found in the wide field of Christian husbandry! Some, with abundance of opportunity, make no progress; others, like a mountain-ash in the crevice of a rock, where there appears to be no place for the roots to penetrate, and no source from whence the needful supplies can be collected, still grow and send forth new branches. Some, like the fig-tree in the way, yield no fruit; others, amidst trial and persecution, yield the pleasant fruits of righteousness. If there be vitality, it will progress, despite of outward difficulties, but no amount of external advantages will ever endue a heartless profession, so long as it continues such, with life, and energy "You hath he quickened:" this is the foundation process.

Let us now consider the social status of the Christians at Booldana. Are they an isolated body, with whom the surrounding masses are in no sympathy, the condition to which we must expect that congregations and churches will be reduced, who, having become anglicized, fail to represent a native Christianity, and degenerate into formations of lichen life, growing upon the surface of bodies with which they have no union? It is remarkable in the lichen that the under part which rests upon the supporting surface, whether tree or rock, consists of dead cellules, which have lost their cohesion, and that this inert leprous crust, which becomes the basis of the plant, intervenes between the vegetating part and the object, whatever it be, on which the lichen grows.

Social Status of the Christians at Booldana.

Between the little Christian community and their neighbours, chiefly Gowlis, Kunbis and Mussulmans, exists a kindly feeling. The Christian women readily get employment at

2 annas a day among the cotton cleaners, or as bigarries; the men as carters, bheisties, &c. The Kunbis have shown a friendly spirit on many occasions, lending ropes, and helping them in various ways, even sowing their

fields for them when sickness or other causes hindered the Christians in their work. Their Mohammedan neighbours attribute the re-establishment of the Sudder Station, and the now thriving condition of the village generally, to the prayers of the Christians. Though known to have been originally Mangs, they draw water freely from all the wells by the side of the high caste natives, a thing prohibited to the heathen Mahars and Mangs. The chowdry of Booldana, and those of the surrounding villages, are open to them. My two evangelists, whom I had sent a few weeks before me to visit the surrounding district, and cultivate at other times the acquaintance of the Booldana church, find a good report of them every where.

Drinking, once their reproach, seems to have ceased; partly, doubtless, owing to the suppression by Government of the shops where native liquor was sold. The debts in which they became involved after Mr. Davidson left, have been considerably reduced, and will (unless the crops fail) be soon cleared off altogether. They have never appeared before a magistrate, save only that Abraham was taken before the police authority for a violation of the cantonment regulations, but was at once released when he said he was a Christian, unable at the time, from old age and sickness, to get beyond the boundary.

When any dispute has arisen they have settled it among themselves, for in their isolated position they had established the following simple plan: a punch is formed, the nature of the dispute investigated, and the decision made: this is regarded as final: they then eat together and unite in prayer.

The Europeans of the station, as occasion

arises, show a kind feeling. A Kunbi lent a Christian boy a rope to take his bullock to his father's field: while tied there it broke the rope. A camel-driver of Mr. H——'s, passing, took the remaining portion and went away. Mr. H——, on hearing the charge, made his camel-driver restore the rope, and punished him. Three years ago the Patil impressed David's bullocks, but the European, for whom they were seized, immediately released them when he heard they belonged to one of the Christians.

Another time a stray bullock got into the pound, for the release of which 4 annas had to be paid. On hearing it belonged to a Christian the magistrate returned the fine.

Mr. Ruttonji, who had previously known several of the Government native employes, spoke to them of the Christians: they said they were a quiet people, and promised to help them whenever it might be in their power.

On our return we found at the station of Mulkapoor, Mr. Ramchandra Hari, the local fund engineer. He said the Christians often worked under him, and he always found them a steady set of people who gave no trouble.

The elements of future prosperity are clearly shown in their history since Mr. Davidson left. He divided all his fields, implements, and bullocks among them. Most of the people shortly afterwards disposed of what had been given them, and, with the proceeds, left the place.

The three families whose heads are, Abraham, Bapoo Ingray, and Bapoo Sinday, alone remained and struggled on.

The condition, then, of this people may be regarded as hopeful.

The future of this interesting community depends in a great measure on their pastoral charge being confided, not to a European, but to a native Christian, a real man, with life and warmth, and decided spirituality of character. The experience of Missionary work convinces us more and more forcibly, that to leave native congregations under the pastorate of an European Missionary is to dwarf and stunt them. They become like plants in rooms subjected to a process of injudicious watering, by a too eager desire for their welfare, frequently surfeited to death with water, and killed with kindness. Overloaded with juices, they engender sickly, soft growth, unsuited for the production of flowers or healthy foliage. A native pastor, if a truly influenced man, will do more for a native congregation than an European Missionary, to whom, in knowledge or educational acquirements, he may be greatly inferior; but his teaching, grounded upon a thorough knowledge of the native character, and conveyed to them with facility through their own tongue, assimilates more quickly and entirely with the constitution of his people, and so promotes their growth. Moreover, it will be desirable that they should contribute to his maintenance, and that from the first. The identification will then be completed;

they will regard him as their own, and as one in whom they can have confidence, because in full sympathy with them. These remarks will prepare us for the next section of the report.

Proposed Arrangements.

Towards the maintenance of an experienced evangelist among them, one and all gladly offer monthly the produce of an average day's labour. In this the children begged to take their part. Thus their names stand pledged to a monthly subscription of 4½ rupees.

Towards the erection of a building, of the

same general description, but much larger, than their own dwelling-houses, they have subscribed an additional sum of Rs. 6. 12. 8 annas of which were given by the wife of a Christian in the Aurungabad district, who, being on a visit to Booldana, desired to show her sympathy and happiness in the hopes now entertained by the church at that place.

But where is the native labourer to be found? We introduce, in answer, the following notice of native ordinations at Bombay. The Rev. J. S. Robertson reports:—

On Sunday, June 12th, 1870, being Trinity Sunday, the Bishop of Bombay held an ordination in the cathedral here, on which occasion he admitted to the order of deacon the following catechists connected with our Society—Ruttonji Nowroji, Shankar Balawant, and Lucas Maloba.

I hope it will please God, in His great goodness, to make these our brethren the instruments of much good in the extension of Christ's kingdom in this heathen land. All their friends here have reason to rejoice over them, as persons who have been kept, by the power of God, blameless, and without spot on their character, since the day when they were turned to the Lord from the false religion of their forefathers.

On Sunday evening the English sermon in our Mission church here was, at my request,

preached by the Rev. Ruttonji Nowroji, one of the newly-ordained deacons. The text was, "How shall we escape if we neglect so great salvation?"

The sermon was such as to give reason to all who heard it to thank God that another sound preacher of the Gospel has been added to our number, too small in our Western-India Mission, as in others.

Yesterday morning I invited to breakfast at the Mission House all the newly-ordained deacons, along with Mr. Price and our senior native ministers, Daji Pandurang and Appaji Bappaji. Before breakfast we had a precious season of prayer together, on behalf of our newly-ordained brethren, their families and congregations to whom they are to minister.

The devotions were led in English by me, and in Marathi by Mr. Appaji.

If our readers have perused a previous paper in this Number, Lucas Maloba is no stranger to them.

Lucas, originally a Brahmin, confided as a child by Government to the Orphanage at Sharanpur, has always borne an excellent character. He was engaged with Mr. Rogers as a schoolmaster, and by him always held in affectionate regard. Of late years he has had charge of a school at Machmalabad, four miles from Nasik.

Lucas is well known by some, and highly respected by all the church at Booldana.

Lucas's wife was placed by Government in the Nasik Orphanage when a girl, being taken from a wandering set of players. From the time of her admission she gave great promise, which is abundantly fulfilled in her excellent character as a wife and mother. She is a fair reader, and has endeavoured to communicate Christian truth to the women of Machmalabad. They have one child, nicely brought up.

Should these arrangements be happily carried out, and Lucas Maloba be placed as native pastor in charge of the little flock at Booldana, we may humbly hope that, under the dew of the Divine blessing, pastor and flock will grow together.

REPORT OF THE RECENT CHRISTIAN CONVERT CASE AT CALCUTTA.

THE great interest and importance of the Hindu Female Convert case, described in a previous article, (*vide* p. 216) make it desirable to preserve on the pages of the "Intelligencer" an authentic report of the trial. We therefore reprint this from the law report of the "Englishman."

High Court.—11th May 1870.

(Before Mr. Justice Phear.)

In the matter of Gunesh Soonderee Debi.

The Queen v. Vaughan and Another.

Habeas Corpus directing J. M. Hazra and the Rev. J. Vaughan to bring up the body of Sreemutty Gunesh Soonderee Debi, stated to be a girl under the age of sixteen.

In obedience to the writ, the said J. M. Hazra and the Rev. J. Vaughan brought the girl into Court, and Mr. Kennedy (with him Mr. Monomohun Ghose, Mr. Evans, and Mr. Mendes) now moved that she should be delivered up to her mother, at whose instance the writ had been issued. Mr. Woodroffe appeared for Messrs. Hazra and Vaughan, Mr. Macrae for Gunesh Soonderee Debi. The affidavit of the mother and brothers of the girl stated that she was an infant of the age of about thirteen years and nine months, and had been married at the age of about nine years, but that her husband had died a few months after her marriage; that her husband's family being unable to support her, she had continually lived with her mother; that she had been induced to leave her home by one Martha, a native Christian belonging to the Church Missionary Society, and had been removed to the Church Mission premises in Amherst Street, where she was then residing; that the deponents were informed and believed that she had been made a convert to Christianity, and that it was the intention of the said Messrs. Hazra and Vaughan forthwith to marry her to some person professing the Christian faith.

The return to the writ was as follows—

John Muthoormohun Hazra and James Vaughan, a clerk in holy orders, employed by the Church Missionary Society, at Amherst Street, in Calcutta, the persons to whom the writ thereto annexed and marked A, subscribed with our initials, is directed to severally hereby certify and return to our sovereign Lady the Queen in Her High Court of Judicature at Fort William in Bengal, that before the coming to us of the said writ, to wit, on the evening of Friday, the 29th day of April last, Sreemutty Gunesh Soonderee Debi *alias* Monee in the said writ named, of her own free will and accord, and without any force, threat, persuasion or inducement used, offered, or held out by us, or either of us, or by any person or persons employed by or acting under the authority or direction of us, or either of us, to our, or either of our knowledge or belief, came to the Mission premises at Amherst Street aforesaid, and that being

of an age and condition at which she lawfully might and could choose and determine her own place of residence, did, in the exercise of her own discretion thenceforth remain and reside without any restraint whatsoever. That the age of the said Sreemutty Gunesh Soonderee Debi, on the said 29th day of April last, was [as she herself avers] upwards of sixteen years, that is to say, of the age of seven-teen years, or thereabouts; that the condition of the said Sreemutty Gunesh Soonderee Debi was that of widowhood, her husband, to whom she was married at the age of nine years, having died about eight years ago; that she was and is childless, and had not, previous to the said 29th day of April, at any time lived with the family of her deceased husband or under their protection; and that her father being dead, she resided with her widowed mother; that after the said Sreemutty Gunesh Soonderee Debi so came to the said Mission premises, and whilst so residing therein as aforesaid, her said mother and her brothers and friends had free access to her and saw and conversed with her frequently, and we have in the presence of her said relatives and friends or some of them, repeatedly informed the said Sreemutty Gunesh Soonderee Debi that she was at perfect liberty to return to her mother's house, as she was by her said relatives and friends required to do, if she felt so inclined, but she invariably refused so to return, and, in answer to the various threats urged against her remaining at the said Mission premises, and the various promises and inducements held out to her on condition of her quitting the same by her said relatives and friends, she constantly expressed her determination to remain at the Mission premises, and there to be admitted by baptism into the Christian religion which, after upwards of three years' study and instruction therein, with the knowledge of her said mother, she had resolved to embrace. That among the inducements so held out to her as aforesaid by her said relatives and friends was marriage; and that her mother and the elder brother, Chunder Shikur Sen, in the presence of the said John Muthoormohun Hazra and my wife, assured her that a wealthy Zemindar was most anxious to marry her; but to this, as to all other inducements held out by them, she turned a deaf ear. That we nor either of us, or any person employed by or acting under the authority of us, or either of us, have or has not ever designed to marry the said Sreemutty Gunesh Soonderee Debi to any person, either with or without the consent of her mother, nor, save as aforesaid, was the subject of marriage ever mentioned, to our knowledge or belief, to her,

the said Sreemutty Gunesh Soonderee Debi; that on the afternoon of Tuesday the third day of May instant, the mother of the said Sreemutty Gunesh Soonderee Debi came to the Mission premises, and then saw and conversed with me, the said J. M. Hazra, and my wife, and entreated us not to permit the said Sreemutty Gunesh Soonderee Debi's elder brother (who had within the day or two preceding the said third day of May become almost beside himself with rage) to approach her, alleging that he had vowed, that rather than let her be baptized he would conceal a knife in his clothes and stab his sister; that on the same evening, at her urgent request, the said Sreemutty Gunesh Soonderee Debi was admitted by me, James Vaughan, into Christ's religion, by baptism; that on the following morning the said Sreemutty Gunesh Soonderee Debi's mother, who had been informed of her daughter's said baptism by a Bengalee letter written by me, James Vaughan, and addressed and sent to her, came to the said Mission premises, accompanied by the brother of the said Sreemutty Gunesh Soonderee Debi and a number of influential members of the Brahmo Somaj, with the leader of which Somaj the family of the said Sreemutty Gunesh Soonderee Debi is connected, and her mother and brothers endeavoured to persuade her to return with them. The said Sreemutty Gunesh Soonderee Debi refused to do so, and again and again positively declined to accompany her said mother and brother to their house, although she was at perfect liberty to do so, and has since remained and resided of her own free will at the said Mission premises.

That on Saturday, the 7th May, the mother of the said Gunesh Soonderee Debi, in the presence of me, the said John Muthoormohun Hazra, and my wife and mother, again saw her said daughter, and urged her to say that she was only fourteen, but the said Sreemutty Gunesh Soonderee Debi replied, "Mother, I cannot and will not tell this lie;" and again expressed her determination not to return to her mother's said house.

That we nor either of us, or any persons employed by us or either of us, or acting under our or either of our authority or direction, to our knowledge or belief, have not nor has detained, nor do we or any person so employed or acting as aforesaid now detain in our or either of our or his or her custody the said Sreemutty Gunesh Soonderee Debi, but being of such age and condition as aforesaid, she of her own free will and unbiassed discretion lives and resides at the said Mission premises, which are under the care and superintendence of Rev. James Vaughan, in and with the fa-

mily of the said John Muthoormohun Hazra, which consists of myself, my wife, one child of the age of seven years, as a member thereof, in my, John Muthoormohun Hazra's house, situate within the said Mission premises; that having requested the said Sreemutty Gunesh Soonderee Debi to accompany us, and she having consented so to do, we have here now the body of the said Sreemutty Gunesh Soonderee Debi before our Sovereign Lady the Queen's said Justice, as by the said writ hereto annexed, and the order enlarging the time for making this our return we are commanded.

Dated this 10th May in the year of our Lord 1870.

(Sigd.) J. VAUGHAN.
J. M. HAZRA.

The case was argued at length by the learned counsel, Messrs. Kennedy and Monomohun Ghose on the one side, and Mr Woodroffe on the other.

THE JUDGMENT.—*Phear, J.*—On Friday last, at the instance of Sreemutty Bam Soonderee Debi, the mother, and Chunder Shikur Sen and Denonath Sen, the brothers, of Sreemutty Gunesh Soonderee Debi, a writ of habeas corpus was issued out of this Court, directed to two persons named Hazra and Vaughan, commanding them to bring before the Court the said Gunesh Soonderee Debi, who was said to be illegally detained by them. Gunesh Soonderee is now, I believe, in Court, and Messrs. Hazra and Vaughan have made return to the writ substantially to the effect that they have not detained, and do not detain, her in their custody; that she is of full age; that she is still with them of her own free will; that they exert no control over her; and that she comes to the Court of her own accord, in pursuance of advice given by them.

The case is one involving elements which cause it to be a subject of remarkable public interest. In some sense, as the learned counsel for the defendants has mentioned, it necessarily represents a contest between creed and creed, and, perhaps, race and race, and no thinking man, I suppose, can avoid regretting exceedingly that this event should have occurred. I can readily believe that those gentlemen who are here placed in the unenviable position of endeavouring to encourage a young Hindu girl in the determination to sever herself from her mother, her brothers, and the home of her childhood, are deeply conscious of the misfortune into which circumstances have plunged them. For I can conceive of no greater disaster than this as likely to befall the cause to which they are devoted, and, I will say, the yet broader and higher cause which the intelligent por-

tion of the European community of this country has at heart. But with considerations of this sort I have nothing to do in the determination of the matter before me. The writ of *habeas corpus ad subjiciendum* is in its aim single; it has for its object the vindication of the right of personal liberty. It is issued for the purpose of taking care that no subject of the Queen be illegally confined against his will. It is sued on behalf of the person said to be illegally confined. It is not issued for the purpose of lending the arm of the law to any person claiming to have authority over him. It is only when the person confined is under any personal disqualification that the guardian or protector is looked to in the inquiry, and in such a case the Court considers that it sets the person confined at liberty by handing him over to the charge of his lawful guardian. Therefore in the matter now before me I can have no concern with what the mother and brothers think or desire until I have ascertained, if the fact be so, that Gunesh is not of age or discretion to judge for herself. Then what are the facts before me bearing upon this point. I must look to the return, and, so far as the facts there appear, I must take them as true. Mr. Kennedy was correct in urging that there are authorities in support of the position that the truth of the return to the writ may be controverted by affidavits, but, so far as I have been able to discover, and so far as my own experience has gone, those authorities are of very early date, and are not now binding. Later decisions have all gone the other way. In Comyn's Digest it is laid down that the Court must remand a prisoner if the return be sufficient, though false; and in Hawkins' Pleas of the Crown, Book II., Chapter 15, section 78, it is said that "it seems to be agreed that no one can in any case controvert the truth of the return to a habeas corpus, or plead or suggest in any matter repugnant to it; yet it hath been holden that a man may confess and avoid such a return, by admitting the truth of the matters contained in it, and suggesting others not repugnant which take off the effect of them." In *Regina vs. Beeching*, 4 B. and C., p. 136, upon the return of the writ of habeas corpus, it appeared that the person making the return had apprehended and detained Beeching and several persons under the provisions of the 24 Geo. 3. c. 47 and 45 Geo. 3. c. 121 on a charge of smuggling, and Abbott, C.J., (than whom no more learned Judge has presided over the Queen's Bench at Westminster), allowed affidavits controverting the truth of the facts as stated, for reasons which he gave as follows:—The object of the Habeas Corpus

Act, 31 Car. 2, c. 2, was to provide against delays in bringing persons to trial who were committed for criminal matters. The person making this return is not a person to whom the prisoners have been committed for any such matter. The habeas corpus in this case was therefore a writ, issuing by virtue of the common law, and I think that under such circumstances the 56 Geo. 3, c. 100, s. 4, gives to the prisoners the right to controvert the truth of the return. Lord Tenterden thus placed the right to controvert the truth of the return upon the act of Geo. III.

The distinction in the cases seems to turn on this, namely, that unless the 56 Geo. 3, c. 100, applies (and it does not apply to this country), the return to the habeas corpus cannot be questioned on the occasion of determining the validity of the detention. I think that all the cases cited yesterday by Mr. Kennedy and Mr. M. M. Ghose tend to confirm that view. If there had been the power at common law, the very learned judges who determined those cases would certainly not have been ignorant of it, and could hardly have felt the hesitation which they expressed in regard to the question whether or not affidavits repugnant to the return could, under any circumstances, be admitted. I pointed out, however, during the argument, several modes in which the person making the return may be made responsible for its truth, and in more than one of those courses of procedure affidavits are no doubt admissible for the purpose of proving falsehood in the return. In one stage of Leonard Watson's case, for instance, affidavits were, I believe, used for such a purpose. But while the truth of the statements in the return cannot, as I think, be questioned, it is certainly clear that the return may be amended. It is unnecessary to quote authorities in support of this last position. At the commencement of the case I allowed this return to be amended, and it is enough to say now that I have more than one decision before me to show I had authority to do so. Then, looking at this return, among other things I find it thus stated—"On the evening of Friday, the 29th day of April last S. M. G. Debi, alias Monee, in the said suit named, of her own free will and accord and without any force, threat, persuasion, or inducement, came to the Mission premises at Amherst Street aforesaid, and then, being of an age and condition at which she lawfully might and could choose and determine her own place of residence, did, in the exercise of her own discretion, thenceforth remain and reside without restraint whatsoever; that the age of the said S. M. G. Debi on the said 29th

day of April last was upwards of sixteen years, that is to say, of the age of seventeen years or thereabouts." I have also had an interview with the young lady, in which she told me that she was under no restraint, and that she preferred to remain where she was, rather than to go back to her mother. If, then, by law Gunesh Soonderee is possessed of a personal discretion in this matter, I have no alternative but to dismiss Mr. Kennedy's motion. There is no doubt that in England the discretion in regard to the matter of personal freedom does not involve directly the element of minority: a large number of well-known cases have been discussed by counsel on both sides, and I think in all of them it is held that the discretion for this purpose is a matter which must be judged of by reference to the circumstances of each case, with, however, this limitation, namely, that in England it has of late been determined, by inference from the criminal enactments, that below a certain age the law does not allow a discretion in the matter to a female infant. The latest case on that point is *Regina v. Howes*, 30 L. J. In that case the Chief Justice says that the enactment to which he refers points out the age of sixteen as the age up to which a child ought to remain under parental control. His words are:—"By the statute 9 Geo. 4, c. 31, sect 20, the unlawfully taking away of an unmarried girl under the age of sixteen out of the possession and against the will of her father is a misdemeanour, notwithstanding the consent of the child. We may safely act by the guidance of the light thus thrown on the subject, and say, that until the age of sixteen a young woman cannot choose to act for herself." The decision given by the Chief Justice apparently was not limited to the case of a female, but his argument was so. I entirely adopt the reasoning which the Court followed in that case. In this country we have the Penal Code, Sec. 361 of which makes it an offence to take or entice a female child under sixteen years of age out of the keeping of her lawful guardian. The words "lawful guardian" in this section included any person lawfully entrusted with the care or custody of such minor. I understand by the words of the section that the Legislature here contemplated a case where the abductor has obtained the consent of the girl. It follows, then, that in this country, as in England, a girl under sixteen has not a discretion such as enables her, by giving her consent, to protect any one from the criminal consequences of inducing her to leave the keeping of a lawful guardian; in other words, she is not allowed by law to

choose for herself. But this young lady I must take to be above sixteen years of age. The return to the habeas corpus says she is seventeen. She is therefore outside that class of minors whom the Penal Code impliedly deprives of all choice in this matter, and I have not been shown any authority in support of the contention that a girl of upwards of sixteen has no discretion with regard to her personal freedom. It is true that Mr. M. M. Ghose referred me to some venerable and venerated precepts of Hindu sages which have the effect, as he himself said, of placing a woman in abject dependence on the males of her family for her whole life. If, on the occasion of this return (where I may remark I am not trying and adjudicating upon a question of Civil rights as between party and party), I am bound to give weight to this class of authorities, this consequence must follow, namely, that no woman of any age could be liberated from restraints placed on her by the head of her family, notwithstanding it was completely against her will; and such a result would in truth amount to a suspension of the Habeas Corpus Act for all female members of the Hindu community. It is sufficient to state the necessary consequence of such an argument to show that I ought not to allow myself now to be influenced by it. While this case has lasted (now some days) I have thought over carefully and anxiously this last issue, i.e., what amount or kind of personal disqualification or infirmity ought to lead this Court to refuse discretion to a female who is upwards of sixteen years of age. From the beginning I felt no doubt on any other matter brought before me, but on this I confess my mind has at times wavered, and my hesitation was not a little increased by my interview with the girl. I have no reason from my own observation for supposing that the return in the matter of age is incorrect, and indeed if I had such reason, it would not be in such a shape that I should give it effect. But I am bound to say I could not avoid drawing the conclusion that the young lady is, as far as my judgment goes, exceedingly ignorant on matters of general information and very ill-informed on that particular subject which she says has engaged her attention, and has been the particular purpose of her masters to instruct her in for the last two years. It appeared to me from that undoubtedly very short interview that she does not possess, in regard to it, any very tangible idea which can be termed accurate. Her ignorance of the structure of the one sacred book seemed to me something in itself marvellous, considering that (as I understood her) it has of late been

almost the sole object of her studies. I cannot blind myself to the dangers which must be incurred when a person so young, ignorant, and uninstructed as this person appears to be takes the perilous step of leaving the society of those who have been about her all her life, and goes to strangers whose very name she does not know. Still I could see nothing in her to indicate that she has not sufficient capacity of mind to choose in the matter of her own freedom. For nothing, I apprehend, can be clearer than that personal discretion of that sort does not in the eye of the law depend on the mental culture or state of instruction of the individual. If it were so, there would be an end of the liberty of the poor and the ignorant. On the whole I think that Gunesh Soonderee Debi is a young woman who has attained an age when the law will allow her to speak for herself. I can perceive no such special disqualifications as would justify me in keeping from her that liberty to which all alike, without regard to sex, are entitled. I only trust she will exercise that power of choice as may be best for her welfare. I must dismiss Mr. Kennedy's application. Gunesh Soonderee Debi must be brought before me in Court, when I will tell her that she may go where she likes.

Gunesh Soonderee having accordingly been brought into Court, veiled and dressed in native costume, Mr. Justice Phear addressed her through the Court interpreter, as follows—

"Gunesh Soonderee Debi, I have sent for you to tell you that you are quite free to go where you like. I shall send an officer of the Court to take you wherever you like. I would advise you very strongly to think well and seriously over the matter before giving me your final decision. You are very young, and I think you had better speak to and see your own mother alone before returning me an answer."

The young lady then had an interview with her mother in an adjoining room, after which she was again brought into Court.

Phear, J.—"Where do you now intend to go?"

Gunesh Soonderee Debi.—"To the Padre Sahib."

The "Friend of India" has the following leading article on the social aspects of the trial, and the flagrant inconsistencies of the Brahmos, who appeared on this occasion as the chief opposers of freedom of conscience in matters of religion—

THE RIGHTS OF HINDU WOMEN.

The recent decision of Mr. Justice Phear in the Bengal High Court will mark, if we mis-

take not, an era in the history of India's emancipation. Divested of adventitious circumstances, the case was simply this. Is a Hindu woman of years of discretion entitled to personal liberty? The native barrister, Mr. Munmohun Ghose, well merited the caustic remark of the Judge, who interrupted Mr. Ghose's argument, to ask if he really meant to say that the powers of a writ of habeas corpus, the very intention of which is to secure personal liberty, were to be employed to force an "abject state of dependence" in the case of one-half of the entire population!

But while the question of a change of religion was wisely eliminated by the Missionary's counsel and the presiding Judge, it was clearly this which gave the case its importance in the eyes of the native community, and excited all their zeal. In this view it is significant that the instigators of this attempt to interfere with a young woman in the choice of her religion and the profession of her faith, are Brahmos, the boasted apostles of free thought and religious reform! If these are the lengths to which intolerance of Christianity can carry the votaries of Intuition, it were well their leader were recalled from his self-imposed mission to England to stem the retrograde movement. The Judge made some strong statements on the deficiency of Biblical knowledge which, he imagined, he discovered in his personal interview with the young lady. But Mr. Vaughan has shown, in letters to the daily press, the high probability that the learned Judge, conducting his examination through the Court interpreter, to whom Christian Bengalee terminology was doubtless as much of an unknown tongue as the original Greek, has only added a new example of the incongruous absurdity so humorously descanted upon by Mr. Woodroffe in his sensible and effective speech, of such questions being taken up at all by a court of justice. More to the point was Mr. Justice Phear's distinct averment, that as a result of the interview he "had no reason for supposing that the return in the matter of age is incorrect."

It will be interesting to watch the effect of this decision on the great question of the education of women. The Telegraph reports a public meeting being held in London, at which Keshub Chunder Sen was present, where Miss Carpenter pleaded for larger efforts, and the Baboo urged the plea on behalf of his countrywomen. But is the message to go back—"Stop sending out more Zenana teachers, as we resolve to retain our women in an abject state of dependence? With education comes thought, and with thought comes freedom."

CHARGE OF THE BISHOP OF MADRAS.

THERE are portions of this valuable charge which so harmonize with the objects of this periodical, that we are justified in transferring them to our pages. They present a comprehensive review of the progress of Christianity in South India, and, written by one whose position is that of extensive observation, and whose high character invests his testimony with such reliability and value, we gladly avail ourselves of them, and the more so, as in this month's "Intelligencer," as well as in "The Church Missionary Record," the South-Indian churches occupy a prominent position.

The charge delivered in St. George's Cathedral on October 27th, 1869, opens with a reference to four of the clergy who, since the previous visitation, had finished their earthly course—a chaplain, two Missionaries, and a Native clergyman, Mr. Vedakkan Abraham.

Of the two Missionaries, John E. Sharkey fell asleep in Christ, 27th May, 1867, after some twenty-four years' labour in the Telugu Mission field. He was one of the first three Missionaries who carried the Gospel to the Telugus. In 1843, while still a layman, he went to Masulipatam; and there, with the Missionaries, Noble and Fox, claimed that people for the Lord Jesus Christ. He laboured as an evangelist with persevering faith and with a loving heart, persuading men to be reconciled to God through Jesus Christ. His character, his zeal, his experience as a Missionary, and his superiority as a Telugu scholar combined to render his death a very heavy loss to the Mission. But his work was done, and his Master called him to his reward.

The other Missionary whom we have lost, Thomas Brotherton, died 28th June, 1869, was so widely known and beloved, his career as a Missionary so long and so exemplary, that it is due to him also to devote a few words of affectionate regard to his memory, and to thank God for the grace bestowed upon His servant. His Missionary life was thirty-three years long, and spent in Tanjore, Madras, and Tinnevely. Wherever he was placed he abounded in Missionary labours. Three times I have had the happiness of seeing him in the midst of his flock at Nazareth, in Tinnevely. His happy, open countenance, his very simple habits, his untiring readiness for work, his perfectly unselfish nature and good temper, combined with his thorough knowledge of the native language, unfeigned piety, and earnest desire to spend himself in his Master's work of saving souls, made him a very model of an evangelist. His studious habits and tastes put him in possession of a considerable acquaintance with Hebrew and Syriac, which rendered his presence as one of the delegates

for the revision of the Tamil version of the Scriptures peculiarly valuable. His memory will be cherished with affection by all who knew him. May the spirit of holiness and love that was in him be the portion of the native pastors whom he guided, and rest upon all Christ's sheep and lambs who used to look up to him as the shepherd that cared for their souls!

Increase in the clergy.

God has taken away a few of our number, but He has given many more. The whole number of the clergy in this diocese at my last visitation was 162. It is now 195. This great increase is to be found chiefly in the class of native clergymen. There were 46 of these last time. There are now 79. Many years have our Missionaries been labouring, with prayer and perseverance and faith, to prepare native ministers for the oversight of congregations, which were continually becoming larger and more numerous. And now, through God's blessing and grace, they see some fruit of their faith, several of those congregations provided with godly pastors of their own, and these, not foreigners, but men from among their own people and speaking their own language.

In recording the fact of the large increase in the number of native clergy, I may be permitted to recall briefly the occasion on which I ordained far the larger number of those who have been ordained within the last three years. In the Mission church at Palamcottah, on the morning of Sunday the 31st of January in this year, 22 native brethren were admitted to deacons' orders; and 10, besides 2 Europeans, to priests' orders. The large congregation, clothed in white, and filling the church, presented a beautiful and very impressive spectacle; while the hearty re-

sponses and singing, led by the full volume of the trained voices of the students from the several Christian institutions and schools of the place, added a thrilling accompaniment to the solemnity of the occasion. There were "young men and maidens, old men and children," praising the name of the Lord, because He had made great "the company of the preachers," who should publish to their nation the Gospel of peace. The Missionaries, aged and young, and the native clergy of Tinnevely, were present, so that after the imposition of hands, some sixty clergymen belonging to the single province of Tinnevely partook of the Lord's Supper together. Such a sight as was seen in Palamcotta church that day, with all that it represented of spiritual work already accomplished, and of the promise of spiritual blessings to come, was an abundant reward to the Missionaries, who have there spent or are now spending their lives in persuading the natives of India to receive the divine message of salvation.

Growth of Native Church.

And as I have been led thus naturally to speak of the growth of the native church in respect of a very important feature, its indigenous ministers; I proceed to set before you such other observations as I have to make regarding the native church in this diocese.

Its growth in the number of baptized members within the period of the three years ending on December 31, 1868, was, so near as I can ascertain, from 53,974 to 60,923; in the number of communicants from 12,920 to 14,919; the scholars from 20,497 to 23,076; inquirers under instruction from 21,224 to 22,214.

This double growth, viz. both of the number of Christian converts, and of the number of Christian clergy, calls for our hearty thanksgiving to God, and affords us much encouragement. But there are other ways in which we desire to see growth. We look for growth in corporate strength and independence; for growth towards a complete ecclesiastical arrangement; for growth in learning as well as piety.

The friends of Missions have very properly thought and written much of late years on the subject of the growth of new native churches in corporate strength and independence. In any nationality the Christian church is only in an infantile or a crippled state, if it does not support its own ministers, or does not exercise self-government, or does not extend its life-giving influences to the ungodly and unbelievers who abound in the

world. A mature and sound church must be self-supporting, self-governing, and self-expanding.

In corporate strength, then, such as is required to produce the results aimed at, and such as, if wisely trained, will assist the exercise of spiritual authority by the duly constituted ecclesiastical rulers, there has already been some early development of growth.

It has long been the practice with the Society for the Propagation of the Gospel to associate in each of its several local Missionary Committees in the diocese all its ordained agents, both European and native. Thus the native clergy have had opportunities of meeting in council their own brethren and the European clergy, and have learned to deliberate on the common concerns of the Missionary and pastoral work carried on in their own and adjoining stations.

In the Church Missionary Society's districts a like system appears to have been pursued until 1861. After that year, in connexion with an effort to separate the native church from dependence on the foreign Society, a few only of the native clergy, and these nominated by the Committee, were entitled to seats in the Missionary conferences, and this as assistant Missionaries rather than as native pastors. This change introduced a transition state, in which, while the native church continued to grow, the necessity also became more urgent for so organizing and training it, that in due time, if left alone, it might be qualified to meet the demands which would be made on its wisdom and strength in the trials and struggles and duties of its manhood.

Under these circumstances a scheme has been adopted by which the congregations within certain territorial limits are for this purpose grouped together, and their native pastors and the lay representatives of the congregations constitute a Council under the presidency of (for the present) the European Missionary of the district. The Council of such territory (and there are now eight or ten of these) is in no way to interfere with the jurisdiction and superintendence of constituted ecclesiastical authorities. Its duties will be in many respects such as those which our Societies at home fulfil, maintaining and promoting an interest in church and school and Mission work of whatsoever kind, pastoral endowment funds, sustentation funds, building and repairing of churches and of schools, native Mission funds, pension funds, widows' funds. To deliberate, and recommend or order, as the case may be, for the

collection and administration of these, will form a considerable part of the duties attached to these native Church Councils. The discipline of the lay agents, supported by church funds, will also fall within their cognizance.

Some apprehension has been expressed lest this scheme should prove to involve an usurpation, by an unauthorized body, of ecclesiastical and episcopal powers. I think the apprehension is without sufficient ground. In Tinnevely last January, at a meeting of the Church Missionary Society's local conference, I was asked, and gave my full concurrence to the trial of the plan. It appears to me to contain within itself the elements of future rural deaneries of the native church with ruridecanal meetings of her clergy and representative laymen, growing hereafter, perhaps, into archdeaconries, and, at a riper stage, even into dioceses. In the Church Missionary Society's most recent report it was announced that, of the fifty native clergy connected with that Society's Mission work in this diocese, forty-two are labouring as pastors under the scheme of which I have been speaking; and consequently, either in whole or in part, supported by native church funds. In the two largest groups, viz. that of the Mengnanapuram district, in which are fifteen native pastors, and Travancore, in which there are thirteen, the European Missionaries have already assisted me in bringing episcopal influence and authority into more direct contact with those pastors; and I anticipate equally willing assistance from all the other Missionaries in whose districts native pastorates are now to be found. Indeed I hope that next year I shall receive returns from all the native pastors in the diocese, as I do from all the European pastors and chaplains, and thus have their work brought more immediately under my eye.

In the present stage I clearly need the sympathy and aid of the European Missionary in superintending the native pastors within his district. Without these it would be impossible for the Bishop of Madras, living as he does at so great a distance from most of them, visiting the Missions only once in three years, and not possessing that intimate acquaintance with the habits of the people which a Missionary has gathered from his long residence in their midst, to examine, correct, commend, and counsel, as his office in the church of Christ requires him to do. I have therefore already asked some to be my helpers in this matter, and, as occasion may require, I purpose soliciting the same assist-

ance from all the others in whose districts native pastorates have been formed.

The Society for the Propagation of the Gospel has been considering, but has not yet matured, a new scheme for the corporate action of the representatives of those congregations which have native pastors. It may be desirable to have, for a time at least, more systems than one tending to train the native church to corporate maturity. But whatever variety of action there may be, it should ever be maintained that the Christians and congregations under one system, and the Christians and congregations under another, are all one in Christ; that the salvation of souls is the one worthy object of all; that all are dependent on one Spirit to give living energy and to effect spiritual results; and that the Lord Jesus Christ is glorified by their holding fast the truth in brotherly love and in holiness of life. Those whom we receive into the church of Christ in India have long lived in a society in which personal, social, and religious animosities run very high, and produce most disastrous results. How important that our religion of peace and love should be shown to them in the conduct of their teachers—unbroken and pure, and so be handed to them as the Lord and His apostles delivered it to us—a religion which has power, when received in its integrity, to break down middle walls of partition even between persons so distinctly separated as the ceremonial Israelite and the spiritual convert from the Gentiles, to make crooked things straight and rough places plain.

If you inquire next whether any progress has been made towards providing the native churches with the due complements of ecclesiastical and spiritual officers, especially with bishops; the reply may perhaps be disappointing to the ardent, especially if they have not had much experience of India, nor learnt that here, even more than elsewhere, what is strongest has grown most slowly; but it is nevertheless an affirmative reply, and encouraging to the hopeful.

When the proposal, which was much considered a few years ago, to consecrate native coadjutor bishops in India, fell into abeyance, it seemed to me that it might be a wise course to advance step by step towards that object, by appointing native clergymen to such subordinate offices as are found in fully constituted churches, and as they might be competent to hold. The difficulties in the way of establishing rural deaneries or archdeaconries, and of appointing native clergy-

men to have charge of them, have not yet been removed. But there was one position less encumbered with legal entanglements in which a clergyman might hold a distinct responsibility, and might assist me occasionally in important parts of my work, the position of bishop's chaplain. I have appointed four native chaplains—one in Madras, two in Tinnevely, one in Travancore—to take part in the examination of candidates for holy orders; to accompany me when needful to confirmations in native congregations; and to aid me by translating into, or from, the vernaculars, when translation is required. The benefit of this step I have already experienced, especially in two examinations of candidates for holy orders, in which three of the four native chaplains have given very valuable and satisfactory assistance.

As it has pleased the great Head of the church, in sending down His gifts from heaven, where He sits on the right hand of God, to bestow amongst others the gift of government, may He graciously accept and bless the attempts which have been made, in co-operation I trust with His revealed will, to cultivate in the native church of India the talent for governing, and guide His servants in all their future steps towards the full attainment of that more complete state of ecclesiastical organization at which our own national church, or any other more perfectly organized church has arrived.

As regards the learning of our native clergy, it is a very gratifying and encouraging fact that native Christians are not behind the best educated among their fellow-countrymen in contributing works of merit to the religious or instructive literature of their people. Two volumes of good Tamil sermons were published not long ago by one of our native clergy; a history of the Christian Church, in one volume, by another; who is also now engaged, under the auspices of the Religious Tract Society, in preparing a commentary on some of the books of the sacred Scriptures. A Malayalim grammar was published a few years ago by one of our native clergy in Travancore. Besides these works, several pieces of humbler pretensions have been written for periodicals, or as tracts.

Mission Schools.

Besides all this, the progress which has been made in our Mission schools is also very encouraging. Three are the foremost of all the schools in the respective provinces in which they are located; and others are behind very few of the best Government or aided schools

in the other provinces of South India. And schools are confessedly a powerful instrument in the hands of the Christian church for preventing in the heathen mind, or removing from it betimes, the ignorance and prejudices, which so darken that the subject of them cannot see, and so harden that he cannot receive, the announcements accompanying a religion which is from God. It has long been observed that not many Brahmins, not many high-caste men comparatively have been brought to Christ, but that our congregations consist, for the most part, of such as are considered to be altogether non-caste or of the humbler castes. We can thank God unfeignedly for these, inasmuch as their souls are exceedingly precious. But the souls of the Brahmins, and of the other more honourable castes, are very precious also. Is there no way of winning them? When the Jesuit Missionary found that he could only persuade pariahs to renounce their heathenism and become Christians, and when he earnestly desired that his church should be peopled with the honourable of the land, as well as with those who were despised, he sought out for some plan by which he might accomplish his wish. And the plan that he devised was to proclaim himself a Rajah, or a Brahmin, or a Saniassee; to shut himself up as though he were some superior being, and when any one desired to see him to cause it to be announced that the holy man was engaged in prayer; and thus, by assuming to himself a halo of sanctity, gain disciples by deceit whom he could not win by the preaching of the doctrines which he brought. Whatever experiment we make, let there at any rate be no deceit. God has given to Great Britain the rule of this country. He has brought it to pass that the wills of its inhabitants are disposed, and even eager, for the instruction which we have to offer to the rising generation. They will receive from our lips and from our books the truths of science, the facts of history, the doctrines of true philosophy and of natural religion. And the religion of the Lord Jesus Christ is according to truth. The youths in our schools, with few exceptions, will read with patience, and even with interest, the sacred Scriptures, and will listen to the exposition of them, to the doctrines deduced, and the lessons enforced; and many in their minds, if not yet with their hearts, come near to the kingdom of heaven. Let but the Spirit of the living God send down the heavenly fire on this wood now cut and made dry for the burning, and the flame shall spread rapidly from faith

to faith; and not by units as now, but by hundreds and thousands, the hearts of India's people shall become obedient to the Gospel.

Every effort is still needed on the part of the Christian church to meet the existing demand in India for education. It is clearly of the utmost importance for the future welfare of India, that not vernacular schools only, but all kinds of educational institutions up to the highest should be conducted on Christian principles and under Christian influences. Few educated Hindus, if any, retain any reverence for their ancestral religion, and the changing Brahmoist cannot satisfy the longings of the now restless Hindu mind. Let them hear of Christ, for He alone can satisfy them. And Christian England must Christianize all the education throughout India; else she will fall short of the full discharge of her duty both to God and to these her fellow-subjects.

And how wonderfully is prejudice vanishing in our day. About fifteen years ago, when two boys in the Mission school at Masulipatam became converts to Christianity, the school was almost emptied of its scholars. The ninety became thirteen: and it was several months before the majority of the fugitives returned. After subsequent conversions there have been great panics and flights, though not on so large a scale as the first. This year the event of a conversion caused the removal of only one or two out of 250. Ten and twenty years ago some natives of India were reported to have said, You will not convert us, but our children or grandchildren will all be Christians. Truly the prophecy seems to be drawing near to its accomplishment, when parents see the companions of their children renouncing heathenism and caste for Christianity, and do nothing.

Revision of Tamil Scriptures.

There are still other ways in which progress has been made in connexion with the native church. Let us, with one heart, congratulate those who are most concerned therein, and offer our thanks to the great Head of the church for what could not have been accomplished without His favour and blessing. I would mention prominently, that through the liberality of that invaluable institution, to which the world is largely indebted, the British and Foreign Bible Society, a revision of the Tamil version of the holy Scriptures was completed last year. The work has occupied several years, and very great have been the caution and labour expended in making that version as true to the

original, and as generally acceptable as possible. The responsible reviser had been engaged in his task from April 1858, and has still before him the business of carrying a correct and standard edition of this revised version through the press. The revision has not been the work of one mind only, as the versions of Ziegenbalg, and Fabricius, and Rhenius, and Percival; but delegates chosen from all the Protestant Missionary bodies (with the exception of one still adhering to the version of Fabricius) contributed their criticisms, meeting together at various times, until their work was completed. The document, in which they have officially recorded their proceedings from first to last, is one of rare interest. Their trust and their prayer concerning the fruit of their toil are such as will awaken a ready response in the hearts of all who seek the spiritual welfare of the people of India. They thus express themselves—"We trust that the work in which we have been engaged will find acceptance with our Missionary brethren and with the native-Christian community, and be the means of opening a wide and effectual door for the entrance of truth into the minds of the Tamil people. Our meetings were always opened and closed with prayer to God for His enlightenment, guidance and blessing; and as the work which was committed to us to do was begun and continued in dependence on His aid, so now that it has been completed we offer it on the altar of His service, in the hope that He will graciously accept it, make use of it for accomplishing the good purpose of His goodness, and send His blessing with it to the church and people of this land."

Syrian Church.

The Syrian church of Travancore has continued to offer some grounds of encouragement to those who desire her restoration to spiritual life. As in too many other churches, her proper peace and unity are broken. But the Metran, who is recognised by the State, is strongly impressed with a sense of the urgent necessity for a better educated clergy, and has been exerting himself to obtain the re-establishment of the old Syrian College of Cottayam, with a suitable staff of teachers to train the future Catanars. Some few of the Catanars still persevere in earnest endeavours to bring the truths of the Gospel before the flocks entrusted to their care; and for this purpose read their services and holy Scripture in the Malayalim language, and (if able to do so) expound and preach also. The Lord's blessing rest abundantly upon such;

and may He hasten the time when all shall do the same, when every member of that ancient and interesting church shall be able to hear and to read in his own tongue the wonders of divine grace! And when each Catanar shall have received (as I trust he shortly will receive, through the generosity of the British and Foreign Bible Society,) a quarto Malay-alim copy of the word of God, for the edification of himself and his flock, may the Spirit

of God move upon that dark and depressed church, and bless it in the reading of his word, and send reformation and light, such light and such reformation as when translations of the Bible, three and four hundred years ago, poured in upon thirsting souls throughout Germany and England the light of the knowledge of the glory of God in the face of Jesus Christ, as it had been known to His holy Evangelists and Apostles.

One paragraph more may be introduced, applicable not only to the circumstances of India, but to parishes at home who take no interest in Missions, and do nothing for them.

Interest in Missions.

I am sorry, my dear brethren, when I look over your returns, that I see fewer tokens than I could wish of a hearty interest in Missionary work. Those of you who have no Missionary meetings of any kind, and seldom or never a Missionary sermon, are omitting to use a powerful instrument for the promotion of piety amongst your own people, and for the advancement of the kingdom of Christ in this land of heathen darkness. Going over in my own mind the various stations in this diocese, I can think of very few in which the clergyman is resident, where Missionary meetings might not be held more or less frequently, and where, if held, they would not be a blessing. Am I misjudging your congregations? Do they know so much about the Missionary operations, which the agents of our Societies are carrying on in India, that they need not to be informed? Is their interest so warm and so constant, that it never needs fresh fuel? Or are they so set against Mission work, or have they so little faith in it, that they refuse to hear any thing about it? If some such as these there be, yet all are not so; and even those may be induced to abandon their prejudices. What is required on the subject of Missions is information. When a Missionary tells of what he has seen and heard, an interest is easily awakened, and the heart of the hearer opens towards the Missionary's work. The clergyman should

endeavour to supply the place of the Missionary in telling of the wants of the heathen, and of what the Lord is doing through His Missionary servants. He should study the records of Missionaries, should select what will interest, should regard Mission work as the work of the Lord, and bring it as such before His people, inviting them to hear what God hath wrought, and to pray for the coming of Christ's kingdom. Thus might he lead many to rescue an hour from waste. The clerk from the office and the soldier from the ranks, as well as the servant of Government who believes that the kingdom of India is the Lord's, would come together at your invitation. The hearts of many would be enlarged, and a subject of mutual interest be added to those already existing between the pastor and his people; and the distant Missionary would be cheered by learning that you and your people cared for and prayed for his work. I pray that God may enable every one of the clergy of this diocese, who has not already done so, to establish some system for bringing before his people this great subject, and for inviting their contributions as well as their prayers. Our brethren in England who cannot be Missionaries themselves, labour hard and give much for this purpose. How much more ought we, who live in the midst of all the ignorance and sin, for the removal of which Christ commanded His church to "go into all the world, and preach the Gospel to every creature?"

NATIVE CHURCHES HEALTHY AS THEY ARE MISSIONARY.

GROWTH is an evidence of healthfulness; at least, although we could not say that wherever there is growth there is present a healthful constitution, yet it is undoubtedly true, that if the full standard has not been reached, and yet there is no growth, the constitution cannot be in a sound state; for if the forces were vigorous they would urge on the process of development until maturity had been attained. So of Israel, once a backsliding church, but repenting herself and saying, "I will return to my first husband, for then was it better with me than now," the promise was,

"He shall grow." Moreover, true growth is equable; it is not confined to one part, but affects the whole. Thus Israel, growing under the influence of the dew which God promised to give, was to cast forth her roots, and her branches were to spread; there was to be a growth in stability and a growth in usefulness; and so precisely in a healthful church there will be an internal growth and an external growth—a growth in consolidation, and a growth in influence and extension.

We have our native churches growing up over the face of the once unbroken heathendom of our world: the seed has been sown, and it has sprung up. Other men have laboured, and we have entered into their labours. Our position in this respect is singularly encouraging. We are enabled to look back upon the earlier history of the Society, when there was heavy work, but no visible response; when the ground had to be broken up that the seed might be sown, and men had to wait long before the seed re-appeared. There is now a nursery of plants in various stages of development. We watch over them with a parental anxiety, desiring that they may be as plants grown up in their youth; and tidings reach us of their internal growth. The generating zone has been in activity, and there has been the double formation—the cortical and the ligneous. The sap-wood solidifies, and that which had been soft becomes hard and reliable. "At the moment when the young stem, just sprung up out of the ground, begins to rear itself in the air, nothing is observable in the interior except an abundance of pith surrounded by its breathing-vessels; but as the plant increases new elements interpose between the pith and the bark; and when the trunk has lengthened and strengthened, it presents an internal structure complicated enough, and well calculated for resistance to all outward forces." Such was the growth which St. Paul noticed in the Thessalonian church—"We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth;" and such a growth is discernible in our native churches. There is spiritual growth: without this, growth in organization would be of little value. "I often feel," observed the late Rev. J. Thomas in his last report, "that there is a great danger of regarding with too much complacency our church organization, and resting here. No doubt it is gratifying to see our framework bearing a correct relation, part to part; but life is what we want—God's Holy Spirit pervading all, bringingsinners to repentance and faith, and building up the spiritual edifice." There is growth in the appreciation of divine truth, in the consciousness that man does not live by bread alone, but by every word of God, and in the value attached to those means of grace whereby this divine truth is ministered. Let the following testimony, given by one of our Tinnevely Missionaries, the Rev. W. P. Schaffter, of Suvisheshapuram, be accepted in proof that this is so—

If statistical accounts are always a just criterion of the progress of the work, then I must confess that it has retrograded during this half year, for the total number of Christians at present is 158 less than last year; but if the general character of the Christians is the true criterion, then I can confidently say that we have not gone one single step back, but, on the contrary, forwards. The palmyra season is always a very busy one with the Shanars here, and from early morn to late at night their attendance is required out of doors, the men to climb the trees and provide firewood for the boiling of their panchaneer, the women to boil it; yet, with all this

hard work, the Christians have not forgotten the assembling of themselves in the house of prayer twice or thrice on Sundays; and when family worship is conducted regularly every morning and evening in their village prayer-house, a goodly number always muster at it. Especially at Easter did the Christians show that they were in earnest about their religion, when 461 met together at the noon service, and 201 partook of the Lord's Supper after it, in the principal station church at Suviseahapuram. Mr. Mathurenthiran Savarirayen was also much cheered on that day in the east of this district, by the goodly numbers who met at Nallamalpuram for worship and the Lord's

Supper. We had indeed high celebration on that day. We celebrated the event of a risen Saviour, who is now on high at the right hand of God. Our minds, our souls, all were lifted on high, celebrating this great event. Thus, when we notice such tokens of inward spiritual life amongst our congregations, and that life extending itself more and more year by year among its members, we can but say—and I do so with a truly thankful heart, to Him who has done it all—that the Lord's work is prospering in this district. In referring, however, to the statistical accounts of the last twelve years, I find that the number in our

congregations has about doubled itself, as the following table will show:—

	On June 30, 1856.	On Dec. 31, 1861.	On June 30, 1868.
No. of Christian vil- lages	44	49	70
No. of Churches and Prayer houses . .	38	41	46
No. of Baptized per- sons	1799	2475	3203
No. of Unbaptized persons under Christian instruc- tion	1102	2005	1506
No. of Communi- cants	332	478	710

This spirituality, like the pith of a tree, lies in the centre of the whole organization. From the pith flow out those radiating lines called the medullary rays, which go from the centre to the circumference of the stem: around it lies the heart-wood (duramen) in concentric rings, while the alburnum, or sap-wood, is found in the outside layers. God's truth must lie in the centre of a church, and from thence, by various means, must go forth in active circulation. The confirmed and reliable portion of the members are those which lie closest to, and imbibe most of, the spiritual element. The more recent adherents, in whom there is promise, but who are not yet confirmed and established, lie, like the sap-wood, farthest from the centre; but these also, after a time, solidify. Around all is wrapped the external form and organization, like the bark of a tree, originating out of the inward process, and yet covering and protecting the whole from hostile influences which, like the vicissitudes of the weather, assail the church.

There is a growth in the South-Indian churches which justifies the use of such a figure. There is a numerical increase of baptized members and communicants, of scholars in the schools, and of inquirers under instruction. The native clergy increase. In corporate strength, also, there has been some growth; and as there has been a development of a native ministry, so efforts have not been wanting in the direction of self-support, so much that native Church Councils have been formed, the object of which is the promotion of a lively interest on the part of the native Christians in all that concerns the maintenance of native Christianity.

And if this be true of the South-Indian churches, still more decidedly may it be affirmed of the Sierra-Leone church. We quote one paragraph from the sermon preached by the native pastor, the Rev. M. Taylor, at the last anniversary of the Sierra-Leone Auxiliary Church Missionary Society—

The foundation of a church deep and broad, served by an indigenous ministry, has been laid in our midst. In almost every village beside this city are to be seen substantial edifices raised, at no trifling cost, to the honour of the great Jehovah. In each of these, week by week, our favoured people are privileged to meet to celebrate the Saviour's

name. What part are we taking in the good work in reference to others less favoured than ourselves? Is our effort proportionate to the blessings we receive? Are we continually bearing in mind the important declaration of the Saviour, that unto whom much is given, of him shall much be required? "Freely ye have received, freely give."

Now, then, we desire to see these churches coming forward to the great work of communicating this Gospel to the surrounding heathen in their respective localities. This was Paul's earnest desire respecting the churches which he had been the principal means of raising up. To this he moved the wealthy Corinthian church—"having hope, when your faith is increased, that we shall be enlarged by you accord-

ing to our rule, abundantly, to preach the Gospel in the regions beyond you." To this high standard of usefulness the Thessalonian church was enabled to rise—"From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad."

The native churches have special opportunities for so doing. In them Christianity is naturalized. It is divested of that foreign aspect which unavoidably attaches to it when first introduced by a foreign Missionary. Men begin to understand how well fitted Christianity is for universal dissemination; that its influence is directed against evil, not against national peculiarities which are not evil; that it can take up a new tongue, and find therein a suitable channel whereby to make known its saving truths. The native learns to his surprise that to become a Christian necessitates not that he should denationalize himself; that he may embrace and profess Christianity, and yet remain a Chinese, or a Hindu, or an African, &c.

These native churches are therefore eminently fitted for usefulness; and that they be Missionary churches, that they should hold forth the word of life, is essential to their health and safety, for there is a surplusage of power which, if not thus used, must react injuriously on themselves. Churches which, from whatever cause, refrain from Missionary action, become like trees which, having been pollarded, appear with trunks of enormous size, but short and deformed, and surmounted by a thick tuft of branches; for in consequence of this mutilation there is formed a great number of adventitious buds, which subsequently produce these many branches of the same size. It was long before the churches of the Reformation recognised the great duty of imparting the Gospel of Christ to the heathen; and the energy which, if rightly used, would have promoted their own growth and the good of their fellow-men, re-acting upon the parent stem, broke out in schisms and divisions, which, like the unsightly excrescences on a dwarfed tree, spoiled them of their beauty, and gave occasion to the enemy to prejudice men against the recovered Gospel. The splits and divisions amongst Protestants, the bitterness with which contentions have been urged on points which do not affect the salvation of the soul, the forgetfulness of the precept, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing," have constituted one of the very greatest stumbling-blocks to the progress of true religion.

At that time the churches of the Reformation were emerging from a chaos. They had shaken off the incubus of Romish tyranny, but every thing was in confusion. Church organizations had to be raised out of the ruins. Many of the stones of the old buildings were wanting, or, in the uses to which they had been subjected by an idolatrous priesthood, had become so defiled, that men concluded their purification to be impossible, and refused to employ them. Consequently, in their external organization the churches of the Reformation were dissimilar, and hence arose many of the unhappy altercations to which we have adverted.

We do not want the energies of the new churches, which have risen into existence as the results of modern Missionary effort, to be dissipated after this fashion. It is true that in them, also, may be traced the diverse types of external organization which characterize the mother churches. But the differences are so modified as to encourage the expectation, that by an abandonment, not of truth, but of rigid peculiarities, which—although often tenaciously contended for, form no part of essential Christianity—these native churches may yet present to the world an aspect, not of uniformity, but of union and brotherly kindness and co-operation, provided that they be at once led forth into active Missionary work—a work for the prosecution of which they have ample opportunity, for they are points of vitality in the midst of death—central lights in the midst of thick darkness.

The Parent Society has been showing them the way, and, by example, persuading them to enter upon this duty as their proper work.

Around the Sierra-Leone church there are Missions among the Mendis, the Timnehs, and the Sherbros. They are partially native, but not so entirely such as we would wish them to be. Native agents, and native means, the contributions of Sierra-Leone Christians, are engaged in these Missions; but there are also to be found European Missionaries at these advanced posts, and they are, in fact, considered and dealt with as Missions of the Church Missionary Society. They serve, however, the important purpose of leading on the native church to an appreciation of its Missionary duties, until the ripe moment comes when that church, by their entire adoption, shall claim them as her own Missions, and point to them as the evidences of her own Christian vitality; and it is the earnest desire and effort of the leading men, the more spiritually-minded and devoted of these African Christians, to promote such a consummation. Thus, in the anniversary sermon of the Rev. M. Taylor above referred to, we find the following stirring paragraph, in which, while admitting the existence of these Missions, he moves the church to more sympathy and effort—

To excite our interest in the general work of Missions, and to elicit our sympathy on behalf of heathen of every clime and hue, a moiety of our contributions is annually devoted to the general evangelistic labours of our great Society; and to localize our efforts, the other moiety is appropriated to the evangelization of our more immediate neighbours the Timnehs, the Mendi, and the Sherbros. At the mention of these names my heart bleeds to think of the amount of injustice we are guilty of to these benighted people. Their rice forms pretty nearly the colonial "staff of life." We use their palm and nut oil for a variety of purposes. Their palm kernel and bene-seed are objects of our colonial export. And are we making them an adequate return of our spiritual good things? Might they not with propriety reverse the Apostle's words on another subject, and apply them to us, "If we have sown unto you worldly things, is it a great matter if we shall reap your spiritual things?" The very term Timneh seems, in the colony, to be but a synonym of ignorance, I had almost said idiotcy, but yet how little we think of the amount of responsibility that that very fact entails upon us in this highly-favoured colony. It often occurs to me that one reason why so little is done to evangelize the heathen around is the lamentable ignorance of the real condition of these people that prevails amongst those who are in a position to help the cause of Missions. Although at our very door, very few seem to care to have or seek to obtain a personal knowledge of their real condition. The utter

absence of any thing like roads in their wooded habitation renders it altogether uninviting to those who are accustomed to take an evening's leisurely walk round the King Tom's, or along the broad Fourah-Bay-road.

Oh, could you go into the Quiah land and see our nearest neighbours, in whom you behold a fair specimen of heathen destitution; could you see the ignorance, degradation, and sin among them, how would your bowels yearn within you—how would you be stirred to do much more than hitherto you have ever done for the benefit of the poor heathen at large! The moral perversity and obstinacy of these people have grown into a proverb; the comparative unproductiveness of Missionary efforts among them hitherto has been a source of discouragement to many who have almost sunk into despondency, and are disposed to say, "Why any further efforts? leave the people to themselves; they are irreclaimable; it is of no use to try any longer." I ask, brethren, is this the way God deals with us? Have we not had "line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little?" The providence of God seems designedly to have placed these people in our neighbourhood as a test of our Christian zeal and perseverance on behalf of others. Shame and humiliation we should feel when we reflect on the paucity of the means hitherto employed in carrying on the good work around us, and what little we have done to increase their efficiency.

Again, the Niger Mission affords a high example and stimulus to the native church. It is true that the expenses connected with it are met by the Parent Society, but the men are exclusively native—the production of Sierra-Leone Christianity; and there-

fore we may well say to the Sierra-Leone church, "Branch out." May the dew of the divine blessing be so richly vouchsafed, that she may send forth her boughs unto the sea, and her branches to the river.

The itinerancy in the neighbourhood of the Tamil churches is well adapted to exercise a like influence on them. The idea of this special work first suggested itself to the Rev. T. G. Ragland. Accompanying Bishop Dealtry on a lengthened visitation tour of nine months, he became convinced that some more direct aggression upon the strongholds of heathenism in North Tinnevely was needed, and conceived the design of an itinerating Mission to supply this defect.

He observed that most of the Missionaries were almost entirely occupied with the highly important and necessary discharge of *pastoral* duties. The demands made upon them by the charge of native Christians and catechumens, and by the supervision of catechists, readers, and schoolmasters, left them very little time or strength for direct Missionary efforts. The system pursued in Tinnevely was substantially this. The Missionary occupied a fixed centre. There he had his church his bungalow, and his schools. From that he worked. As the leaven of Christianity spread and converts were made in the neighbouring villages, native catechists or readers were

placed over them, the Missionary retaining the general superintendence of the whole. When the district had outgrown the management of a single Missionary, it was divided. A new centre was formed, from which a second Missionary worked onward upon the same principle. Visits, stated or occasional, were paid to outlying heathen villages. Sometimes a tour was made through an unevangelized district. But *itinerating*, properly so called, formed no part of the plan.

It appeared to Mr. Ragland, that in North Tinnevely this system required, not indeed to be superseded, but to be supplemented by an exclusively aggressive agency.

This plan of operations was prayerfully entered upon and energetically carried out. We refer our readers to Perowne's "Memoir of Ragland," in the pages of which they will find all the details of daily operation, and which are the more interesting because they present the model of the work as it has been carried on ever since.

Sometimes touching incidents occurred, one of which we shall introduce. On one occasion the itinerators, Messrs. Ragland, Fenn, Meadows, and a native catechist named Joseph, lost their way, and found themselves, at the end of the day, fourteen miles distant from the rendezvous, whither the servants and country carts had been sent the night before. They had no food, no change of raiment, "no any thing." One biscuit and a half, one rupee and a few coppers, found after a process of pocket searching, were all they could collect. In such circumstances the catechist "met a poor woman of about fifty. She was a heathen of course, and of the Pariah caste, generally considered the lowest in the country. She stopped Joseph, and said, 'Sir, is it true that you (meaning himself and us three) have lost your way, and that you have come to this place without servants, without provisions?' 'Yes,' he said. 'Well then, take these two dooties (a dooty is about a farthing); they will do to buy you milk and avul (bruised rice): spend half on each.' It was to no purpose that he said we did not want it, that we should no doubt fare sufficiently well. She would take no denial, and went off, leaving the money with him. He brought it to us, and we could only say with one voice, 'God bless her.' We had already bought milk, so we spent the two dooties in bruised rice, which, as our breakfast was so long in coming, was of some service to us. We thought it better to make no inquiry about the poor woman, who she was, leaving it to the Lord to reward her; but we did pray, I hope earnestly, that God would never suffer her to want, and, more than this, that He would enrich her with the riches of His grace in Christ Jesus. Oh! if the few words I had said to those ten or twelve people in that shop, and the book I left, should prove the means of the Gospel ever reaching her and bringing her to Christ Jesus, what a signal mercy should I account it!"

"The district marked out for itineration comprised about one-fifth of the size of the whole province, comprising about 1,400 square miles, and a population of 270,000. This population is distributed in 1,385 villages, hamlets, and towns: some of the villages containing not more than five houses, others 500. The largest town, Strivilliputthur, has a population of 22,000. Sivagasi has about 10,000; and there are smaller towns containing 2,000 or 3,000. There are, and have been for many years, even from the time of Rhenius, a few Christians there, scattered among the heathen, very weak, and much like the heathen in their manner of life. The nearest Missionary station, Paneikullam, is thirty miles from the most southern point.

"Of this field only a comparatively small portion was at first occupied; 'an area of about 250 square miles, and the number of villages about as many.' Very soon, however, the Missionaries' hands were strengthened by native helpers supplied to them by the Christian love and sympathy of their brethren in the south, and they were enabled gradually to extend their operations over a wider range of country."

Eventually this itinerating sphere was formed into a new Missionary district, similar to those southward, such as Mengnanapuram, Dohnavur, Sivagasi, as the headquarters of the district Missionary. Thus the itinerancy had done all that it was designed to effect; it had broken up the fallow-ground and facilitated the introduction of the semi-parochial system, which prevailed in Tinnevely, but which is now rapidly merging into native pastorates, under native Church Councils. It was necessary that a new itinerating field should be selected, which could not be obtained to the north of Tinnevely, the American Madura Mission being at work in that direction, and it being the settled principle of the Church Missionary Society to preach the Gospel, not where Christ was named, lest it should "build on another man's foundation, but, as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand."

A new field of labour—the country districts around Madras—was accordingly entered upon at the beginning of 1868, the Missionaries addressing themselves in the first instance to an exploration of the villages, and a general inspection of the condition of the people, no central positions being as yet occupied, nor any permanent native agency having been associated with them. In this preliminary work three half years were occupied.

In the first of these half years our encampments were chosen in a somewhat irregular succession, groups of villages and hamlets being left unvisited in the midst. In the second half-year, while re-traversing a good part of the ground, we filled up some of the gaps so formed; but we had then only four working months, so that it was not till the half-year now closing, when making our third round, that we succeeded in effecting a regular visitation of (we think we may say) nearly all the villages and hamlets within fifteen or twenty miles of Madras. The following are the statistics of our work in each half year:—First half-year, encampments 24, villages, 450; second half-year, encampments 17, villages 400; third half-year, encampments 30, villages 640.

For six weeks the thermometer rose con-

stantly to 100°, and once stood above 104° on the tent-table. The morning and evening visits to villages were, however, continued without the least inconvenience, and conversations at the tent, during the day, were even more frequent than at some other seasons, the five months uninterrupted drought having left little occupation for the villagers in their scorched and empty fields. We were also able to reach, from some of our encampments, a larger number of villages than usual, through our being reinforced during the first three months of the year (before the decided heat set in) by visits from native brethren, both ministers and catechists. Some of these voluntary helpers could stay with us but four or five days, others spent a fortnight at our tents, accompanying us morning and evening in our visits to villages around.

Two sections of the population, Brahmins and Pariahs, the extremes of Hindu society, came especially under their notice.

Now that we have explored the villages round Madras in every direction except the east (where we continue to feel entirely at sea), it may not be uninteresting to examine some of the different strata of which social life in the Mofussil is composed. In future reports we may be able to carry out this plan more fully, and describe the various classes of hearers to whom our preaching is addressed. At present, space forbids us to do more than allude (as a commencement) to that most non-receptive class, the genuine Brahmins. If there is any community of whom it might be said that the assimilative power of caste fuses all into the same mould till individuality is well nigh lost, that community must be the Brahmins. And yet, even among these can be traced certain marked distinctions of religious as well as moral observance. There are, for instance, the worshippers of Vishnu with their trident marks, and the worshippers of Siva with the bar sinister across their foreheads. And these main divisions embrace others of no less importance, as, for instance, at Conjeveram, where the service of the temple of Vishnu becomes the object of keen and sometimes sanguinary strife between the priests with the trident over the eyes, and those with the trident prolonged on the bridge of the nose. Then again, we might easily distinguish between the official Brahmin and his more conservative and un-aspiring brother of the rural village. There are undoubtedly two schools of belief among them, corresponding perhaps to those two schools which divided the Doctors of the Law at the beginning of the Christian era, which were taught respectively by Hillel and Shammai, the binder and the looser. There are those, for instance, who give to their legal code its most strict and rigid enforcement, binding their votaries by every constraint of the sacred cord, and there are those who loosen such ties, by giving the most liberal interpretation to that code, and indulging in the forbidden meats and speculative doubts of their unholy neighbours. It may be that an English education, and a more generous diet, softening the asperities of Brahmin nature, "*emollit mores, nec sinit esse ferus*." Certain it is that the official Brahmin is by far the most accessible and agreeable specimen of his race, and will do all he can to oblige, except abjure a religion which, though he secretly disbelieves, he will still tenaciously maintain. On the other hand, we not unfrequently meet with much courtesy and obsequiousness among the stricter vegetarians of the village *agraram*, men

of much suavity and corpulence, whose appearance certainly betokens more of the easy good-fellowship of the modern Carmelite monk, than the stern severity of the religious ascetic. Others again, like written epistles of their tutelar gods, seem to frown with hereditary hatred on the teachers of another faith, and, entrenching themselves in the antiquity of their Védas, shrink from all converse with the uninitiated. With each of these classes we are continually brought into contact. Specimens of the official Brahmin abound in the district. One will be a station master at one of the little stations on the railway, eager to offer a chair to the *dorey* till the train arrives. Another will be a postmaster, civil and obliging, and full of good offices. Another will be a *grama moonsif* anxious to assist in getting supplies or sending messages, anxious also for your honour's favour, i.e. a word of recommendation to the patron of some better appointment. Another will be a schoolmaster, ready to lick the dust of your feet if you will only persuade Government that he is fit for more lucrative employment. Another, such as we lately met in a little village, was an estate agent transacting business in the Zemindar's cutcherry. It was evidently a very great tax upon his politeness to allow us to speak to his subordinates and the crowd which surrounded him. Still the favour was granted with the air of a born gentleman, and, in return, he sought and obtained permission to offer a few objections to what had been said.

Nor has our experience of that other class, the un-English-taught Brahmin of the district, been less favourable at times. His picture is familiar, as he sits on his *pial* with stately deportment and unctuous, smooth shaven head, the cynosure of Sudra eyes—familiar also as he hangs on the outskirts of the crowd addressed, half inquisitive, half contemptuous of the strange doctrine, like some Brahminy kite, whose single croak would disperse all that attentive audience like frightened pigeons. As a proof (out of many) that our itinerant preaching does sometimes arrest the attention and awaken the interest of this most unhopeful of classes, we may take the testimony of Mr. Sathianadhan, who spoke of a conversation with some Brahmins in their village as the most interesting and encouraging feature of a week's itineration with us in the tents.

At a village which we visited from our last encampment, we had a lively discussion with some Brahmins of the argumentative class. After preaching to an attentive crowd in the

main thoroughfare, we found about twenty of the corded caste assembled at the end of the street. With profuse salaams, one of their number invited discussion, and offered us seats. We were soon in the heat of argument, in which our friend, who was a Vedantist, took a most active part against one of his brethren who was carrying his child at his side. As debate waxed warm, the child was relinquished, and the exponent of the true Brahminical doctrine denounced his fellow as unworthy the sacred mark on his forehead. It was quite a study of Brahmin character; the one declaring, in language which he might have borrowed from the *Sivavakyum*, that there was no difference between his religion and ours—"We all worship the same God with the same attributes;" the other affirming that we were utter heretics, having no part nor lot in the matter. Meanwhile, the other Brahmins aided demonstratively with their respective champions, while one of their number was addressing more forcible arguments to the surrounding crowd, by means of a stick, with which he jealously protected the sacred order from their defiling touch. The discussion ended as many such discussions have ended before; for, failing other arguments, a Brahmin is never at a loss for the argument of vociferation.

As a general rule, we find that whatever covert hostility the Brahmins may bear, it is concealed under the mark of suavity and decorum. The men who will forbid our servants to draw water from their wells, to cut grass for our horses in their gardens, or to share the benefit of their village razor, will generally conduct themselves towards us with becoming respect till the subject of religion is broached. They will sometimes, it is true, interrupt preaching which is not addressed to them, by a knowing wink which some turbulent spirit in the crowd will obey, as the signal for effrontery or argument; but they will very seldom be actually rude. An exception, however, to this rule has occasionally occurred, and one of these exceptions especially deserves mention as an instance of that feeling which is more often concealed than expressed. It was on the occasion of the Rev. P. S. Royston's visit to our tents at an encampment some fifteen miles on the Mount Road. We were riding, a party of four padres, to a village, where, after preaching in the main street, we turned to the *agraram*. It was a thoroughfare open at both ends, and we were therefore legally entitled to ride through it. Out of deference, however, to Brahminical prejudice, we left our horses with the

horsekeepers at the end of the street, and walked as usual to one of the houses. We were not long in encountering the grama moonsif himself, a man of years, but of that fierceness of aspect and voice which betokens the eater of bang, rather than the eater of curds and milk. Our very presence in such sacred precincts seemed to him a most intolerable insult. The vehemence of his invective nearly choked his utterance, and all the hate of Siva flashed in his eyes. Argument, expostulation, and gentle persuasion were of no avail. We were no match for him upon his own ground, and all that remained was to assert our independence of his abused authority, by riding with our Pariah horsekeepers through his jealously-guarded domain.

In regard to the condition of the villagers with reference to Christianity, we are sorry to say, that whether we regard the higher, middle, or lower classes, we see no signs among them of any preparedness to exchange their idolatry for even the outward profession of the true faith. They are in many cases very friendly disposed toward ourselves, are glad to see us a second or a third time, and listen with tolerable attention to our preaching; but they are passively indifferent on the subject of religion, do not seem to feel any necessity for a change, have no sense of guilt or fear of punishment, are, in fact, dead in trespasses and sins. We do earnestly ask for the prayers of Christian friends on their behalf. God alone can make these dry bones live. It is refreshing to remember that the Gospel which we preach, and which they are not unwilling to hear, is the "power of God unto salvation to every one that believeth." Meanwhile, we are thankful for every means of approach to them, and are happy to report that they continue in many places to ask eagerly for schools. Sometimes it is English which they wish their children to be taught, but very often they would be quite satisfied if we could supply them with a master to give them some knowledge of the vernacular. In conjunction with our brother, the Rev. R. C. Macdonald, the Missionary of Madras, we have been able, during the last few months, to open four schools near the railway, about fifteen miles from Madras. These were formerly connected with the Madras Town and village Vernacular Mission under the Rev. W. Taylor, but had been discontinued a year or two ago owing to lack of funds. We had Mr. Taylor's full consent for re-opening them. They are no burden to the Church Missionary Society, but are maintained from private funds, contributed partly through ourselves, partly

through Mr. Macdonald. They will have the benefit of Mr. Macdonald's superintendence, and that of his inspecting schoolmasters. We trust that these schools will serve to give us some influence with the people, as well as prove a means of conversion both to the pupils and masters, who are alike heathen.

Our sale of Scriptures and tracts, mostly small children's tracts at a single pie ($\frac{1}{4}$ farthing) each, has rather more than kept pace with the increased number of villages visited. It was 420 in the first half-year, 300 in the second; and has been 560 in the last six months. The whole sum realized in the eighteen months has been under 12 rupees. We have been freely supplied with Tamil and Telugu handbills by the Madras Tract Society, and have distributed about 2000 since January of this year.

We will now pass to the opposite end of the social scale, and give some of our experiences among the Pariahs. Of the numerous classes into which Hindus are divided, the Pariahs (*Parei-ar*, i. e., "drum-beaters") are nearly, though not quite, the lowest. In our present itinerancy they are certainly more numerous than the Brahmins, and probably than any one of the various Sudra castes. Almost every village has its parcherry (*Parei-cheri*, i. e. Pariah hamlet,) situated at a respectful distance from the main village: sometimes there are two parcheries to a village: in one case we counted five, of which one alone could number 200 houses. The Pariahs thus numerous, are in other respects well able to hold their own. They are, in this part of the country, by no means a down-trodden nor poverty-stricken race. The bandies on which our tents make their weekly move are generally hired from Pariahs. There is almost always an abundance of cattle in their houses, and their wives can afford to adorn themselves with coloured clothes and jackets, as well as with jewels. One reason of this may be, that the Pariahs are always ready to offer their services as coolies. They are therefore open to such Government employment as the repair of tanks, and the work of the salt pans. They can thus afford to show a spirit of no little independence towards the higher castes. These, their hereditary masters, may be seen of a morning penetrating into the streets, and even the houses, of the degraded parcherry, to summon to their work their too reluctant servants.

The chief vices of the Pariahs are drunkenness and quarrelling. On their return of an evening from the salt-works to their distant homes, they may be seen in crowds at the

toddy-sheds by the wayside, drinking themselves drunk. The loud voices of the men, and still more often of the women, abusing one another, may often be heard far into the night, if the tent is near the parcherry. They have, as a rule, little desire for education, and are certainly the reverse of cleanly in their persons or their houses.

But what is the aspect which this degraded and despised class present to the itinerant preacher? Let us pay a visit to one of the parcheries. We are at all events sure of an audience. As we enter the street the black little urchins that swarm on every side rush into their houses in fright, and then as quickly rush out of them again to stare at us, and thus effectively proclaim our arrival. The sight of our ponies and of our white faces soon brings the men and women around us. Unless it is a very busy time there will generally be as many as forty or fifty adults, besides children. We open our Tamil Testament at Luke xv., and read the story of the prodigal: a few words of running comment make the whole intelligible to them. They are all attention, except a crying baby on the right, and a snappish Pariah dog on the left. But its mother has hushed the first, and the boys have driven away the second. Their own self-prompted remarks, or their answers to our questions, show that they have caught the main features of the parable. They assent, too, to the application, "God is your Father—you are prodigal children, gone away into a far country: that shapeless block of stone there in the middle of your street you have taken to be your god, instead of Him that made you and preserves you. And are you not constantly breaking His laws by drinking, quarrelling, lying, stealing, and every wickedness?" Then they are told the way of salvation through a crucified Saviour. Now let us look round at their faces: see the old men squatted on the ground in front, the younger men standing behind them, and the women, old and young, at the side. What could the preacher wish for more? How different their silent attention from the captious opposition or supercilious indifference of the ten or twelve Brahmins or Vellalars we were conversing with a few minutes before; especially if, as sometimes happens, they say at the close that they intend to be Christians, are only waiting for their headman, they will come to the tent to-morrow, and so on.

Yet, alas! a closer acquaintance with the Pariahs greatly diminishes our hopefulness about them. We find that their crowding round us is from mere curiosity; we find that

these upturned faces, that silent gaze, is little more than passive, unmeaning acquiescence, or stolid indifference. Though one or two may have shown some sparks of intelligence, most have understood little or nothing, and, if urged to say what they think about Christianity, they say, give us 1,000 rupees, and we will become Christians, or, What can we know about it? Your religion is good for you gentlemen, ours for us who have to work for our porridge. Their minds and consciences do not seem to have been exercised, and we feel that, after all, the interrupted talk with the little company of argumentative farmers or weavers is more satisfactory, because more likely to leave an abiding impression, than the longer and undisturbed discourse in the crowded pancherry. We would, however, by

no means give up hope of seeing some fruit among them. There is Scripture warrant for saying that such as they are not only called, but chosen. Not only is it to the poor that the Gospel is preached, but we are also assured that God hath chosen the weak things of the world to confound the mighty, and base things, and things that are despised hath God chosen, that no flesh should glory in His presence. At all events, whether among Brahmins or Pariahs, or any other class, we do earnestly hope that it may not be long before we are able to report that the word preached has found an entrance into the hearts of the hearers, and that men are casting away their idols, and confessing that Jesus Christ is the one Mediator between God and men, the one Saviour for all mankind.

At the end of these explorations the Missionaries were enabled to select a permanent field on which the itinerancy might be prosecuted.

We have been endeavouring during the last eighteen months, in obedience to the instructions of the Parent Committee at the outset of this itinerancy, to explore the ground, to discover what Mission agencies are at present at work within it, and to see where and in what way there is an open field for ourselves. In our report for June of 1868, we mentioned what we had then discovered of existing or of past efforts made by the different Missionary Societies for the evangelization of the country round Madras. Having now been over a large part of the ground for the third time, we feel in a position to speak with confidence, and it is our conviction that between the district occupied by the London Missionary Society's agents at Pulicat on the north, and a Lutheran congregation at Sadras on the south, there is outside of Madras and St. Thomas' Mount no Mission post at present occupied, except a Wesleyan Tamil school under a good Christian master near Covelong, two congregations of the Gospel Propagation Society at Poonamallee and its neighbourhood, and a small English school and native-Christian congregation at Palaveram under a Christian schoolmaster, in the employment of the chaplain at the Mount. We do not speak of the work at Chingleput, Conjeveram, Tripasore, and Trivalore, in

connexion with the Free Kirk and London Missions, as these places are quite beyond the country we have been traversing. The ground being thus open before us, we are purposing to confine ourselves, for a time at least, to a smaller circuit of villages, such as we can reach every two or three months, and such as we may fairly call our own, in the hope that thus we may sooner see some definite fruit. For it has been well said by one of the greatest of India's living Missionaries, that, in our blessed work, "one gathering is worth many scatterings." And should we, after some months' trial of more determined, and repeated and persistent effort, bestowed on a smaller field, find our old love clinging to us, and be impatient to stretch forth again in wider circles, we plainly see that we shall still have ample ground for expatiating, without interfering with any existing Mission agency. We venture, therefore, to assure the Committee, and all friends who take an interest in our work, that we are not wasting our energies on a field which is already evangelized, or which would, from its neighbourhood to Madras, naturally, and, as a matter of course, be trodden by the feet of heralds of the cross. We are truly going forth to the "regions beyond." We are not "boasting, in another man's line, of things made ready to our hand."

It was one of the suggestions of the Parent Committee that a native agency should be associated with the Missionaries in their work; that thus the native churches might become increasingly interested in these outgoings of Christian effort, and be led on willingly to identify themselves with the work, and eventually adopt it as their own. At first this assistance was rendered in the form of occasional visits by Tinnevely catechists, but these helpers, being appointed to permanent duties amongst the

settled churches, could only remain for a little while, and then had to return home. However valuable, in emergency, this help might be, it was not that which the Mission needed. It was necessary that the native agency should be permanently attached to the Mission, and until this was done the Mission itself was worked at a disadvantage, while the stimulating influence which it was designed to exercise on the native church, so as to persuade it to become itself the Missionary centre, was proportionally enfeebled. We are happy to be able to state that such an agency has been obtained.

A visit to Tinnevely, following on a tour through the Missions of Travancore, was very successful in the attainment of the object which we sought, namely the acquirement of native helpers for our work. The Rev. J. Thomas and Rev. E. Sargent very kindly appealed to the native church under their superintendence, and the result was that five youths of the Mengnanapuram district came forward and offered themselves for the work; and we had the pleasure of welcoming them in Madras early in December 1869. Subsequently, the Rev. J. D. Simmons kindly sent us two more youths for the same object. Thus we are now able for the first time to realize our long-cherished desire, and to adopt an expedient to which all Missionary experience points. The advantages of our newly-acquired native agency have become very quickly apparent. We have been able to sell more books and preach more sermons. We have been able also to include in our itinerancy two native congregations, which have been handed over to us by the Society for the Propagation of the Gospel, the one at Poonamallee, the other at Mevalur. These congregations will, it is hoped, form a nucleus for more consolidated operations, and the position of the former would seem to indicate a suitable centre for district work.

The unusual lateness of the monsoon this year has proved a great hindrance to us, keeping us in Madras till 7th December, and then attacking us in our first encampment with unsparing vehemence. When January came we naturally imagined ourselves secure: it was not, therefore, without much disappointment that we found ourselves again in a state of siege on the 15th instant; and one whose tent was unavoidably pitched in a low place, was fairly driven off the field by pools within and torrents without the tent, and obliged to take shelter for a week in the neighbouring cantonment of Palaveram.

This report, then, embraces about six weeks in December and January. We are now giving trial to a plan which we have long contemplated, of confining ourselves to a radius of fifteen miles from Fort St. George, and visiting every village in that radius once in two months.

Our first three encampments this season were made in unison, and in a line west of Madras. Then we separated and made a division of the country, the one taking charge of the Mevalur congregation, and occupying the district north of the Poonamallee road, the other superintending the Poonamallee congregation and itinerating south of the Poonamallee road, with the sea for an eastern border.

As far as we may gather from our notes of this tour, we cannot say that we have found that the interval of six months, which the people have had to think over our former visits and words of counsel, have brought them to any decision, or even to any inclination towards Christianity. It ought, however, to be a matter of thankfulness that we do not seem to have seen any increased aversion to our presence or message. It were safest to say that things seem much as they were before, with regard to their anxiously hoped for preparedness to embrace Christianity. Those who before opposed still oppose; those who before seemed pleased to see us, still seem pleased; those who before were passive and inanimate, still are passive and inanimate.

In making a fourth round of villages visited at different seasons of the year, it is fair to conclude that most of the natives have at one time or another heard and seen us. At a season like the present of great agricultural activity (as Hindu activity goes) we do not find many in the villages, unless we are able to visit them either very early or very late in the day, hence we can speak only by comparison. In preaching, we endeavour as much as possible to draw them into argument, or at any rate, by questions and pauses, to ascertain how much they understand of what has been told. It is very rare to find any acuteness of thought or argument among them. The more intelligent are content with the fallacy that their mystic notion of the one God as supreme, corresponds exactly with ours. The less intelligent fall back upon the antiquity of their religion, and the necessity of doing as their fathers have done. To one and all the atonement is, as of old, the great stumbling-block to belief, as well as the great theme of every sermon, however short.

The itinerating system (as we have adopted it) affords scope for a large variety of experiments, and enables men of very different views of work to harmonize. One will favour the wide diffusion of the Gospel message, and will regard preaching the word over a large area as his particular sphere and province. Another will attach more importance to concentration of effort, and will make it his first endeavour to find a centre, and establish a schoolmaster or catechist. In the full belief that, with the divine aid, he can, like Archimedes, "move the world," he will nevertheless require, with that great philosopher, a "*πῶς οὐδ᾽*," a standing-place or "coign of vantage." Some again will follow the plan of selling religious books and portions of Scripture to the natives; others will prefer to distribute them gratuitously. One will aim at controversy with the higher and more intelligent classes; another will conceive that by duly leavening the lower classes with the principle of Christianity the higher may in time become inquirers themselves. It is surely a strong testimony in favour of a system, if it can thus embrace these various methods of working, so that they may find

their several places without clashing and without succumbing.

Among the experiments which we have tried with regard to education is one which prevails among the villages in Bengal, where a grant of one anna a head is allowed by the Missionary to each heathen schoolmaster for his scholars, on condition of his teaching them from the books which are used in the Mission schools. This plan we have not hitherto found to take with the people, but it has hardly had a fair trial as yet. The four schools which were mentioned in our former report as forming a link between our work and that of the Rev. R. C. Macdonald are in a flourishing condition; and when we were at Sitthukadu, we had an opportunity of examining them in conjunction with Mr. Macdonald, who has frequently afforded us the pleasure of his society and help. We found ourselves very well received in the villages round Sitthukadu, and were able to sell six portions of Scripture. These results gave us encouragement, as they seemed to be traceable to the favourable impression created by our schools.

We regard this movement as one of the deepest interest and of great importance. To the poor dark heathen, amongst whom the Missionaries travel, it is indeed a work of mercy. They have heard that which they knew nothing of. The seed of the word has been widely scattered, and in due time, if we faint not, there will be a movement of life throughout the sluggish mass; only let the church at home pray that the rain from heaven may descend with quickening influences.

On the native churches the influence which it is sure to exercise is most healthful and seasonable. It will never do that those churches should sink into inert formations, withdrawing themselves from the surrounding heathen into their own Christianity and making no effort for their evangelization. Christianity, so cramped and narrowed, can never retain its vitality. Withholding it from others, they will eventually lose it for themselves. Internal growth they have: let it then work out in extension, and if the roots have become stronger, let the branches spread proportionably.

GENERAL REMARKS ON THE PUNJAB AND ITS MOST IMPORTANT TOWNS.

THE FIRST OF EIGHT LECTURES ON THE PUNJAB, BY J. A. MERK, MISSIONARY OF THE CHURCH MISSIONARY SOCIETY, TRANSLATED FROM THE GERMAN.

AFTER Asia Minor, East India is the best known and most celebrated of all the lands of Asia. Of this the coast lands, such as the plain of the Ganges and a part of the Deccan, are the most interesting localities, having been travelled over and described more than any others. They have been frequented since the earliest ages, by foreigners, and have been for many years under European government. It has been otherwise with those provinces of the great East-Indian peninsula which lie at a greater distance from the sea, owing especially to the short time that they

have been under English rule, and to their having been, before that time, but little visited by Europeans, to whom they were often quite inaccessible. Among these latter provinces was the Punjab, where it has been my duty for sixteen years to travel over the greater part of the province, particularly the mountainous districts, making acquaintance with the natives; so, having a good knowledge of this country, I can from my own experience and personal observation, relate to you many things that may interest you. It is well known to all that the Punjab is the north-west province of India. It is bordered on the east and north by the Himalayas, and separated on the south and west from the rest of India by the Indus and Sutlej. The Punjab is, in many respects, an interesting land, although till a few years ago the inhabitants were wild hordes of men, who lived in continual warfare with one another, and under whose tyranny war and bloodshed were things of constant occurrence. At that time—scarcely thirty years ago—it was hardly safe for Europeans to travel through the country, even though they had obtained a special permission, owing to the number of robbers. Now this state of affairs exists only in the neighbourhood of Peshawur, on the north-west border of the Punjab: in all other parts of the province life and property are perfectly secure. The changes that have taken place in less than thirty years are, I may say, marvellous; indeed I can hardly believe the Punjab to be the same place as when I first went there. Looking at this land in a geographical, historical, political, and religious aspect, we must acknowledge that it ranks among the first of the provinces of India. The Punjab takes its name from a compound word signifying “five rivers”—“*Punj*—five,” and “*ab*—water or river,” and thus “five-stream land.” All these rivers, with one exception, are only partially navigable, and that merely in the plain.

In the winter and spring seasons the water is very shallow, but in the summer, when the snows begin to melt, it also begins to increase, until at last, in the rainy season, when not only for days, but for whole weeks together, the clouds empty themselves in torrents of rain, the rivers swell so immensely that the ordinary bridges become entirely useless, and communication can only be carried on in one of these two ways—if in the plain, by going over in large boats, and if in the mountains, by ferrying over on large air-tight ox-hides. The latter is accomplished in the following manner. A man lays himself straight across the hide, with a pair of oars in his hands; the traveller seats himself on the back of the boatman, who then begins his journey by rowing with his hands and steering with his feet. In this manner the journey is happily accomplished. A comical and somewhat uncomfortable one it must always be, and a wetting is almost unavoidable. European travellers fasten two skins together, on which they place a primitive-looking bedstead, borrowed from the natives, and on this improvised ship they cross the river, conducted by two boatmen.

The use of canals was not unknown to the natives before the Europeans went among them. They had dug one called the Hansli canal, and since the dreadful famine, which lately visited the most fertile part of Bengal, and in which so many lost their lives, either by the famine itself or illness brought on by it, the necessity of increasing the number of canals is universally acknowledged. It is to be hoped that the Government will afford them every assistance in using means to avert the recurrence of so terrible a calamity.

In the great plain of the Punjab there are scarcely any woods, and it is a remarkable fact, that a land once so richly wooded should have become so destitute of trees. Here and there one meets with groups of mangolds, but these chiefly at the foot of mountains. The babul tree is the only one which is found growing sometimes in woods, but it is much oftener found alone. It resembles somewhat the acacia tree, and bears a richly-scented yellow flower. It is greatly prized by the natives; for out

of its tough wood they make ploughs, and oil and sugar presses, as well as their wooden vessels. Gum is also obtained from it. Although there are so few woods in the Punjab, there are many large and beautiful cornfields. Wheat and barley are sown in October and November, and reaped in March and April. In the mountains the harvest is later, and the higher the field the later the harvest. The fields are very sparsely manured, and in some cases not at all. The corn, consequently, does not attain the height of European corn. One only wonders the ground is not more impoverished, and doubtless it would become so did not the rivers, during the rainy season, bring down, not merely fresh earth, but a quantity of vegetable matter from the mountains, so giving a yearly nourishment to the soil.

Sugar canes, sweet narew, pulse, turnips and carrots, and some potatoes, are produced in the cold season. Pulse and maize are sown immediately after the wheat harvest, as they will only thrive in the rainy season. In many places indigo and flax are grown and thrive excellently: a large export of the latter is made to England. Hemp grows wild in the mountains, and often attains a great height. One cannot call the Punjab rich in minerals, although it certainly possesses some of the most necessary kinds. Of these the beautiful white rock salt takes the first place. Iron is found almost everywhere in the Himalayas. A bed of pit coal has recently been discovered, but at present little is known either of the quality of the coal, or of the productiveness of the bed.

As there are so few woods in the Punjab, it is comparatively free from wild beasts. I say comparatively, because quite free from them it cannot be called. The hyena is found in considerable numbers, which have increased since the natives were disarmed after the mutiny in 1857; so greatly indeed, that it has been found necessary, not only to offer as a reward 5 rupees (about 10s.) for the head of every hyena the natives can capture, but also to keep at least two guns in every village for the destruction of these terrible animals. It is true the hyena is not so dangerous in the Punjab as in other places, and its hunger is more easily satisfied here than elsewhere. It is, however, dangerous enough to make it necessary to carry on a war of extermination against it, as will be apparent to all when they learn the horrible fact, that at least a hundred children fall a yearly sacrifice to it, and it is only during some months of the year that they are free from this danger. In the months of May and June the heat in the plain is so intense that it is impossible to sleep in the house, unless some artificial means of cooling the air is used. The poorer natives are thus compelled to sleep outside their houses, or on the flat roofs, if they would obtain either rest or sleep. In neither place are they safe from the hyena, as the mud huts are so low, that the animal can, with one bound, spring on the roof. At nightfall the poor Indian mother throws herself on the simple bedstead with her little child in her arms. The unbearable heat of the day, and the work she has done, have tired her to such a degree, that it is not long before she is wrapped in a deep sleep. The cunning, voracious hyena slinks quietly in, snatches the babe from her arm in a moment, and disappears with it before any one is aware what has happened. Imagine the horror and the pain of the poor mother when she wakes up and finds herself without her child, and the truth flashes upon her of the terrible fate of her little one. We must not forget that the poor Hindu mother clings to her child with as ardent a love as her European sister does to hers. This fact of child stealing is confirmed by authentic reports of the Government, and was told me by one of the officers himself. The wolf is also found here, but more in the Himalayas than the plains. Another beast of prey is the bhogela. It has much in common with the tiger and the hyena. The head and neck very much resemble those of the tiger, and show that the animal possesses great strength. The colours

and stripes too are very similar, but the back parts of the body are decidedly like that of the hyena.

The jackal makes his presence known by his unmelodious yell. He begins between eight and nine in the evening. One leads the unmusical song, but soon the whole choir of neighbouring jackals join in chorus, and this concert is not unfrequently performed before the house. The noise is so dreadfully shrill that one rushes involuntarily from the room, and forces these unwelcome musicians to retire to a greater distance for the rest of their performance. This, however, is not so easy to do in the night as in the day. At midnight, or towards morning, the jackals again begin their howling, and repeat it once more between three and four o'clock. Now and then they begin howling before sunset, and this the natives consider a bad omen, feeling certain that it will be immediately followed by the death of one of their relatives. Wild boars are found in the Punjab, especially in the lower mountains of the Himalayas. All Hindus, with the exception of the Brahmins, eat these animals. Some species of deer are found here, but they do not, as in Europe, require woods for their abode: they prefer wide, open, sandy plains, where they find a short sweet grass, and feel that they are safer here, as they can see any danger with their sharp, quick eyes, even at a great distance, and can bound in a few minutes out of the reach of the horse or dog. Wild geese, ducks, and many kinds of snipes abound in the marshy parts of the country, and it will often happen that at one time five or six geese and sixteen or twenty ducks are bagged. A good marksman brings home in the evening his eighty or a hundred snipes. Sheep and goats are very plentiful: for seven or eight shillings one can purchase a goat which gives daily a pint of the best milk. Goats' milk is much prized in India, and has not the nauseous after-taste of European goats' milk. The most useful of all the domestic animals—cows and oxen, as well as the camel—thrive excellently in the Punjab, and, with due care, their equals are scarcely to be found anywhere. In one part, called Hansee and Hissar, not far from Delhi, the most beautiful horned cattle are to be found. I have seen oxen from fourteen to fifteen hands high, with the hump peculiar to Indian oxen. Even in Germany, where the cattle are cheap, and where one can buy a fine ox for 50 francs, a Hansee or Hissar ox costs more than six times as much. The natives harness their oxen like horses, and it is the pride of a respectable orthodox Hindu to have a pair of beautiful Hissar oxen to his carriage to draw it when he goes out or makes a journey. I have sometimes seen the elegant chaise of the European drawn by these fine creatures. While the well-kept horn cattle are so beautiful those which are neglected are unusually ugly and meagre. Contrary to what one might suppose, this is the case particularly in the mountains. The cow is scarcely higher than a large calf, and does not give more than a pint of milk a day.

The native horse is certainly the ugliest of its race, uglier than one meets with anywhere else: it has a narrow, thin neck, a very narrow chest, and long crooked legs: it bites, kicks and prances, in fact, has every vice a horse can possess. So dangerous are many of these unsightly animals that they have obtained the name of "men eaters." And yet this horse, which is derisively called "tattu," or "fat," is so strong that it seems almost to be made of iron: it possesses a toughness and power of endurance which is almost incredible. I will give an example of this. In the year 1857 the troops in Sealkote having broken out in mutiny, the adjutant of a regiment stationed there mounted his proud Arab horse, and, after a ride of twenty hours, reached Lahore with the news of the outbreak. Meanwhile a young English trumpeter had mounted the back of a "tattu," such as I have just described, and, not knowing the intention of the other, set out on the same mission. One would have expected the adjutant would have reached Lahore long first, but, on the contrary, the

trumpeter arrived on his meagre horse to inform Sir Robert Montgomery of the occurrence, while the adjutant was only in time to confirm the news. The reason that horses are so poor in India is that the Hindus do not understand their treatment. Although they consider it a great crime to *kill* oxen or cows, they will *work* their poor beasts of burden to death. Even though the poor animal be a mere skeleton and covered with wounds, it is still made to do its daily work. It is always fed scantily, and when it becomes useless for work the owner leaves it to lie in the streets, giving it neither food nor water. As soon as it is dead, dogs, jackals, and birds of prey devour its carcase.

The beautiful road, three hundred leagues long, which was made by the English, from Calcutta to Delhi, was, soon after the annexation of the Punjab, carried on to Lahore, and finally to Peshawur. The Punjab is now covered with roads, which show what progress trade and industry have made. In the year 1850 the Government began to make railroads, and now India has 4,000 English miles of rail. The Punjab, too, has displayed great energy in this matter. Although one of the youngest of the great Anglo-Indian kingdoms, it has for some time had several railroads, and for some years the iron horse has rattled from Umritsur to Lahore, and now goes even to Multan. The locomotive, however, does not cease to be the wonder of the natives.

‘Ah!’ they say, “neither our gods nor we ourselves have been able to make such a thing: there are dozens of carriages filled with men and goods: one needs neither horses, nor camels, nor oxen, and yet this iron thing moves without either sticks or whips, drawn only by fire and water: the whole immense train goes so fast that those inside fly like the birds.”

Formerly the journey from Umritsur to Lahore took a whole day, and we had to pay two shillings for an uncomfortable seat on a travelling carriage, and then were almost shaken to death; now we take half-an-hour to accomplish the same journey, sitting at our ease, and paying only half that sum. Such a change makes the native exclaim in the climax of his astonishment, in the stereotyped, customary phrase—“Wah, wah, angreson ki kikmatkiahia!” that is to say, “Ah, ah! what is to be compared with the wisdom and skill of the Europeans?”

Among the many towns of the Punjab, the chief are Lahore, Umritsur, Peshawur, Multan, and Delhi. I became acquainted with Lahore first, as it has been for a long time the chief town and capital of the Punjab. It is situated on the Ravee, which, however, is not a navigable river. Lahore has a fortress, a large public garden, a great mosque, in the neighbourhood of which is the marble monument, under which repose the ashes of Runjeet Singh. He was the most celebrated of the rulers of the Sikhs. The town itself is not beautiful, and is unhappily very dirty, but the English are improving its appearance very much. The Governor of the Punjab has his seat here in the winter.

So far as population and trade are concerned, Umritsur takes higher rank than Lahore. The merchant from Calcutta brings his English wares, such as cotton goods from Manchester, as well as silk and woollen materials. The Affghan brings dried fruit, grapes, woollen stuffs, but more especially horses. From Thibet come borax and wool, the latter perhaps the finest in the world. It is called *pushm*,* and resembles down. The coarse hair of the animal, the *pushm* goat,

*The Turfan wool, which is grown on the Tian Shan mountains, surpasses all others in excellency. The shawl trade has suffered by sending to the markets shawls made of adulterated wool, sheeps’ wool being mixed with the *pushm*, or inferior *pushm* being used. The sheeps’ wool, however fine, will never assume the permanent brilliancy of colour, which is the peculiar character of the *pushm*: not even the wool of the Kerman sheep can compete in this respect with the best shawl *pushm*. The Turfan wool, in consequence of the opening of trade between Khoten and Hindostan, now for the first time finds its way to the Punjab market.

is made into a material something like felt, while the finer is woven into Cashmere shawls. The largest firms in Paris and London have their agents in Umritsur. A feature of much greater importance, however, belongs to Umritsur, owing to its being the centre of the Sikh religion. At this religious centre a splendid temple stands in the midst of a beautiful artificial lake, 150 paces square. The latter is used for cleansing purposes, without which neither a Sikh nor a Hindu will take a meal. Hundreds of Sikhs and Hindus may daily be seen bathing in this lake. The water is clear and fresh, and deep enough to drown a man. It is surrounded by a promenade, planted with trees, and paved with marble. Across the water there is a little bridge leading to the temple. This edifice is built of marble, and inlaid with flowers and arabesques of agate, malachite, and other stones. The temple is a four-cornered building, out of the roof of which rise many golden cupolas. In the principal room of the temple is the "granth," the religious book of the Sikhs. This great relic takes quite the place of an idol: wrapped in a silk handkerchief, it is carefully locked up in a beautiful box. The Sikh bows himself before it, and will never approach it with shoes on his feet. In the temple are a number of priests, whose daily duty it is to read the granth, or rather to monotone, for the native has no idea of reading with expression unless he has learnt in an English school. These priests prostrate themselves on the ground, while the great volume of the granth lies open on a pretty little reading desk. In the morning, from seven till eight, some eight or twelve Sikh priests, with their long white beards, seat themselves, each before his copy, and monotone so loud that it is almost more wearying to listen to than to read. One would think that the Sikh priest aimed at instruction and edification in his reading; but it is not the case. The granth must simply be read, for reading it is considered a meritorious work, for which many institutions have been founded. From these institutions the priest receives his income, which is inherited by his son, who, on that account, is willing to become his father's successor. No Sikh in Umritsur will pay a visit without first bathing in the lake and paying his respects to the granth, and also making his offering of copper or silver coins to it. By this means the priest gets a considerable profit. Before the arrival of the Missionaries this was even more the case, but now the priests have lost much of their influence.

Peshawur is the next most important town of the Punjab. Formerly it belonged to Afghanistan, but Runjeet Singh conquered it, and annexed it to his dominions. It is the northern door of India, and on that account holds an important political position. It has a large population of Hindus and Mohammedans, the latter coming from all parts of Asia. Here they have a college, out of which many Moulwis—the doctors of Central Asia—take their honours.

Multan is the fourth town in importance, and is chiefly, like most of the large towns in the Punjab, inhabited by the Mohammedans. It has, like Peshawur, a very unenviable reputation for fevers. If the fever is once taken it is sometimes years before entirely eradicated from the constitution. In both places it is caused by the approximation to marsh land. Delhi used to be the imperial capital, and it was there that the last nominal emperor of the Mogul dynasty lived till the year 1858. The English had protected him against the Mahrattas, and as he had become an emperor without lands, they had given him a pension.

Delhi was, in 1857, the centre of the military disturbances, and the emperor was forced, both by the excited military and his own sons, to place himself at the head of the insurrection, and it was in his name—whether with or without his consent is not known—that frightful cruelties were perpetrated on the imprisoned English. When Delhi was once more in a state of tranquillity, the old man was

exiled to Burmah. He lived there some years on a very small pension. Some of his sons were shot with a revolver by the officer, Hodson. Delhi is doubtless the most beautiful and interesting town of the Punjab. There are still several handsome buildings of red sandstone, among which is the great mosque, where prayers are said every Friday. It is a stately building, reached by handsome flights of steps. The vault under which the prayers are said has a beautiful marble floor. The emperors always took care to be present on Fridays, and their seat is on the right side of the officiating priest. In a room on the eastern corner of the building are some relics of Mohammed, among them some of his hairs and a shoe. If the latter was really worn by him, the prophet must have had an unusually large foot. The minarets of the mosque are very high, and there is a splendid view from them of the whole country. Near the mosque stands the imperial palace, which was originally a fortress; it is built of white marble, inlaid with stones. The most beautiful rooms are the sleeping rooms, the reception or audience chamber of the emperor, the bath rooms, and a mosque. All these suffered very much during the mutiny; those, however, which are still existing, are kept up as well as possible. The palace, with all its neighbouring buildings, stands on the left bank of the Jumna. One cannot help feeling a peculiar sensation of awe as one passes through the rooms in which mandates were issued for the whole of India, and commands which gave thousands to the sword. And now all is waste and desolate, and the miserable descendant of this great ruler ended his sorrowful life in banishment, which was really a milder punishment than he deserved. For 300 years his ancestors lived in magnificence and splendour. An Englishman of the name of Roe, visited the court of Jehanghir in the year 1591, and described the daily routine of the emperor's court. He used to show himself to the people, at a certain hour, to receive their adoration. On any solemn occasion he appeared in a procession, when his person was not only covered, but laden, with diamonds, pearls, and rubies. He rode in a golden howdah, or seat, on the back of his favourite elephant, whose head was decked with jewels. This outward splendour showed the greatness of the emperor at whose presence all India trembled. Now his dynasty, with all its grandeur and power, belongs to the past, and teaches us how perishable is all earthly magnificence.

DEATH OF THE LATE REV. J. W. KNOTT.

TRULY we may say, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Our Missions are imperfectly manned. We want men of stamp, of character, of acquirements; men who, having had a deep and large experience of God's graciousness to their own souls, are willing to devote their talents, learning, and all they have, to His service.

Such men are much needed for India, now that Christianity, in its progress, has reached the upper and educated classes, and there come forward from amongst them, some to gainsay or contradict, and some to inquire. Moreover, the native churches are increasing in number and importance, and there is needed for these churches a native pastorate in all respects well qualified to meet the growing responsibilities of Christian work in India—"a native ministry, well established in the faith, not moved to and fro by every wind of doctrine; well equipped, and fitted to meet the emergency of the time." It was in the hope that they might be useful in the development of such a ministry that the Rev. T. V. French and the Rev. J. W. Knott offered themselves to the Church Missionary Society. It is only a very short time since we took leave of

these brethren. On January 5, 1869, there assembled at the Church Missionary House very many friends, not less than 100, to bid them farewell, and unite in prayer on their behalf, that in the promotion of the Lord's work in India they might be abundantly blessed.

In the instructions of the Committee read on that occasion, the following paragraph referred particularly to Mr. Knott—

In your case also, brother Knott, the Committee anxiously deliberated whether they could propose to you such work abroad as might be, to speak after the manner of men, an equivalent in point of usefulness for the parochial charge which you resign in the church at home. They have seen a clear path for the accomplishment of this in your association with brother French. There need be,

in your case, no interruption of ministerial labour: the wide extent of English education in India brings a large class of natives at once within the Missionary's reach; and the intimate acquaintance of your associate with the vernaculars of India will supply that department of your common work till you have yourself acquired the language.

We recal from the records of that day the remarkable response of Mr. Knott—

The resolutions speak of the responsibility felt by the Committee. We all feel the responsibility most deeply, and I have especially felt it in my own parish, and with respect to my Christian friends there, from whom I am about to be separated. One is called upon for a justification in some way on leaving a certain known sphere of duty for one that must appear unknown and uncertain. I can truly say that the call which has been made upon me has not been acted upon without being submitted to the judgment of my dear brethren. There is great comfort in feeling that it has been submitted to those who have known what it is to labour in India, and has had their concurrence. I may say, that in several cases I had to submit the concurrence of circumstances which appeared to constitute my call to those who at first were disposed to think it was not a call: but there was great comfort in finding, that when a fair statement of the facts was placed before them, their judgment came round to the conviction that I had a call from God. It has pleased God that I am thus sent forth with the full concurrence of those in my own parish whose judgment I highly value; and even in other quarters, where at first there was some hesitation, I have been dismissed not only with love, but with a measure of approval as to the step which I am taking. It is a matter of great comfort to me, advanced as I am in middle age, and having had intimate relations with Christian friends in many spheres of duty, to be able to mention this fact. I praise God that, having visited different spheres of duty, and having so often met my Christian brethren face to face, I have in every case been dismissed with great love, and with an inward feeling in my own heart of joyfulness and thankfulness. The leave-taking was not a painful one, but

one which made me feel happy in the support of their prayers. Two letters were placed in my hand this morning, which I consider special mercies from God, because they are utterances of this kind, testimonies of the work of God, and of a deep inward spirit of sympathy and love which will accompany me to the field of labour on which I am about to enter. I do feel, with respect to that field itself, that there is a great justification. It may truly be said, "Is there not a cause?" In the case of India, when we really consider the present crisis and the present position of affairs, one may truly ask the question with propriety, "Is there not a cause?" I know how unworthy I am of the great honour it has pleased the Lord to confer on me in calling me to usefulness in that field. The duty of engaging in Missionary work is no new thought to me. At certain critical periods of my life the necessity of Missionary labour has been present to my mind; but I have been made to pass through a kind of suffering which was desirable for me. I trust that God has now opened the way to further exertion. When I offered myself to the Committee for Missionary work in India, I felt like Abraham's servant at the well-side, wondering whether the Lord would make his journey prosperous or not. But obstacles have been removed. The way has been smoothed; and I trust I shall be able for some period of time to devote all the power which God gives me to this great work; and I shall rejoice to testify in this way some sense of the special debt I owe to Him for His special favours to me. I feel, indeed, that the Gentiles may well glorify God for His mercy; and I feel that I have in a special manner to glorify God for His mercy to me—mercy in bringing me out of serious errors. I owe a deep debt in this

respect, first to my Lord; and I owe a debt also to some of those with whom I was in contact, and with whom I lived and acted; and I feel that I may in some way be helped to pay that debt of Christian love honestly and faithfully—but all must be subordinate to the one great consideration, that we have to glorify God for His mercy and for His unspeakable gifts, and that it should be our desire to hold nothing back from Him; and earnestly do we offer our prayers that we may go forth in that spirit, holding back nothing from the Lord who has bought us at so great a price, but testifying to the Gospel of His grace, whether in public or private. I commend myself, dear brethren, to your prayers, that I may go forth in the fulness of the blessing of the Gospel of Christ. I feel the particular crisis of the church in India to be so solemn as to constitute a call upon us all for our sympathy and effort, because, as the foundations are laid, such will the building be. The tendency given now, the impulse given now, although it may be very feeble, may have noble results in the future; and I hope the opening of an Institution for real

biblical instruction in the Punjab, amongst the energetic races of that country, will have the most beneficial effect, and that it will please God to endow many with the power of the Holy Ghost. We may hope hereafter, as there is growth given to this, in its beginning, a little effort, that a most important impulse may be given to the future of the Indian church. Our great desire is that the church of India should be founded upon a full knowledge of the Scriptures of God; and it is the earnest desire of my reverend brother and myself, that whatever may be our measure of ability in other respects, we may be mighty in Scripture, because it is on this foundation that the arrangements of this special institution are to be founded; and it is of great importance that at such a time as the present a continuing impulse should be given in this direction. I commend myself and him to your prayers, and I feel sure that we shall be strengthened by them in the arduous labours which we have undertaken: and I trust that as God has so wonderfully opened the way, He will accompany the effort with His continuous blessing.

In the March following the two Missionaries reached Lahore, where it was proposed that the Training Institute should be commenced; and at the end of three months, having had opportunity on the spot to investigate the question in all its bearings, and becoming more and more convinced that the special object to which they had given themselves was very urgent, they issued a prospectus, dated July 28, 1869. We refer our readers to that document, which they will find at page 353 of our volume for 1869.

One of the rules which they thought it well to lay down must be referred to—

The students entrusted to us will (as a rule) be maintained by the Mission or Mission churches from which they have been recommended. Relief may hereafter be afforded by scholarships or voluntary contributions of funds to the cause; but in the first

instance we have no available means for sharing the burden of the expenses of the candidates. We will do our best to provide them with moderate temporary accommodation till permanent buildings be erected.

In connexion with this very necessary rule occurred a great difficulty, which has retarded the opening of the college. We quote the words of Mr. Knott—"The great difficulty we have found is the need of support for the students. None have appeared who were able to support themselves, and few of our Missionaries feel able to charge themselves with the entire maintenance of the students. We hope, by the Christian liberality of friends at home and in the country, to get scholarships founded to supply in each case at least half the annual cost of a student's support."

Until such desirable help arrived the two Missionaries went on doing their uttermost to forward the work of Missions in the Punjab. Two of the stations were especially weak, Multan and Peshawur, each having only one Missionary. Mr. French took up Multan, and Mr. Knott, Peshawur.

The following communication from the Rev. T. P. Hughes, dated July 1, has just reached us—

It is my very painful duty to inform you of the death of our very dear and much-esteemed brother the Rev. J. W. Knott, who fell asleep in Jesus in my house at Peshawur on Tuesday, June 28th.

He died of effusion on the brain, after only a few hours illness. Two days previously he had taken three English services for the English troops, and the evening that he was taken ill he had taken a drive with a Christian friend, to whom he remarked that he did not feel very well, but that he had no anxiety, for he felt safe in Christ, and had a firm trust in His great atonement.

Major Wise, whose friends knew Mr. Knott at Harrow, and myself, were with him when he died.

The funeral was very largely attended. Most of the officers of the station were present, and about six hundred of the European soldiers voluntarily attended, as well as the native Christians.

It will be quite impossible for me to give you any idea of the great grief felt by the residents of Peshawur. He had frequently taken the English duties for the chaplain, and his ministrations were highly valued. His preaching was very earnest, and many were moved by his loving, eloquent, and heart-stirring discourses. He was a preacher of a very high order, and many of the Europeans of the station considered it a very great privilege to listen to his appeals, and of watching that heavenly face as it lightened up when speaking of the joys of heaven, and became gradually solemn and impressive as he warned of the terrors of hell.

For six happy months he honoured and blessed my house at Peshawur, and his cheerful society, pleasing anecdotes and intellectual conversation, often enlivened our winter evenings. His consistent life and patient spirit have not failed, I humbly trust,

to make a lasting impression on my own soul.

He undoubtedly fell a victim to the Peshawur climate: this is not only my own opinion, but also that of our experienced medical attendant. I had frequently urged him to leave for the hills, and he had received several letters from our Secretary at Calcutta, warning him of the treacherous nature of the climate, and advising him to proceed to Murree. He repeatedly put off the day of his departure until the very hottest time of the year arrived, which must have brought on the disease of which he died.

Many have blamed Mr. Knott for coming out to India, and have thought he did wrong in leaving a sphere of usefulness in England to begin work again in this country, but I firmly believe he did right. He had many qualifications for Mission work. He taught daily in the English Scripture class in our schools, and had a remarkable gift for conveying Scriptural instruction. He had made very great progress in Hindustanee, and had several times preached sermons of his own composition in our Mission chapel. His ripe Christian character was a sermon in itself, and, whether amongst Europeans or natives, it never failed to edify and instruct; and even now, "he being dead yet speaketh." No one could stand by his grave on Wednesday last, surrounded as it was by hundreds of Europeans and natives, without feeling assured his labours had not been in vain in the Lord.

A life so consecrated to God's service, and faith so strong, must teach and must bless.

I have already written my views with respect to Peshawur, and I am still of opinion that two Missionaries ought to be considered the European staff for Peshawur. It was most unwise to allow Mr. Knott to remain in the most sickly station of India. I am afraid our Committee little realize what the nature of the Peshawur climate is. It is most treacherous.

We agree with Mr. Hughes that some, if not many, will be disposed to think that there has been, in Mr. Knott's case the throwing away of a valuable life, which might have rendered long and useful service at home. We are of opinion that reconsideration will lead them to a correct view of the subject. The Lord's work is one, whether at home or abroad. There is this difference, however: at home it is comparatively strong; abroad, weak. No one questions the duty of manning the home defences: many question whether Missionary work is worth a life. He who rules and calls His servants to their proper work thought otherwise. When he permitted so valuable a life to be poured forth as a libation on the Missionary sacrifice, He declared the value that He attaches to it. The expenditure of life reminds us of the alabaster box of ointment, which, when broken, poured out its precious contents on the head and feet of Jesus. Shall we criticize like one who would have reserved it for other pur-

poses? So long as such men as French and Knott go forth, the home churches will never want a supply of faithful men to feed them. There is, moreover, life in such deaths as that of Knott. So far from chilling the Missionary spirit at home, they quicken it, and men will not be wanting to be baptized for the dead. Moreover, in the presence of the heathen, Knott's death is a testimony; nor, had he been spared to labour many years, would those years, when put together, have testified more strongly this devoted Missionary's deep sense of India's great need of the Gospel than this simple fact, that, to make it known to the people of that country, he was contented to come out and die amongst them.

MISSIONARY TOUR ON THE PESHAWUR FRONTIER.

BY THE REV. T. V. FRENCH.

By the special request of a dear brother connected with this journal I am induced to write a brief record of some of the incidents which occurred in a journey of interest, lasting over the chief part of the months of November and December of last year, through several portions of the Yusufzaey valley, lying east and north-east of Peshawur, between the Indus and the Swat and Boneir Hills. This journey was permitted and planned for me by the kindness of my two much-esteemed brethren in Peshawur, Messrs. Hughes and Ridley, who also accompanied me and took part in the preaching, so far as the circumstances of their own health and of the Mission allowed. With the utmost readiness, they thus furthered my desire to become better acquainted with the Pushtoo language and literature, with a view to resume my old work among the Affghans. In the passages I select from my journal I shall endeavour to convey the encouraging and disheartening features of the work in fair and just proportion.

The 7th of November was one of the most interesting days I spent in the district. I had an invitation from the Mollah of K., one of the two far-famed religious guides on the Peshawur frontier, the other being the notorious Akhoond. The Mollah of K. is now a very aged man, and has done the English good service by his friendly bearing towards them, and by causing his sons to enlist in their service, and other still more important good offices. He is already known to Clark and most of the Peshawur Missionaries. One of them, I am told, he clasped to his arms in most brotherly embrace. It was an affecting interview with the old man. In the well-shaded court, fronting his masjid, his disciples (talib-i-ilm) were scattered in groups of twos and threes, bending over the various religious or philosophical authors they were studying. He received me in a darkened room, at the corner of the little enclosure, where he sat, all but blind and too infirm to rise, propped on rezzais and pillows, surrounded with a large gathering of Mollahs and disciples, to whom he was an object clearly of almost devout reverence. I proposed for consideration the best means of attaining to, and increasing in, the love of God. He spoke of some methods which he usually commended to his disciples, as, 1. Effort and practice, acts both of thought and deed tending to promote love; 2. Increased knowledge of the divine attributes and workings. I dwelt in reply chiefly on St. John's teaching as to the revelation of God's love to us, inspiring and calling forth an answering love, and of the constraint of the love of Christ. This led to a setting forth of the atonement; the sacrifice and bloodshedding of the Lord Jesus. The whole audience, of course, in his presence, listened with earnest attention. I felt very thankful for the open door thus presented. He heard me through, and said little but that these were deep truths, which all could not comprehend or receive. He made no opposition however. There was a most impres-

sively calm and dignified bearing about him. I found in my after-journeyings the most marked difference between those villages and towns where he was the object of reverence, and where the Akhoond was held in honour.

Nov. 8.—I visited a very large village, Bámkhel, where a learned Mollah encountered me in his musjid, and grew very warm in argument. There, as in some other places, I proposed that we should speak for five minutes alternately, perfect silence being maintained by each while the other spoke, and full liberty of speech allowed; but his ardour could not long be thus controlled. Two or three Mollahs from adjoining villages had come in to help him also, so that he was very bold. In the afternoon I reached Z., a fort and village held by a Khan who is a great friend of Mr. Hughes, and, specially with a view, I believe, to entertaining him when he comes, is building a small travellers' bungalow in his fort. His forefathers were lords of the curious little rock-fortress of Pihow, near Torbela, which in the rainy season must be an island in the bed of the Indus, and is crowned by a travellers' resting-house. Mr. R. being extremely ill with fever, so as to excite some alarm, we had most providentially been able to stay a day or two there, and the elevation and the river breezes helped greatly to recruit him for the time. The Khan I found it difficult to engage in serious conversation, though he is almost as much a Christian as a Mohammedan. The evenings were spent in conversations with some Mollahs of considerable learning, whose questions betrayed a very unusual amount of serious interest in the way of salvation. A few such I met with, both in that journey and later in a journey in the Bhawulpore district; and I have found real edification in converse with such men, from the way in which they have seemed to grasp some of the deeper and more spiritual Christian truths, and in heart and soul to go forth towards them, and speak of them in words expressive of wants supplied—searchings and cravings satisfied. I cannot forget how one of these last, a youth clearly of power and depth of thought, put his finger on that verse in Romans viii., and was not satisfied till it had been read and explained to him three times—"If any man have not the spirit of Christ, he is none of His." At Shahmansur, close by Z., I had one good opportunity presented at the mosque, the question proposed being the relative excellence of love and knowledge, with the view of fixing on the large audience St. John's deep and full forcible views of God's love in Christ. But here, as sometimes happened, when the subject pressed too close, the "bang," or call to prayer, was made conveniently to interrupt the discourse and scatter the audience. Still I was allowed to bear the witness. The Mollahs before mentioned gladly received a New Testament in Pushtoo to continue their research. May their end be as Nicodemus-like as their beginning.

Nov. 12.—After some preaching at Daghaey in the morning, marked only by the rivetted look of one old man, who listened patiently and rebuked the gainsayers, I sat under the shade of a magnificent banyan in the village of Y. H. in the afternoon, and had a great concourse of hearers, but was doomed to one of those forms of disappointment which Missionaries know. One Mollah began to oppose vehemently, followed by another more courteous but more caustic and bitter, at whose coming all gave way, as at the approach of some superior being. And he would have been a marked man every where, with a grandly-intellectual cast of countenance, and a lofty brow, crowned by a vast turban above.

He was determined to have it all his own way; nay, would submit to no conditions of alternate speaking, and would discuss no subject but the Sonship of our Lord. This I declined in such a crowd and hubbub, but offered to meet him any where in a musjid; but it would not do, so he left, and ordered the whole multitude away; which they implicitly obeyed and left me presenting a somewhat piteous spectacle.

Nov. 13.—At G. was a kindly-disposed Khan, a disciple of the Mollah afore-named,

and one of Mr. Hughes's friends. The Peshawur Missionaries, after Mr. Bruce's fashion, gain much entrance to the heart of the Khans by accepting and returning hospitalities, "the very bond of perfectness" in the eye of an Affghan. This old Khan, with his sons, conversed for an hour and a half, and heard portions of the word of God expounded. They were most cordial in their reception. In the afternoon, at the jamaat or musjid, I sat with the Kazi and his followers. I was allowed to witness to them with some degree of freedom, and to disburden my heart more fully than circumstances sometimes allowed. However the Kazi stoutly held his own.

Nov. 14, 15—There was little to remark about the preaching at the villages of Hote and Mardan, and the cantonment adjoining those villages. One night was spent with a tent-fellow of Dilawur Khan, the most remarkable of our Affghan converts, who seems anxious to follow his example. I heard much of Dilawur, his delight in a sharp fight of words with the Mollahs, to whom he does not all at once reveal his true character, but inquires as a Mussulman, throws them off their guard, and deals some telling blows at last, under which they grow fearfully angry. He ends all by making the Mollahs a present, for he is famed for his generosity. It appears he selects the Missionaries for his attacks too sometimes. His early history as a robber-chief seems to have left its traces on him in this love of fray and assertion of independence of view.

In Peshawur I was saddened by being called to visit the death-bed of one of the young Pathan converts, almost the last of the deaths from cholera. Being in the heart of the city, in the absence of any doctor, we did what we could to administer remedies; but after holding out some thirty hours he breathed his last. We buried him late at night, in a small Armenian burial-ground, at the edge of that vast necropolis, extending some three miles to the westward, I think, of the city. The necropolis I visited to see the tomb of the great Affghan poet, Abdur-Rahaman, whom I agree with Dilawar Khan in thinking more of a Christian than a Mohammedan. I often quote to them a line of his in Pushtoo, of which the sense is—

"His (i.e. Christ's) voice was as water of life to every dead man."

Beneath the garb of the erotic poetry, in which his verse resembles the Song of Songs, he discovers a very pure mind and an intense glow of love towards God. I would fain believe he was a most genuine truth-seeker, and was more or less under the drawings and constrainings of the love of Christ.

During a Pushtoo sermon in the bazaar at Peshawur, out of two or three very thoughtful hearers one seemed disposed to come to the Mission house and follow up the subject further; but was dissuaded by a bystander, who said, "By no means go there; there is jadoo (witchcraft) in that house; those who enter never return again."

The second part of my Yusufzaey journey took a direction nearer to the Swat and Boneir hills, whose stern, rugged steep slopes well agree with the wild, lawless character of the population. The mountain-wall, as we drew nearer it each day, especially when it seemed to overhang us at nightfall, discovered ever fresh aspects of grandeur and desolation, which were most striking, and cannot easily be forgotten. The plains were in many parts beautifully cultivated; the second crop was just shooting above ground, and the threshing-floors seemed every where groaning with huge piles of Indian-corn ears, returning often 300 fold and upwards. This was especially the case in the district of Hushtnugger, about Charsadda, Utmanzaey, Turangzaey, &c., lying almost right along the banks of the Swat river. The people would often frankly admit the benefits they reaped from British Government—the security with which they gathered in their crops—the growing tracts of reclaimed waste; though in other

cases their lands were heavily mortgaged to Bunyas and Sarrafs, and they eked the scantiest livelihood from the remains of what was claimed by relentless usurers. Still, as a rule, they seemed happy and contented; and the Boneir people being at present on good terms with Government, the journey, to a solitary traveller, was safer than ordinarily it might have been. Walking chiefly on foot, without attendants, there was little danger of being taken for a grand prize, even if any had been on the look-out for such. At Turangzaey the Mollah was especially pleasant, and listened with his people; but I could not draw him into a conversation. I suggested that he should let me have some nook or corner in his great mosque, where the Prophets and the Gospel might be preached; but he said he was too near Yaghistan, *i.e.* rebel-land, by which they describe the lands beyond the borders, especially those where the Akhoond has most sway. He gave me to understand they could not venture to give any favourable reception to the Gospel; they would be browbeaten by the Akhoond and his friends. Still, in that mosque the congregation was very large, and there was a degree of attention to the main facts of the Gospel which helped and strengthened me greatly. One man ran after me, and, snatching from my hand a copy of St. Mark, ran off with it. To the acting Thanadar of Umurzaey I gave the only remaining copy of the Urdu New Testament I had. At this place my tent was almost uniformly filled, ending with a little congregation of Affghan boys at night, whom I had great difficulty in inducing, when it grew late, to go to their homes. One part of the day I could scarcely be heard through the noise of two women vociferating. "Ah," said a man close by, "that's how it is when there are two wives to one husband."

The next day (November 29th), being somewhat weary with yesterday's work, I was leaving the place quietly; but the people were bent on my visiting a Fakeer Mollah in one of the mosques; a striking-looking man, who sat bare-headed on the floor of the court facing his mosque. But we could not advance very far; for he would admit no testimony but that of "akl" as distinct from "nakl"—reason as distinct from revelation. He spoke much of Dr. Pfander as a real Mollah, whom he had once argued with in Peshawur. I found no plan so successful for gathering a good and attentive audience as making straight for the mosque and inquiring for the Mollah. Instead of hanging about the village, and having one's object suspected, this was a definite and straightforward object; and besides often meeting in this way on equal terms with the Mollah, the Khans, and other respectable villagers would congregate in the mosque; besides the young divinity students from Swat, Bajour, &c., who form a mendicant class like some German students, and come from across the frontier in some numbers, drawn by the fame of the more learned Mollahs, and seem a highly intelligent and studious body, always at their books, except when begging their bread, and at times listening with much curiosity, sometimes even with rapt attention, to the message. I could not but feel much drawn to these youths, for that some, at least, are anxious truth-seekers, I cannot doubt; and one could not but hope that God's word might, through their lips, cross that strange mountain barrier, and take root in lands we are forbidden to visit.

A little way beyond Khanmaey I diverged two or three miles to ascend a hill, on the opposite side of which, down deep ravines, especially on jutting crags, stand most remarkable remains of an old Buddhist city, called, I think, Baloozaey. The massiveness of the substructions was in some cases enormous; and the masonry, chiefly of slabs of slate rock, with their shaley slate wedged close and fast into the interstices instead of mortar, seemed to render the walls almost indestructible by time.

The colour of the buildings coinciding with that of the rocks around, lent an aspect of extreme antiquity to the place, covered as they were with the rust and fur of ages: in solidity one might fancy them scarcely inferior. There was a strange *genius loci*,

producing a momentary illusion to which one could not but lend one's self. Except in Stonehenge, I am not conscious of having experienced the same sort of illusion, transporting one in spirit into ages long past.

Dec. 3—A goodly gathering in the village of Guzar Garhaey. Two respectable men stoutly resisted, yet the truth was spoken. A young man, tolerably well acquainted with Arabic and Persian, inquired for some time in my tent. They called him a Mollah. He took away with him a copy of the Psalms in Persian, at which some wondered. In the evening I visited the central Hoojrah, in a large square. It was an interesting time, though the Akhoond would not condescend to hold any communication with me. One or two were intensely earnest and attentive, and I was much cheered. At night my tent was full of people, who came for books. I was interested to-day in their questions on the subject of creation, about which, though Mohammedans, they were greatly in the dark; and the subject of the new creation readily followed from that of the old. I was glad to have obtained at Peshawur a copy of Carey's Pushtoo version of the Pentateuch, which, considering the disadvantages under which he laboured, is by no means to be despised: in parts it is very commendable, and a good basis for future effort.

Dec. 4—At Shahbaz. Somewhat rudely treated by a well-dressed Zemindar, who rode in from another village, and broke into the circle I was addressing, demanding that if I were a true man I would give him a coat of Cashmiree woollen cloth, which I wore. This helped to draw people together, till a Mollah came up, learned and courteous, with whom I read some considerable portions of the Pushtoo Toret and Injil. He seemed to lay the words so much to heart, that I thought I might gratify his request for the Psalms and New Testament in Persian. He sent a man for it, and expressed much pleasure and thanks. Rather a pompous Mollah (whom I had missed when I called to inquire for him at the mosque) called at my tent in the evening with a body of followers. We talked in Persian, and he translated it for the benefit of others into clear Pushtoo. He could not stay long, and was full of hair-splitting objections. On the road to Smailka, two days afterwards, I met one of his disciples who had been present at the conversation. He was seated on a rocky crag above the road, with his books before him. He called out to me and asked some questions about the Gospel. He begged me to come up and sit, which I did, and we had much conversation about the great atoning sacrifice, and the new birth, which he seemed to apprehend with remarkable clearness and express aptly. He even talked of coming to Lahore to be a Tailb-i-ilm. On the intervening day I had joined Mr. Hughes at Garhaey, the place previously visited. We spent the afternoon together with an aged Mollah. Here the alternate five-minute plan answered fairly, and in opposition to the Mollah's principle of Naskh, or abrogation of the former Scriptures, I dwelt on the one unbroken eternal covenant of God's grace, renewed with prophet after prophet, made sure to every believer in Jesus, its great Mediator, through the "blood of the everlasting covenant."

I simply leave these extracts with our readers without remark or comment. It will help to illustrate the value of the Peshawur Mission, and may lead to increased prayer among our friends for those who so nobly hold that pioneer post at such risk to life and health. Much wisdom has been given them, as I can testify; and I feel it a privilege thus for a short period to have been associated with them. I believe that many who have not yet tried it will find that a scheme of prayer, which successively embraces different Mission posts, with their special grounds of hope or discouragement, will strengthen the bonds of Christian love and fellow-help in India, and cause the Christian priestly office of intercession to grow, and, as it grows, to minister to our furtherance and joy of faith, and fill our hearts and mouths with praise.

"HE GIVETH MEDICINE TO HEAL THEIR SICKNESS."

Psalm cxlvii. 3 (Prayer-book version).

Food and medicine are to man imperative necessities.

Food is necessary because of the constant expenditure of vital power, which requires to be compensated for by as constant a nutrition: and this appears to be a law of all physical creation, so that there is a change ever going on, old things passing away and new things supervening—a process of death, and a still more vigorous process of resurrection. The harvest fields are reaped and left bare, and yet, after a time, new seed is sown, and new crops are raised, as rich as those by which they had been preceded. The summer foliage fades and moulders into dust, but, with the elastic touch of spring, vegetable life awakes from its hybernation, and the buds, putting forth leaves, re-clothe the tree with its beautiful summer vestment—"Thou sendest forth Thy Spirit; they are created, and Thou renewest the face of the earth;" and thus "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth;" and the supply is not stinted or parsimonious. This feature of the primeval Eden is not obliterated, and of large portions of the earth it is still true, "Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food."

A botanical map, showing the distribution and cultivation of some of the most important plants over the globe, will amply repay investigation, so ample is the food supply, and so exquisite in its adaptation to the requirements of each particular climate. Within the tropics fruit is the staple; in the arctic regions, animal life; the inhabitants of the temperate zones are sustained from both sources: in each case the food provided is that which is best adapted to the climate and necessities of man.

In tropical lands, where moisture combines with light and heat to develope vegetation, plants useful for man astonish us by their luxuriance and variety: the banana, with its enormous produce, estimated to be on the same space of ground to that of wheat as 133 to one, and to that of potatoes as 44 to one; the palm in all its varieties, the date-palm which fringes the margin of the mighty desert in all its sinuosities from the shores of the Atlantic to the confines of Persia, the cocoa-nut, the palmyra, the cacao, the bread-fruit tree of the South-Sea Islands, &c. &c. "O Lord, how manifold are Thy works: in wisdom hast Thou made them all; the earth is full of Thy riches." In the cold regions, where the cereals are no longer cultivated, and the woods dwindle to mere dwarfs, there, in the great and wide sea, are "things creeping innumerable, both small and great beasts," while in the autumnal season herds of deer and flocks of birds complete and vary the supply, the cold of those far regions fulfilling the functions of salt, and the power of frost preserving the spoil for winter use.

The necessity for food is one which God Himself implanted in the constitution of man; and we see how amply, how munificently, with what care and wisdom He has provided for it. In this we perceive evidence of His goodness.—"Oh that man would praise the Lord for His goodness, and for His wonderful works to the children of men."

But the necessity for medicine cannot be placed in the same category with food. This want has been superinduced. Before men sinned there was no sickness, and no need for medicine. Scientific men affirm that the human frame, possessed of an

extraordinary power of self-reparation, completes the process of renewal in a cycle of seven years, and that there appears to be no reason why this renovation should not be continued in perpetuity, but that this power has been superseded by some mysterious law, which, working injuriously in the human system, generates decline of vital energy, decay of vigour, and causes sickness, old age and death. Amongst the numerous parasites of a South-American forest there is one which is called the "murderous Liane." Too slight to be independent, it supports itself by some neighbouring tree, against whose stem it presses its aerial roots, like so many flexible osiers, encircling the trunk at intervals, enfeebling the tree by these deadly embraces, and preparing it for premature decay and death. It is so precisely with the physical constitution of man: it is as though he were enfeebled in the grasp of some liane, whose pressure causes first sickness and then death.

Hence the need of medicine to counteract the intensity of disease, to diminish pain and prolong life. We can understand that God might not have felt Himself placed under the same obligation to provide for such a need as he did in relation to food: for this latter He Himself, by His own act of creation, had rendered necessary, but the former was the result of a deterioration to which man had subjected himself by his own disobedience. Yet the supply of medicine is as ample as the cornucopia of food. Every year there are new discoveries, new developments of the great healing art, new proofs of the rich treasures stored up in the vegetable and mineral world for the relief of human suffering. This is more than goodness; it is mercy. Goodness is when God dispenses His riches to those with whom He is pleased, and, by so doing, makes them more rich in happiness. Mercy is when He helps those who have displeased Him, and who have forfeited all claim to His assistance. When He vouchsafes to say, "Thou hast destroyed thyself, but in me is thy help," then this is mercy. In the outbreak of sin opportunity was afforded for the manifestation of this new and wondrous excellence. In an unfallen creation, where sin was unknown, there was no room for the exercise of mercy. But when intelligent beings abused their high privilege of free action, that is, of being ruled, not by coercion, but by thought and purpose, so that the centre of action lay within the being himself, and, changing his mind, sinned against, instead of serving God, then there was room for the exercise of mercy, and God revealed to angels in heaven and men on earth "the riches of His goodness, and forbearance and long-suffering." It is thus that, in His manifold wisdom, He whose rule is supreme, out of evil educes good. As the solar light, which seems so brilliantly and indivisibly white, falling on the rain-drops undergoes refraction, and, in the glorious vision of the rainbow, declares that the unity of the pencil of light comprehends within itself three primary colours, so the perfection of God in dealing with the sin of man is refracted into new and wondrous properties and excellencies.—"I will make all my goodness pass before thee, and I will proclaim the name of the Lord God before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy;" and thus "where sin abounded grace did much more abound; that as sin hath reigned unto death, so might grace reign through righteousness, unto eternal life through Jesus Christ our Lord."

The medicines for the body, then, shadow forth God's merciful interference for the recovery and salvation of the diseased soul of man. There is One who came forth on this mission of love. God sent forth His Son. Already, in the creation of man, it had been intimated to us—"Let us make man in our image, after our likeness." But it is in the development of the great scheme of Gospel salvation that this comes out most clearly. We are now free to understand that God is not one in the isolation of a single personality, but in the grandeur and loveliness of a

Trinity of persons; for what could a God of single personality know of love? What could He love except Himself, and that, assuredly, is selfishness, not love; but in the co-existence of three divine persons, so essentially united as to be one, and yet each with such distinct personal existence that admiration and delight can be reciprocated, then we can comprehend that God is love.

And so He came forth—the *λογος*—the Word. He who in the beginning was with God, and was God, He came in our nature, that in that nature He might suffer, and, by those sufferings, heal.—“They that be whole need not a physician, but they that be sick. I came not to call the righteous, but sinners to repentance.” He came to bind up the broken-hearted, and opening His own veins—“no man taketh my life from me: I lay it down of myself”—permitted the life-blood to flow forth that the element might be provided which alone cleanseth from all sin. The blood of the atonement heals and saves: nothing else can. The diseases of the soul are numerous, but this heals all. Because of its efficacious and diversified action it is aptly typified by the numerous medicines which are provided for the healing of men’s bodies. The diseases of the human body are not so complicated as those which affect the soul. The one, unless arrested, end in the dissolution of the body, but the others in the everlasting ruin of the soul. The medicine which saves the soul must be more powerful than that which heals the body, and therefore all the medicines in the world, were it possible that they could be presented in one view, would afford after all but a feeble type of the healing virtue of that Gospel which is “the power of God unto salvation to every one that believeth.”

Now it is said that wherever, in any locality, a particular disease prevails, there, in the very same locality, will be found, spontaneously growing, the best remedy wherewith to arrest its progress.

The Cinchonaceæ are evergreen trees or shrubs which grow in the tropical Andes at a height of from 700 to 800 feet above the level of the sea. The bark of most of the ligneous species contains an astringent and bitter principle, which, though existing in other genera, is more abundant in the cinchona. The valleys of the province of Casabaya furnish the greater part of the Peruvian bark. They who gather the Peruvian bark are called *Cascarillero*®. In bands they penetrate the forest, in the depths of which these shrubs form groups more or less numerous, often completely isolated. Exposed to dangers which not unfrequently imperil life, with axe in hand they clear away the numberless obstacles which arrest their progress at every step. “Sometimes the cinchona is completely surrounded, as in a pit, with lianes, which shoot from tree to tree,” and sometimes the lianes hold it up, even after the incision has been made which has severed the stem from the root. The bark, after being separated from the trunk and branches, is first dried in the sun, and then transported to the town depôts, where the bales are packed in copper, and so transhipped to Europe.

The cinchona is not indigenous in India, and yet amidst the dense masses of India’s population this invaluable febrifuge was greatly needed. To procure the quinine in sufficient quantities was an impossibility, but it was thought that young plants might be obtained to form nurseries, and that the experiment might be tried to naturalize the plant in India, so that it should become reproductive and propagate itself; that thus India might herself produce the febrifuge in sufficient quantities for her own use. The experiment was tried first at the Nilgherries, and this attempt proving successful, it is being repeated in other parts of India.

When a disease is prevalent, and the specific remedy is not indigenous, it is well to transplant it from the distant land which is its home, and naturalize it in the country where its presence is so much needed.

Sin is the great disease, and the Gospel of Christ the great remedy. But although every where needed it is not every where present. Here in our own land it is to be found within every man's reach; all who will may pluck of the leaves off that tree which are for the healing of the nations, and use them for the recovery of their souls. We do not mean to imply that no pains or search are needed, for, like the cinchona concealed amidst surrounding trees, true Christianity is often veiled amidst counterfeits and pretentious opinions which possess no saving power. But as in the Peruvian woods the earnest seeker soon discovers the object of his search, for "a glance at the branches, a slight display of colour peculiar to the leaves, a particular colouring of these same organs, the aspect produced by a large mass of inflorescence, reveals the branch of the *manchas*, as the Peruvians term the tree, at a great distance;" so none that seek Christ truly ever seek Him in vain—"If any man will do His will, he shall know of the doctrine whether it be of God or whether I speak of myself." He who desires salvation from sin seeks for Christ more earnestly than ever a sickly man for the specific which he believes will restore him to health. His faith is discriminative, for he singles Him out amongst a multitude, as the *cascaillero* singles out the *mancha* from the trees by which it is surrounded; like the woman, when she singled out Christ, and said, "If I may but touch His garment I shall be whole;" and, like that woman, all earnest applicants find their confidence not to be misplaced, for as she was made whole from that hour, their experience is identical. These are the men who, having known that there is balm in Gilead—that there is a Physician there—desire that others should have the same advantages, and, uniting in the great Missionary enterprise, send forth the Gospel to unevangelized lands.

We are raising up an indigenous Christianity in many and diverse countries: in Africa, in India, in China, in Japan, in America. The plantations are as yet young: some plants are vigorous and have struck root; others are tender and have not as yet laid hold on the new soil in which they find themselves; but all are anxiously watched over and diligently tended, and there is enough of healthful result to encourage us to hope for a successful issue. Is not this true philanthropy? Does that deserve the name which concerns itself for men's bodies and neglects the soul? We read of the philanthropy of God—"after that the kindness and *love toward man* (in the Greek one word, 'philanthropy,') of God our Saviour appeared."—In what did that philanthropy especially manifest itself? In providing the means of salvation for lost souls—"not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour." We are aware that all over the face of this country—in the cities, towns, and rural parishes—efforts are being made to provide supplies for the sick and wounded on the Continent. That is well. It is a work of mercy, of sympathy; but is it not inconsistent to care for men's bodies and to have no sympathy for ignorant, sin-enslaved, and perishing souls? "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall He not render to every man according to his works?"

It not unfrequently happens that man has been led to the knowledge of the most valuable medicines by what seemed to be very trivial circumstances. Some Peruvian bark had been cast into a well as useless rubbish, and certain soldiers in that country, suffering from ague, used the water of the well, and, to the astonishment of everybody, very rapidly recovered; and by what apparently inefficacious means, contemptible in the judgment of the world, have not men been brought to know Him, in whom there

is healing and recovery for distressed souls? How few the Missionaries who go forth to attempt the evangelization of some distant heathen land! How their vain enthusiasm is pitied, how their rashness is blamed! Yet in this divine work is there not a speciality? May not the agency be feeble, and yet the power which works thereby be mighty through God? Hath not God often chosen "the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence?" The priests blew with the trumpets of rams' horns, and the people shouted with a great shout, and the wall of Jericho fell down flat; the thirty-two thousand of Gideon's army were reduced to three hundred, who were content to lap, while the many who bowed down upon their knees to drink were sent away; and yet by these three hundred men God saved Israel. The champion of the Philistines came to the conflict with a sword, and with a spear, and with a shield, while David, who was "but a youth, and ruddy, and of a fair countenance," came to meet him with his staff and with five smooth stones which he had chosen out of the brook, and his sling in hand; and yet David prevailed over the Philistine. What weak instruments, and yet what astonishing results, and why? because, as David said, "I come to thee in the name of the Lord of Hosts," and the power of God wrought by the weak agency. Let the Missionary work be honestly and with an unprejudiced eye considered—the sparseness of the Missionaries, and yet the impression they have made on the strongholds of heathenism—the sites which have been cleared in the very heart of Satan's dominions, where Christian congregations have been raised up, the individuals composing them very recently dark heathen, but now serving God with an intelligent Christian profession—the fact that these Christian churches are now as leaven in the mass, and are reproducing Christianity among the surrounding heathen,—and then let man explain how such results could have been attained except by the power of God. To disabuse a dark soul of its heathen prejudices is more astonishing than the overthrow of Jericho; to rescue one poor sinner from the chains and fetters of despotic sins is a greater victory than the slaughter of the giant; to emancipate, by a mere handful of Missionaries, a degraded people from the yoke of Satan, so that they range themselves henceforth on the Lord's side, is a greater display of power than the breaking of Midian's yoke from the neck of Israel. Let us not be discouraged, but go forward in the spirit of the fearless Jonathan, when he inspirited his armour-bearer to join him in assaulting the strongly-posted garrison of the Philistines—"Come, and let us go over; it may be the Lord will work for us: for there is no restraint to the Lord to save by many or by few." Yes! The Lord will work for us! He hath done great things for us whereof we are glad. He will do still greater. He has promised so to do; "for as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return to me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree; and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off."

Valuable medicines are usually costly, and therefore difficult of attainment. This medicine of God is costly, and yet free.—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and

milk without money and without price." Let it be dealt with reasonably, as physical medicine is dealt with. It is not enough to arrange it formally and scientifically, as we find it displayed to the best advantage in a chemist's shop. An accurate analysis of its contents, and of its properties and influence, will not effect a cure: it must be taken inwardly, incorporated with the system, and so have opportunity to work. Just so God's medicine must be dealt with faithfully, and taken into the heart—"He that eateth me, even he shall live by me." It will then, by the effects that it produces, prove its power. Believing is the heart's receiving of Christ—"as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Let not the dispensers of this divine medicine be disheartened because at first they meet with opposition.

Medicines, with few exceptions, are nauseous and distasteful, so that the patient takes them, especially in the first instance, reluctantly, and only under the pressure of necessity. And so it is with the great medicine: "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." He in whom all help for the soul of man is concentrated was "despised and rejected of men;" nor can the messengers of the Gospel be surprised if, on their first entrance amongst an unevangelized people, they meet with opposition, and if their message be sternly rejected. Only let them be persistent, and by the grace of God they will succeed.

This distaste is the very evidence of the excellence of the Gospel remedy, for it comes to combat with the disease that preys on man, and is destroying him, and, for that very reason, meets with resistance. It was so with the man possessed with an unclean spirit, one who was the very personification of that misery to which Satan degrades his victims, for "he had his dwelling among the tombs, and no man could bind him, no, not with chains . . . and always, night and day, he was on the mountains and in the tombs, crying and cutting himself with stones." He met the Saviour with resistance—"What have I to do with Thee, Jesus, thou Son of the most high God? I adjure Thee by God that Thou torment me not." But when the power of Christ wrought to the expulsion of the devils, then this very man was seen "sitting at the feet of Jesus, clothed, and in his right mind," one whose sense of obligation was so great that he was unwilling to leave his benefactor, "but prayed Him that he might be with Him." Often it happens that these violent opponents become the very first trophies of the power of the cross, and the most energetic promoters of the Gospel which they had so violently opposed. Such was Paul, "who was before a blasphemer and a persecutor, and injurious, for I did ignorantly in unbelief; but I obtained mercy. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." And so he became a preacher of the faith which he had once destroyed. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." How many similar instances might be traced throughout the wide field of Missionary effort! Such men, in the marked change which they have experienced, stand forth before their countrymen as testimonies to the power of the Gospel. These men are like the buds which, appearing on Aaron's rod, proved its vitality; and it is by such living testimonies that the religion, which is of God, vindicates its superiority over all the false religions which are in the world. As these proofs multiply, the Gospel shall progress.

THE SANTHALS.

"BENGAL, with its dependencies, forms a vast basin, into which every variety of speech has been flowing since pre-historic times, each stratum lying above its predecessor," from the hard primary formation of isolating languages, so designated because incapable of forming compounds, and unsusceptible of inflexional change, through the secondary layers of compounding languages, whose roots indeed undergo no change, but which possess the capability of forming compounds and are susceptible of inflexion, up to the surface of inflecting speech, which is not only capable of inflexion by means of prefixes or suffixes, but whose roots undergo change in inflexion. Thus we have the monosyllabic Burmese and Chinese, the foundation of dialects spoken by tribes on the eastern and south-eastern frontier of Bengal; then the Himalayan dialects, Santhalee, Kol, and the languages of the Hill tribes in general throughout Bengal and Southern India; and, lastly, the Aryan Branch—Sanskrit, Hindustanee, Bengalee, Hindee, &c., as well as the Arabic and half-Arabic Persian, which came in with the Mohammedan conquerors. What changes are involved in these successive layers of languages, one race deposed by some more vigorous tribe from the ascendancy which it had possessed and either depressed into subjection, or compelled to seek a refuge in the hills and fastnesses; thus retaining, by a retrograde movement into barbarism, a sort of savage liberty! All this is strange; and yet the strangest fact after all is this, that now, after ages of revolution, a remote western nation—its population not equal in numbers to that of Bengal—finds itself, by a marvellous series of providences, in the position of supremacy, ruling over the vast conglomerate of mingled races and languages, and that because she has the capacity, if indeed she have the will, to give to India what she needs—the Christianity of the Bible. Should England fail in this great duty, a mysterious hand, in characters of fire, will write her doom—"Thou art weighed in the balance, and found wanting. Thy kingdom is divided and given to others."

The efforts put forth for the evangelization of India afford the best hope, the strongest security, that she shall be permitted to retain India as an important portion of her rule. The strength of nations, as we have just seen, consists not in the strength and discipline of armies, but in the favour and protection of God. "There is no king saved by the multitude of an host"—"God is the Judge: He putteth down one and setteth up another."

The promoters, therefore, of India's evangelization, who unite their efforts and contributions that they may win its people to the faith of Christ, honour the great Lord, who has commanded that Christian nations should be Missionary and communicative; they confer on our Hindu and Mohammedan fellow-subjects the greatest of all blessings, that which is the secret and foundation of all true national progress; they glorify God; they benefit their fellow-men; nay more, they deserve well of their country, for they are engaged in a work which, of all others, is calculated to consolidate the empire, and ensure to it continuance.

Missionary societies, their supporters, their Missionaries, are doing a great and good work. They deserve well of their country.

The evangelization of a people binds that people to the nation from whose hands they have received the boon. India is loyal so far as she is Christian. The records of the mutiny testify to that. The measure of Christianity amidst the mass of India's population is as yet small; in the opinion of some so infinitesimally small as to be unworthy of consideration: but it is the leaven hid in the lump: it will spread,

and that not the less so because it is small and hidden. The evangelization of India is only a question of time: its realization is undoubted. The old superstitions are crumbling into decay. The vigorous sapling which has struck its roots amongst the ruins has alone the vitality which will enable it to grow out of its place and overshadow the land. Christianity, as it spreads, will bind the native races together, and consolidate them into one powerful aggregate. India may then rise out of her minority and state of tutelage, and become an independent and influential nation; but when the years of her maturity have arrived, she will ever be found England's true friend and staunchest ally. Conquests by the carnal weapon may crush and silence, but can never conciliate. The true conquest is that effected by the cross, because it wins hearts.

If, therefore, there be any that will not join with us, let them stand aside. We must go forward to the battle-field, where the wounded lie so thickly, and so piteously plead, Come over, and help us. If there be any that will not help, at least let them not obstruct. If there be some who will not give us a word of commendation, let them at least refrain from words of disparagement. If they will not pray, let them not mock. Let not the day of small things be despised. That man renders himself contemptuous who asserts that a small initiative can never develop itself into great results: let him go forth, and, if he has eyes to see and a head to think, compare the oak with the acorn from whence it sprung.

There are many races in India strangely thrown together: there is scarcely one of them in which there has not been a commencement of Missionary effort. There are many castes in India: there is scarcely one, if indeed there be one, of which some, and in several instances many, have not repudiated idolatry, and learned to prefer and profess the faith of Christ. Men who were once bigoted Mohammedans, arrogant Brahmins, despised Pariahs, are now brethren in Christ. It is the foundation work which is the most difficult, especially if the foundations have to be laid where there is, at full tide, deep water; but when the substratum has topped the wave, then there is encouragement and more rapid progress. That is our position in India. A native Christianity has risen out of the depths: who shall stay its progress, when God has declared, "A little one shall become a thousand, and a small one a strong nation."

In this paper we select for consideration that portion of the mass which has been the least cared for, nay, until recently, utterly neglected.

We purpose to speak more especially of the Hill tribes. These children of the forest were for a long time disregarded by Missionary Societies, while the people of the plains—the Aryan races—had stations multiplied amongst them. "While the fair-skinned race, which usurped the plains, has become the favourite child of modern scholarship, the dark-faced primitive heritors of the soil have continued as we found them, uncared for, despised, hiding away among their immemorial mountains and forests." How is this to be accounted for? It cannot be alleged that they are numerically insignificant, for they amount to not less than thirty millions of people; but of this their numerical importance philanthropists were long ignorant. Perhaps, also they were deemed inaccessible, and so degraded as to be incapable of improvement; or, even if evangelized, yet unfitted to exercise any perceptible influence for good, or add any momentum to the progress of Christianity in India; but whatever might be the cause, "that a section of the human family, numbering not less than thirty millions of souls, have lived for a century under British rule, and that their origin, language and manners of life should be still unknown to the civilized world, affords abundant matter for reflection."

These secluded tribes, forced into the jungly and hilly tracts by the deluge of Aryan invaders which occupied the plain country, found there a refuge, and in this

their seclusion were lost sight of except at times, when, under the pressure of some temporary excitement, the crowded hive swarmed into the plains, and an outbreak of Santhals, or of the Hos of Colchan, compelled Englishmen to realize the fact that there were such people in existence, and that, if we would not do them good, they would do us harm; and thus, slowly indeed yet happily, the conviction has been forced on the minds of those who are charged with the administration of affairs in India, that if they would not have these tribes as thorns in their sides, something should be done for their improvement; and as the result of such convictions, certain partial efforts, having for their object the amelioration of detached portions of this numerous and wide-spread race, have been put forth, as on behalf of the Kols by the German Missionaries, and of the Santhals by the Church Missionary Society. These, however, must be regarded as merely the beginning of a much larger work; for, when compared with the great bulk of India's aboriginal population, they are confessedly feeble and insufficient, amounting rather to an acknowledgement of a duty which ought to be done, than to an honest resolve and corresponding effort to fulfil it.

In the eastern portion of the extensive plateau of Central India, where lie the sources of the Koel, the Soobunreka, the Damooda, &c., is to be found a kindred people, sufficiently numerous, if united, to form a nation of several millions of souls. These people were at one time the inhabitants of the plains. Driven from thence by successive waves of Brahminical invaders, they fell back along the courses of the rivers, until they met at the sources of the streams, and found there a secure asylum.

The plateau averages more than 2,000 feet above the sea level: it is on all sides somewhat difficult of access, and it is owing to the security thus given that the primitive tribes, still found on it, retained for ages so much of their independence and idiosyncrasy. After overcoming the difficulties of the approach, these first settlers must have rejoiced at finding they had not merely reached the summit of a range of hills, but had ascended to a new country, well suited to their wants, and out of reach of their enemies; and here they made their final stand.

They found a genial climate at this elevation and a well-wooded undulating country, divided and diversified by interior ranges of hills uplifting the fertilizing streams, or breaking out in rocky excrescences, sometimes in vast globular masses of granite, like sunken domes of gigantic temples, sometimes in huge fragments piled in most fantastic forms, viewed with awe by the new settlers as the dwelling-places of the local gods.

The total area of the plateau thus occupied is about 7,000 square miles, and the present population may be estimated at a million.

The largest section of this heterogeneous collection of non-Aryan tribes is known to us as the Kols, an abusive term applied by the Brahminical races to the aborigines which resisted their progress, and which, to the present day, has adhered to this people. They are divided into many tribes. Of these, the Moondahs and Oraons are the principal, and it is singular that although these tribes are to be found occupying the same villages, cultivating the same fields, celebrating together the same festivals, and enjoying the same amusements, they cannot intermarry without loss of caste. Besides there are the Kheriahs of Chota-Nagpore, the Juangas or Puttoons (leaf-clad) of the Cuttack tributary Mehals, the Hos of Singbhoom, the Bhoomij of the Manbhoom district, who, toward the west, have become Bengalized, and have acquired considerable estates, while others of them, as they approach the borders of Chota-Nagpore, are called indiscriminately Moondahs or Bhoomij.

The Santhals constitute another large section of the heterogeneous mass. They are now "chiefly massed in the Santhal Pergunnahs, but they muster strong in Mohurbung, and there are several colonies of them in the Singbhoom district. They are an erratic race."

The Korewahs are another branch of this family, and the history of their migrations

is no doubt an independent one. This wildest portion of the race are found in the lands of Sirgoojah and Juspore, whilst others of them, called Coour Gooand, occupy the Gavilghur range of hills near Ellichpore. "Thus," observes Lieut.-Colonel Dalton, the Commissioner of Nagpore—

We have in the Couours of Ellichpoor, the Korewah of Sirgoojah and Juspore, the Moon-dahs and the Kheriahs of Chota-Nagpore, the Hos of Singbhoom, the Bhoomij of Manbhoom and Dhulbhoom, and the Santhals of Man-

bhoom, Singbhoom, Cuttack, tributary mehals, Hazareebagh and the Santhal Pergunnahs, a kindred people sufficiently numerous, if united, to form a nation of several millions of souls.

Into the midst of two leading sections of this family—the Kols of Chota-Nagpore and the Santhals—Christianity has been introduced, and is working satisfactorily amongst them. We propose to review what has been done amongst them—the work among the Santhals in this Number, and that amongst the Kols in a future paper.

"The Santhals, or hill-tribes on the west of Beerbhoom, belong to that section of the aborigines which physically resemble the Chinese or the Malay. The Santhal is a well-built man, standing about five feet seven, weighing eight stone, without the delicate features of the Aryan, but undisfigured by the oblique eye of the Chinese, or the heavy physiognomy of the Malay. His skull is round, rather than broad or narrow; his face is also round, rather than oblong or square; the lower jaw is not heavy; the nose is irregular; the lips are a little thicker than the Aryan's, but not thick enough to attract remark; the cheek-bone is higher than that of the Hindu, but not higher in any thing like the degree in which the Mongolian is; rather as the cheek-bone of a Scotchman is higher than that of an Englishman. He is about the same height as the common Hindu, shorter than the Brahmin of pure Aryan descent, heavier than the Hindu, hardier than the Hindu, more squarely built than the Hindu, with a forehead not so high, but rounder and broader; a man created to labour rather than to think; better fitted to serve the manual exigencies of the present than to speculate on the future or venerate the past.

"The Santhals inhabit the whole western frontier of Lower Bengal, from within a few miles of the sea to the hills of Bhagulpore. Their country is the shape of a curved strip, about 400 miles long by 100 broad, giving an area of 40,000 square miles. In the western jungles they are the sole population; in a large tract towards the north they form nineteen-twentieths of it; in the plains the proportion is much smaller, and indeed the race gradually slides into the low-caste Hindus. They certainly number a million and a-half, and probably approach two millions of human beings, claiming a common origin, speaking one language, following similar customs, worshipping the same gods, and forming, in all respects, a distinct ethnical entity among the aboriginal races."*

"The present generation of Santhals have no definite idea of where their forefathers came from. It is a race whose subsoil of tradition is thin and poor. Written documents they have none." Their worship is that of Marang Buru (the Great Mountain) and it is essentially a worship of blood. If the sacrificer cannot afford an animal, it is with a red flower or a red fruit that he approaches the divinity. When the English first obtained possession of the Beerbhoom mountains human sacrifices were common, and a regular trade was carried on to supply the victims. If they be practised now, it is in the depths of the jungle, and with that impenetrable secrecy which enabled the Santhals to sacrifice bullocks to the same god in the days of the Hindu rajahs.

Mr. Hunter entertains little doubt that this sanguinary aboriginal deity is the

* Hunter's "Rural Bengal."

Rudra of ancient Sanskrit literature, and the Siva of the mixed Hindu population of the plains. Originally a deity of the Cush or Hametic tribes which preceded on the soil of India the Aryan or Indo-Sanskrit race, Siva eventually entered into the Indo-Sanskrit Olympus by one of those religious syncretisms of which traces are so frequently to be found in the ancient systems of worship.

The conclusion drawn by Mr. Hunter is, that "the Hindus have borrowed their household god (the Shal-gram), and its secret rites, from the primitive races whom they enslaved; that they have borrowed their village gods (the Gram-devatas), with the hosts and demons that haunt so many trees; and finally, that they have borrowed the sanguinary deity Siva, who is now universally adored by the lower orders throughout Bengal."

In our Number for January last will be found extracts from Mr. Hunter's publication, the "Annals of Rural Bengal," containing much information respecting the character and habits of the Santbals. It only remains to trace the history of the race during the one hundred years which have elapsed since Beerbhoom, with its highlands and numerous torrents, was acquired by the East-India Company. In Vir-bhumi (Beerbhoom), literally Hero Land, and Mala-bhumi, the Land of Wrestlers, now called Bishenpore, the native rajahs, having lost their power, were unable to control the hill tribes within their boundaries. Thus, until 1790 the Santbals were the pests of the adjacent lowlands. "Every winter, as soon as they had gathered in the rice crop and celebrated their harvest home, the whole nation moved down upon the plains, hunting in the forests, and plundering the open country in the line of march." Decisive measures became requisite if order was to be preserved, and in 1790 Lord Cornwallis assumed the direct administration of these two border principalities by uniting them in one compact British district.

Changes in the administrative laws and usages of a people are often desirable, but such changes can be brought about happily only by the equable and ameliorative influence of Christianity. If social changes of an extensive character be attempted by mere political force, while the character of the population remains unimproved, they will not suit, and distress and disturbances will ensue. The shoe must be adapted to the foot, not the foot to the shoe. A nation may cast off Imperialism, and set up a Republic, and the excitement of the change may induce an ephemeral prosperity, but the root of the evils which have troubled the land lies deep in the character of the people; and if this be brought under no corrective and improving influence, the root of bitterness will soon send forth new shoots, and the people be found as unhappy and helpless and disconsolate under the new regime as under the old. Christianity is the true ameliorative of human society, and he is the wise statesman who promotes, by judicious measures, the evangelization of a people. He facilitates to an immense extent his own administration, prepares the neck for the yoke which it is to bear, and adapts the yoke to the neck which is to wear it.

In the cold weather of 1769 Bengal was visited by a famine, which forms in its painful history and protracted results "a key to the history of Bengal during the succeeding forty years. It places in a new light those broad tracks of desolation which the English conquerors found every where throughout the lower valley; it unfolds the sufferings entailed on an ancient rural society by being suddenly placed in a position in which its immemorial forms and usages could no longer apply; and then it explains how, out of the disorganized and fragmentary elements, a new order of things was evolved."

The periodical rains prematurely ceased; the fields of rice became like fields of dried straw; the people suffered intensely; the Government rental, except in a few instances, continued to be levied. "Various charitable schemes were proposed, but

no other relief measures at this period are specified in the letters home, and the local efforts were on a sadly inadequate scale." A scanty spring harvest having been gathered in, "the Council, acting on the advice of its Mussulman Minister of Finance, added ten per cent. to the land-tax for the ensuing year." At length the distress became of such intense severity, that "the marvellous and pathetic silence under suffering which characterizes the Bengalee at length was broken, and in the second week of May 1770 the Central Government awoke to find itself in the midst of universal and irremediable starvation. Such was the mortality, that above one-third of the inhabitants perished in the once plentiful province of Purneah, while in other parts the distress was equal." The following paragraph from Mr. Hunter's book is well worthy of having special prominence assigned to it—"From the first appearance of Lower Bengal in history its inhabitants have been reticent, self-contained, distrustful of foreign observation in a degree without parallel in other equally civilized nations. . . . The Bengalee bears existence with a composure that neither accident nor change can ruffle. He becomes silently rich or uncomplainingly poor. The emotional part of his nature is in strict subjection; his resentment enduring, but unspoken; his gratitude of the sort that silently descends from generation to generation. The passion for privacy reaches its climax in the domestic relations.

"An outer apartment, in even the humblest households, is set apart for strangers and the transaction of business, and every thing behind it is a mystery. The most intimate friend does not venture to make those commonplace inquiries about a neighbour's wife or daughter which European courtesy demands from mere acquaintances. This family privacy is maintained at any price. During the famine of 1866 it was found impossible to render public charity available to the female members of the respectable classes, and many a rural household starved slowly to death without uttering a complaint or making a sign."

The horrors of the great famine of 1770 will be found set forth in Mr. Hunter's pages. To these we must refer our readers. The recurrence of these dreadful visitations—1770, 1837-38, 1866—led to investigation, and mistakes were corrected. In 1770 Government interdicted what it was pleased to term the monopoly of grain. By so doing, it interfered with private enterprise, and, as the dearth continued, prices rose to a starvation point. In 1866 the Government encouraged and stimulated private trade. There were large shipments from the upper provinces, "rice poured into the affected districts from all parts," and the great facilities for transport which, in 1837-38, had no existence—railways, canals and roads—were vigorously brought into requisition.

The effects of the great famine of 1770 in the Beerbhoom province were almost incredible. In 1780 the district had become a sequestered and impassable jungle. Tigers and bears abounded. Nine years later the density of the jungle was such as to cut off communication between the most important towns, and render it necessary to carry the mails by a circuit of fifty miles through another district. Wild elephants spoiled at their pleasure, and destroyed the produce of the ryots' labours. The little rural communities relinquished their hamlets, and drew closer towards the centre of the district. Many of the principal families throughout the country, impoverished by the joint action of the famine and of the Mussulman tax-gatherers, became freebooters, levying black mail. The country-houses were turned into the strongholds of robbers. The peasantry, driven to desperation, became plunderers also, and, forming themselves into bands of so-called houseless devotees, roved about the country in armies 50,000 strong, until at length Raj Nagar, the ancient capital of Beerbhoom, and the seat of the hereditary princes, fell into the hands of the banditti. Vigorous action on the part of the Government was indeed called for, and it was put forth. The Dacoits, which from the

great western jungle roamed at pleasure over the district, were first checked and then destroyed. The country in 1802 was free from gang robbery, and "a recent public document, in curious unconsciousness of the past, describes Beerbhoom as still enjoying its old immunity from crime."

The Santbals had their full share in the depredations and anarchy which prevailed. Until 1790 they were the pests of the adjacent lowlands. At that time they were "hired to rid the lowlands of the wild beasts which, since the great famine of 1770, had encroached upon the margin of civilization, and from the year 1792 the Santbal moved forward into the position of the day-labourer of Lower Bengal." About this time the Government, having pledged itself not to lay any further tax on reclaimed lands, men began to address themselves to the reclamation of lands which had fallen out of tillage. "Every able-bodied husbandman was welcome to as many acres as he could cultivate," and "the Santbals, tempted down to the plains by the unprecedented wages or easy rents, reclaimed hundreds of rural communes, and gave a new land tenure to Beerbhoom. In the northern district of Rajmahal they came gradually further and further down the slopes, and Government wisely won them into peaceful habits by grants of land, along with exemption from the ordinary course of law and from all taxes. Thus "invasion was changed into immigration," and a race utilized which had been from time immemorial the terror of the western border of Bengal. The same tribes which, during Mussulman times, had turned cultivated fields into a waste were destined to bring back the waste into cultivated fields under English rule."

On the north lay the Rajmahal hills, inhabited by another aboriginal race fiercer than the Santbals. Further down towards the foot of these hills the Hindus had pushed, but they were afraid to come too near the hill men, and the intervening valleys remained unoccupied, the wild highlanders not caring, and the lowlanders not daring to till them. Into these valleys the Santbals, who had outgrown the previous limits assigned them, were introduced. "Less timid than the Hindus, they were perfectly able to hold their own against their hill neighbours: fond of a semi-agricultural life in a thickly wooded country, and accustomed from childhood to clear jungle lands, the hill slopes were exactly the territory they had long been seeking in vain." In these secluded districts the Santbal could resume his nationality, whereas in the lowlands of Beerbhoom he had come to be regarded as a low-caste Hindu. It is computed that there are now not less than 200,000 Santbals in these valleys.

This Santbal colony was soon discovered by the prying Hindu traders. They found the Santbal ignorant and honest, and, being the reverse themselves, reaped among the simple people a harvest of gain. They cheated the poor Santbal in every transaction. The forester brought his jars of clarified butter for sale; the Hindu measured it in vessels with false bottoms. The husbandman came to change his rice for salt, oil, cloth, and gunpowder; the Hindu used heavy weights in ascertaining the quantity of grain, light ones in weighing the articles given in return." The Santbals began to borrow, and the Hindu lent on usurious terms, and then seized the growing crops. A new tyranny arose, and the borrower became the servant of the lender. Redress was out of the question. The English courts were far off; the native officials were bribed by the Hindus; "the police shared in the spoil. 'God is great, but He is too far off,' said the Santbal; and the poor cried, and there was none to help them." In 1854 and 1855 the Santbals became restless: they resolved to break loose from the galling yoke of the Hindu usurers, and then burst forth the Santbal rebellion of 1855, of which a brief account was given in our Number for January last. Armies of Santbals roved through the districts; "the civil authorities were drawn in from the outlying stations; the husbandmen deserted their lands, and the proclamation of pardon was received with loud defiance and contempt." Reluctantly Government proclaimed martial law. "A cor-

don of outposts, in some instances numbering fourteen thousand men, quickly pushed back the Santhals from the open country: nothing remained but to clear the jungles, an extremity happily precluded by the submission of the Santhals. Warned by the experience of the past, the Government took care to protect the Santhals from usury and fraud, and for the first time in his history the Santhal sold his harvest in the open market-place without the certainty of being cheated."

But the conviction gained ground that if the Santhals were to remain a reliable and peaceful population care must be taken to give them a better faith than their old ancestral superstitions; that the character of the race needed improvement, and that Christianity could alone effect this. Soon after the suppression of the insurrection the Director of Public Instruction addressed a letter to the Corresponding Committee of the Church Missionary Society, stating that Government was willing to assist liberally in the establishment of schools among the Santhals. The first Missionary was stationed amongst them in 1855, and there are now in connexion with this Mission 800 native Christians, of whom 225 are communicants, the adult baptisms during the year having been 141. There are two European Missionaries in charge, the Rev. W. T. Storrs and the Rev. H. W. Shackell.

The following paper, bearing the initials of the former of these gentlemen, has appeared in the "Calcutta Christian Intelligencer" for July last. It contains the most recent information which has been received respecting the progress of Christian work among the Santhals.

THE SANTHALS—RELIGIOUSLY AND SOCIALLY.

"I wish merely to note a few points in the social life and character, and in the religion, of the Santhals, which may give some idea of the people and of Missionary work among them.

"Socially, what is their state as regards morals? About this even those who know something of them would form contradictory opinions. I, as a Missionary, have perhaps a much higher opinion of their morality than most of the Government officials have. Why? First, because the people who go into court are generally the worst among the Santhals: there is nothing a true, pure, simple Santhal would so much dread as going into a cutcherry. He would bear any thing rather than go to law, and these truer, purer Santhals are the truer and purer in their morals, and are the people the magistrate sees the least of. Secondly, I do not wish to make out a case for the Santhals, and try to prove them better than they are; and at the time of their festivals, when they all get drunk together, there is no saying how much evil goes on: yet though the drunkenness cannot be exaggerated, I believe that the concomitant excesses have been exaggerated, and that the general licence at these times is not greater than that at the Carnival, or any other gathering or time of feasting, especially when religion is made the excuse for rioting and sensuality, and the relaxation of all ordinary restraints. No doubt cases do occur of the most frightful immorality. Have we never such cases recorded in our papers, though they are passed over and half disbelieved, from shame that any of our race and blood should be so bad?

"In confirmation, too, of the general morality of the Santhals, I must instance the state of the training-school of between thirty and forty young men and boys, which for several years has been under my care, considering that at first it was altogether heathen, and for the last three years it has been half Christian and half heathen, the heathen slightly still out-numbering the Christians in it: in this school the purity of morals has been most striking. I came down to take charge of it from Lucknow, where I had had an orphanage for five years, and where, notwithstanding the most severe

discipline and the most careful watching, I was almost powerless against the awful wickedness of the boys. I came down here prepared to encounter the same among these boys. I watched them, I sifted them in every way I could think of; yet among these young men, so unskilful in concealment, so inapt in every kind of disguise and deceit, I have never had reason even to suspect immorality. Indeed, their frank, open bearing, their activity, their diligence, would go a long way to prove them innocent of such offences. It is true that the people have very low ideas of marriage; that they think nothing of putting away their wife, simply because there has been some disagreement about the children, or because she does not cook the food properly; yet a wife is a wife even to them. Indeed, the only punishment a Santhal knew for adultery, until we put our rule upon them, was the death of the wife and of the man who had seduced her; and almost the only hardship that I have ever heard complained of under our government is, that we will not allow them to kill adulterers. For fornication their law was less strict; but for that the old law among them, which is only now being relaxed or done away with, was that a man must take to wife the girl he had seduced, or pay a fine of fifteen or thirty rupees, and if the girl had a child, he must take her and probably pay the fine as well. Another thing to confirm this view of the comparative purity of the Santals is the late age at which both young men and women marry. Child marriages are unknown among them, except among those who, for Santals, are very wealthy, and are anxious to copy Hindus in every thing, and assimilate themselves as much as possible to their more proud and grand neighbours. Few young men marry before eighteen—often not before twenty-two or twenty-three. Few girls marry before fourteen—often not before eighteen; and I am told that formerly the age of marriage was later than it is now. Surely these facts are irreconcilable with a low state of morality.

“Their great sin unquestionably is drunkenness: indeed, in the old people it is an almost universal sin; and unquestionably, as far as man can see, this is the greatest obstacle to the spread of Christianity. They will not listen to us; they will not hear any thing of a religion which forbids drunkenness. But that this sin is not an unconquerable one; that the grace of God and the power of the Gospel can subdue it, I feel sure, and would humbly, almost fearfully—lest afterwards I should be put to shame—yet thankfully, knowing that God only has done it, acknowledge how wonderfully few—considering their former habits—cases of drunkenness there have been among those who have become Christians. I do not say we have had no cases, but I am thankful that they have been so few.

“Another point I must notice is the large and healthy families of the Santals. No immoral race could be so prolific as they are—every village filled with crowds of little urchins as dirty as they are fat and happy. Lastly, the following statistics of the Rajmahal jail will show how few punishable offences are committed, and perhaps, too, how excellent is the present system of government among them—

	Total Number of		SANTHALS.		
	Admissions.		Rajmahal.		Pakour.
1864	308		14		not stated.
1865	400		9		3
1866	542		45		9

Only those committed for a longer time are sent in from Pakour.

“This is a district where the Santals far out-number all the other castes or tribes: and I would remark that the increase in 1866 was, no doubt, the result of the famine in that year, and of the thefts which were the consequences of starvation.

“Some think that as far as regards religion we have nothing to contend with. The

Santhals are spoken of as a people who have no religion, and whom it must be very easy to convert. They have no caste, indeed, in the sense that Hindus have, but they are most tenacious of their religion. Caste is with them little more than a name, yet they have shut out from eating with them almost all who have become Christians, and have declared them *bidol*, or outcasts. I say almost all, for though nominally put out of caste, yet it is a fact that in many places their heathen relatives still eat with the Christians when there is no one by who might report the matter. Their religion is not a mere fetishism, not entirely the worship of spirits or demons, though doubtless this enters largely into it. Their worship is partly a hero worship—the five or six brothers, *monre ko turin ko*, with their supposed sisters, Jaheirva and Gosainera, are evidently some men of old, men of renown, who once took the lead among them, and were afterwards deified. They have worship of their ancestors, too: indeed I think this is always what they most cling to, and for which they most earnestly plead. The manjhi thán, so conspicuous in every Santhal village street, marking out the house of the headman, really so picturesque, the little square thatched roof on its slight wooden pillars with its round-topped stone, with two little wooden doll-like heads projecting out of the ground in the middle with the *gharra*, and the little toy-like broom, slung above them—this is the place dedicated especially to the worship of the forefathers of the village manjhi, though the two little heads are said to represent more especially Pilchu haram and Badhi, the first man and woman. Here at their great festivals they scatter a few drops of blood, or pour out libations of handi (rice beer) to the shades of those who in life loved the drink so well. In addition to this, they have their *lares* and *penates*, their especial household and tribe gods, the names of which are kept secret from generation to generation, the father never telling his son until he is well advanced in age, and then only on the payment of a rupee and a change of raiment! Some of the Christians have told me the names of these special family *δαμνια*, yet even in the laugh with which one or two told me those once-dreaded names I thought I heard a little still of superstitious tremulousness, and a little fear of publicly proclaiming the awful and mysterious names. Yet unquestionably the great worship of all is that of Marang Buru (the Great Mountain); and though no doubt this worship is always connected locally with some great mountain, either a mountain in Singbhoom, or else Lugu Buru, in the Ramgurih district, probably the former, yet that of Marang Buru is not a local worship, nor is the idea of some great mountain inseparable from it; but if there is any worship of the devil in the world, it certainly is that of Marang Buru. To him always is attributed the temptation of the first pair, though the sin was not eating the forbidden fruit, but intoxication, and in it he is represented not so much as an enemy as the servant of God. Without any prompting on the Missionary's part, Marang Buru to a Christian Santhal is always the synonym of Satan.

“To add to the charm that their religion has from its, to them, apparent antiquity, there is the great one of its being so full of jovial entertainments as well as more solemn feasts. Their singing—the low, sweet, plaintive wail sounding far through the night, so different from the dull nasal monotony of Bengalee singing—the music of the deep resonant drum and the cheerful fife, so much more pleasing than the harsh tom-toms and clangour of ordinary native discord, the almost dignified, never-wearied-of dance, are all associated with their religious rites. It is the festival that is the religion to the masses, and it is these festivals, with their pretty symbolism, their showy rites, their gay doings, that draw the hearts of the people.

“To give a specimen, let me describe the Bahapour—the flower festival in spring. As a preparation for the festival, all bathe. Then in the evening, at the naiki (or priest's house), three men go through a number of unmeaning contortions, shaking

their heads, and rolling their eyes until they declare they are possessed with demons. When at last they are fully overpowered by these spirits they rise and go to the sacred grove near the village: one of the three men carries a basket and broom, another a sickle, the third an arrow. All the people of the village follow them in a wild, noisy procession. The three men go round and round the grove performing a pantomime of sweeping the ground, lopping the trees, and shooting the wild animals; then they return to the naiki's house, who washes the feet of the three men, and immediately they return to their senses. After that begins the feasting, confined, however, to the men: goats and fowls are sacrificed in the houses and eaten, and after eating the dancing commences, a particularly lively skipping dance called the jatur. Dancing all night, in the morning they again proceed to the sacred grove. There again they dance and sacrifice until noon, when the people return to their own houses, the naiki and the three men who had been bewitched remaining with him in the grove. The people at their own homes again sacrifice fowls. About three in the afternoon they proceed to the grove to bring the naiki into the village, and as he passes up the village street he stops at each house, and if there is a young unmarried woman in the house, she, or if not, the wife, comes forward and washes his feet, after which he throws on her a bunch of the sweet-smelling flowers of the sal tree, which might be almost said to be the national tree of the Santbals. Then the young woman and the naiki sprinkle each other with a little water, and so he passes on from house to house, until, when all have been visited, a general throwing of water ensues—a scene of real fun—then again the naiki is conducted to his house and the feast ends. Who cannot see the symbolism in this—Spring coming back with its flowers, and the virgin earth receiving the showers, and the general joy from its fruitfulness and gifts? Or take the Sakrab porob and its trial of archery, and the reward of the happy victor mounted on the shoulders of the beaten competitors, crowned by the manjhi, and carried round the village in triumph. What could be more attractive? and, were they not associated with the dishonour of God, we might indeed say, not only what more harmless, but what more wholesome for their young life? Is not this religion likely to be an obstacle to us in our desire to spread the Gospel, however tenderly we may deal with national customs, however much we may wish even to foster all that is characteristic of the people?

“But again I cannot help trying to draw the sympathy of my readers to these people, so noble even in their faults, so generous in their weaknesses—I mean Christian sympathy, the desire on their behalf that they should know that which alone can make them free. Though they have so many things which make them attractive—though I have been obliged to stand up for their morality—yet there is so little idea of a future life, that often we feel as if we had no ground to work upon with them. There is not the deep religious feeling in them that there is in the heart of the Hindu—so reverential, so easily touched and stirred up. No, the Santbal has no care but for the present—no veneration—no regard for religious mystery. I do not mean to say that they have no idea of a future life: they have; else why do they always count their dead children in the family as if still living? Why does the son so carefully carry his father's bones, perhaps hundreds of miles, to cast them into the sacred Nai (the Damuda)? Why do they offer sacrifices both for and to the dead? Yet often the first point of discussion with them is that of a future life; the first thing we have to prove is that they have souls. How terribly this slight appreciation of futurity operates upon them is shown by the frequent suicides. A girl, if her mother speaks a cross word to her, or her lover does not smile on her, goes into the house and hangs herself; or the son, because his father does not approve of the girl he has cast eyes upon, or because he is weary of his stepmother's chiding, drowns himself without any warning. And yet when these people do receive

the truth how simply they believe—how common-sense their ideas of what befits their calling and position as members of Christ and children of God! How child-like the steady faith of these Santhals, how much Christianity has done for them socially; how the clean house becomes cleaner still, and even ornamented; how the semi-nudity of the heathen is exchanged for decent though simple clothing; how their self-respect and their self-restraint increase; how they cease to be the slaves of the Mahajans, and how the chronic malady of debt, which depressed their vitality and made them such mere drudges, so down-hearted, ceases, and they can assume such a thoroughly independent bearing! In conclusion, I would say, do not suppose from what I have said that very much has been done: God has begun to work among them, and may He carry on His work!"

THE HIMALAYAS AND SUB-HIMALAYAS:

BEING THE

SECOND LECTURE ON THE PUNJAB

BY THE REV. J. N. MERK.

In my first Lecture I described some of the principal features of the Punjab, the most important products of the three kingdoms of nature, as well as the chief towns of this East-Indian province. We will now direct our attention to the mountainous parts, namely, the Himalayas. The word "Himalaya" is a compound Sanskrit word—*Hima*, "snow," and *alaya*, "place," or "region." A considerable part of these mountains belongs to the Punjab, and is separated from the plain by the outer or Sub-Himalaya. These consist of three rows of hills forming natural steps, by which to ascend to the higher mountains. They are composed chiefly of sand, and, running parallel with the Himalayas, are divided into numerous little valleys. The slopes are steep, and the ravines very narrow. These lower mountains are covered with insignificant bushes, though one sometimes meets with the European fir (*pinus longifolia*) especially where there is a light sandy soil. To say that this first range is beautiful would be contrary to fact; and before I had seen it I could not have believed that a mountainous country could have been so monotonous and unpleasing. One meets, here and there, with a tract of tableland, on which a little village is built. Plundering, robbery, and manslaughter were formerly in these parts things of daily occurrence, being sometimes practised by single individuals, and sometimes by bands of robbers. The approximation of this ridge of hills to the plain made it a convenient hiding-place for these hordes. The dangers of a journey from Kangra into the plain were, on this account, not inconsiderable, and are still remembered by the present generation. Gagra, the first place on the northern slope of the first row of hills, was such a dreaded place that no native dared to pass it by night or even by day, without some protection, if he had with him any amount of money or good clothes on him. The windings of the narrow ravines are endless, and thus facilitate the escape of the thief, who can easily baffle his pursuers, unless they be as numerous as dogs after a hare.

One can imagine the amount of trouble that these robbers gave the English officers before they could capture them. This, however, has now been effected, and numbers which disturbed the peace of the country between the Jumna and the Sutlej have been captured and made prisoners. The police in the Punjab have a greater tact in

discovering both crime and criminals than those in any other province of India. "A census has been made of the bad characters in the Punjab, and 43,114 persons are now under the special supervision of the police." (*Friend of India*, Dec. 23, 1867.) A few years ago one of the last bands of robbers was broken up, some being taken prisoners, and the others dispersing. It had become difficult for them to practise their old crime in the usual manner, and therefore they used the following stratagem. They procured the uniform of the police, and, dressed in this, one night they invaded the houses of several of the wealthy inhabitants, and, in the name of the Government, confiscated the portable property of the terrified people, who dared not offer any opposition. Until a very few years ago the inhabitants of the villages had much to fear, not only from bands, but from individual robbers, as appeared from the confession of one of the Thugs. He had been prowling about our mountains for years, until, suspected of being a dangerous character, he was taken prisoner. The judges brought the horrible fact to light that this monster had committed no less than eighteen murders; nor was this all, for he avowed his readiness to make further confessions on condition that his life should be spared. The judge told this fact himself, at the very time that the trial was going on. Many may be inclined to think lightly of the English Government in the Punjab, when they hear of crimes like these having been so recently committed. For my part I do not agree with them, because I know with how many and great, nay, almost invincible difficulties, this Government has had to contend. The police force does not receive, as in England, any help from the populace. The natives, almost without exception, refuse, if they can possibly do so, to assist in the discovery of a murder, knowing that any interference on their part would involve them in the trial, which is one of the most dreaded ordeals a Hindu could be made to pass through. Indeed, instead of helping the discovery, they will do what they can to prevent it. There are very few amongst the native police who are proof against bribery. It is by no means an unfrequent occurrence that an official is bribed, on the occasion of a trial, both by plaintiff and defendant, and the one who pays the largest bribe hopes to secure his interest in bringing the trial to a successful issue. The natives themselves have assured me that not more than one of them in a thousand can refuse a bribe. The European officer, in his influential position, could, in a very short time, make a large fortune if he were accessible to bribery; but to his credit be it said that he will not lend himself to any thing so dishonourable. About three years ago I became acquainted with a native officer who lived in the neighbourhood of Kangra: he was an elderly man, and was esteemed as a very clever and faithful officer, and held a proportionably high post. It came to light that this man had amassed great riches by bribery and corruption, and for this he was committed to the House of Correction.

Between the first and second row of hills lies a beautiful broad valley called Jaswan Doon. It is crossed by a river, about a foot deep. In the rainy season, however, it becomes so swollen that no one can ferry over until the great overflow has subsided. Jaswan Doon is a fruitful valley, and contains a good number of small towns and villages. Among the former, Una Sahib, or the noble Una, and Makowal are the chief. Una is the summer residence of the descendants of Nanak Nanak, the founder of the sect of the Sikhs. These descendants of Nanak's are called Bedis, and are distinguished from the Sadis, the descendants of the disciples of Nanak, who now live in Makowal. The Sadis have great possessions, and live in large imposing palaces: they are much honoured by the Sikhs, and, notwithstanding their great wealth, turn this veneration to their own profit by taking money from them. They have become a very degenerate race, giving

themselves up to drunkenness and vice. A few years ago this place came before the notice of the Indian public, under very sad circumstances. During the great mela—a religious festival—in this place, two American Missionaries, Janvier and Carleton, came, with their families, to be present, hoping, as Missionaries, to avail themselves of so favourable an opportunity of doing good. There were also present many Sadhus Sikhs, that is to say, penitents, who are considered holy, but are really little better than beggars. Among them was one who, during the mutiny, had been horsewhipped by an English officer in Meerut, the offence being that he had neglected to greet him in passing. The proud Sikh was so angry at the injustice inflicted on him—a holy man, by an unclean Feringi, as the Indians contemptuously call the Europeans—that he swore on the spot that he would revenge himself on the life of a European. At the mela he had attracted the attention of the police by his threats, and when he was under the influence of drink, by carrying with him a large stick. The stick was taken from him, and he was taken into custody, but foolishly set free the next day. The mela came to an end. The Missionaries rejoiced over the great opportunities they had had of preaching the Gospel to favourably disposed and attentive hearers. On the last day they assembled with their families to public evening prayer, after which they celebrated the holy communion. Mr. Janvier appeared in a particularly happy and cheerful state of mind. He thanked God for the opportunity they had had of preaching to such a large assembly of natives, and remarked that Christian people must have been praying especially for them. The families separated, and all went to their tents, to prepare for their journey on the morrow. Mr. Janvier had scarcely stepped outside his tent to give some directions to his servants, when two strokes were heard, evidently directed at the head of one of the party. At the sound every one rushed out of the tent, and imagine the horror and dismay of all when they saw Mr. Janvier lying unconscious on the ground, struck down by the stick of the Sikh. This revengeful man had hidden himself in the dusk in the neighbourhood of the tent: his vindictive spirit could wait no longer, and so he took his revenge on an innocent man, whose presence in Makowal gave him an opportunity of doing so. The darkness of the night favoured his murderous intentions, as well as his flight after the perpetration of the horrible deed. This flight, however, was of short duration, for the servants and native Christians followed closely on his heels. The fugitive could hold out against his pursuers only for a few minutes: a native Christian laid hold of him, and in a short time he was in safe custody. Meanwhile Mr. Janvier had been raised from the ground and carried into his tent. His consciousness never returned, and he died the next morning. His corpse was conveyed to Loodiana, where he had laboured for many years, and the natives manifested their sympathy by attending his funeral in large numbers. The murderer had soon to follow his victim: he was condemned to death and executed, after having confessed his deed before the judge, relating the event with the utmost coolness. Many of the Sikhs were highly indignant at this murderous deed, and a number of them made a collection and handed over to Mrs. Janvier several hundred rupees as a testimony of their sympathy for her in this great loss. Besides this, they presented a written memorial in which they strongly expressed their indignation at the murder of Mr. Janvier, as well as their great love and respect for him. The Mission in the Punjab has lost a clever agent in Mr. Janvier. He was, at the time of his death, not fifty years of age. He was universally lamented, for he was one of the most amiable and humble of men I ever had the pleasure of knowing. He had begun a translation of the Bible in Punjabee; he had also written a grammar and got up a dictionary in the same language, soon after the annexation of the Punjab.

On my preaching tours I have visited Makowal, and can myself bear testimony to

the wickedness of the place. During my last visit a native officer took me into a bazaar, and stood by me all the time I was preaching. As we returned I asked him why he had taken the trouble of accompanying me to the bazaar? He answered me that he had done so for my protection : knowing that there were so many bad characters in the place, he was afraid something might have happened to me, for which he would have been answerable. I need not say that this was an exceptional case, and that Missionaries generally neither receive, nor even wish for, protection from the Government.

The second row of hills, which lies between Jaswan Doon and the Bias valleys, is higher than the first. It is also more beautiful, and is covered with pine and bamboo woods, in which boars and leopards are found. Sometimes tigers from Dehra Doon make inroads into this part. Peacocks and other kinds of birds are very numerous. On one of the beautiful heights of these hills, from which one obtains a good view of the more distant snow ranges of the Himalayas, is the celebrated pilgrims' resort, Chindpurni : here is the temple of the goddess Kalee, who is called in this part Chindpurni, or the "care releaser," because she is said to make any one free from care who prays here, and to give them whatever they ask for. Chindpurni is a very lovely place, where only some priests and their families live. Twenty or thirty empty huts stand in the neighbourhood of the temple, built for the accommodation of pilgrims, who come here to pay their devotions. In the vicinity of Chindpurni are two banyan trees, which can perhaps be equalled only in Bengal. You can form some idea of the size of these trees when I tell you that a thousand soldiers can comfortably find shelter from the sun and rain under the largest of them. The peculiarity of the banyan tree is the way in which it propagates itself. The strong upper branches bend down and take root in the earth, and then, appearing again, as parent stems, throw out new branches, which repeat the process of propagation. This takes place again and again, until quite a labyrinth is often formed. Near the banyans many cotton trees are found (*bombax heptaphyllum*). They are the largest and the greatest in circumference of all the trees in the country : their height is often 150 and 200 feet, and the trunk is not unfrequently 16 or 20 feet in diameter. The enormous crown of this giant tree in the month of February, when it is covered with red blossoms, is a splendid sight. Later in the season the blossoms become pods, filled with long silky cotton. This cotton is not used by the natives for dress material, but for stuffing cushions.

Between the second and third ridge of hills lies another beautiful valley, through which the Bias flows. Here is one of the most celebrated resorts of pilgrims, Jooalamukhi. In the southern slope of the third row of hills many naptha wells are found, which are the great wonder of the natives. The Hindu believes that no fire in the whole world is like that in the temple of Jooalamukhi, and that the flames which, from time immemorial, have issued from the clefts of the rock, and which have been burning in the temple day and night, year after year, are a surp manifestation of the goddess. Sometimes, however, these flames prove rather embarrassing to the priests, for now and then one or more, or even all the lights go out at once. The priest alone knows what to do. The temple is immediately locked up ; oil and grease are sent for in order to rekindle the flames. The crowd of pilgrims who are assembled to bring their offerings to their "mother," as they call the goddess, are given to understand that she is hungry and is about to take a meal, after which she will be able to receive them. In all this the pious Hindu suspects nothing ; what the priest of the goddess says *must* be true, and, in his estimation, it is an undeniable fact that these flames are manifestations of the goddess. Akbar, the great Mohammedan emperor, came one day to Jooalamukhi,

and used every effort to suppress the flames, even constructing a conduit of water to accomplish his object, but of course without effect. This quite convinced him that the goddess really manifested herself in the flames, so much so, that he himself became one of her worshippers, and presented her with a golden screen. The priests assert further that she accepted this screen and put it in her treasure-room with other precious things. The goddess has another treasure-house at Kangra, and more in other places. She possesses a number of jewels which have been sent to her from time to time by the great ones of India. The Hindus think it quite proper that the goddess should have more jewels than the richest Hindu lady. As for Akbar, the natives do not for a moment suspect that he was a politic, tolerant Mohammedan, who did not consider it his duty to destroy the idol temples and persecute the worshippers, as his ancestors had done, but who obeyed policy more than the Koran, and, on all possible occasions, sought to make his rule conciliatory to the Hindus.

From time immemorial troops of natives have flocked twice a year, to Jooalamukhi or Kangra, to worship the goddess, never appearing with empty hands: even the poorest gives what, for him, is a handsome present. I will give you an instance of the generosity of the Hindus towards their gods, which sometimes approaches to magnificence. The Rajah of B—— came one day, by a special train, from Bombay to Benares, to worship the idol. He brought with him a suite of five hundred, which made the fare 35,000 francs. He took with him, as a present to an idol temple, a robe embroidered with gold, and set with jewels worth 1,250,000 francs. Besides this he was expected to give away many thousands of francs on this occasion. Such an amount of money, which the Hindu loves, and of which he well knows the value, is spent by an Indian noble in order to obtain the favour of one of his gods. The priesthood at Jooalamukhi is a very large community, numbering about 150 families. The priests and their wives are a very abandoned set, given up to drinking and every kind of wickedness. The temple, in which the goddess is said to manifest herself, consists of a group of buildings, decorated with pictures of the idols. These decorations are to be found in every temple, particularly in those in the mountains. Among these pictures are always ranked first "The holy bull," Ganesh with the elephant's head, and Hanuman, the general of the monkeys. The three cupolas of the chief building of the temple of Jooalamukhi are gilded. Runjeet Singh, the celebrated Sikh ruler, being tortured by his conscience, devoted a part of the interest of his estate, which he had gained partly by cunning and partly by force, to the erection of these three beautiful cupolas, which, illuminated by the golden rays of the setting sun, send its reflection far and wide.

From the second valley, through which the Bias flows, the traveller passes over the third row of hills in a northerly direction to the Kangra valley, so celebrated for its beauty. The road winds through some narrow valleys along the side of a river, cuts across a tableland, and then losing itself amongst the hills, and finally passing through a tunnel, suddenly brings the traveller opposite the ancient fortress of Kangra. The old kings of this place had an organized government 2,500 years ago, and since that time the goddess Kalee has been worshipped here, as at Jooalamukhi. The fortress is built upon a rock, and needs but a very small garrison to defend it against an invading army. The rocks around are so steep and so high, that to scale them would be almost impossible. They form a sort of peninsula, which is washed on two sides by the Mandshi and Ban Gunga rivers. Lower down these rivers unite at the holy place of Sangam. A great part of the fortress forms a natural park, which I have hardly seen equalled in India. The turf is as green as that in Europe, and the numerous trees here, as almost every where in India, surpass the European trees in both beauty

and size. At the foot of the fortress lies the little village of Kangra. This forms only the half of the real town of Kangra, although it has given its name to the whole. The other half, called Bhawan, is situated on the northern slope of the hill which divides the two parts of the town. On this hill, to the left, is the English office, and to the right the Mission house, while between the two, at the entrance to the town, opposite the idol temple, stands the church. The church is situated on a most lovely spot: the view which one gets of all the three buildings, especially of the Mission house, is indescribably beautiful. It is no exaggeration to say that very few places in the world will bear comparison with Kangra. The valley has been called "Little Cashmere," on account of its great beauty. The first object which meets the eye is the imposing cupola of the temple of Kalee. This was also ornamented by Runjeet Singh, and displays its splendour in the beams of the morning sun. Near the temple lies a smiling valley, nearly three leagues wide. It is intersected by rivers and streams and is covered with a carpet of long and luxuriant grass nearly the whole year. Groups of houses, bazaars and villages abound, all surrounded by beautiful trees. In the summer the valley presents the appearance of one unbroken rice-field, and in the winter, or rather in the cool part of the year, wheat and the sugar-cane flourish. On the other side of the valley rises majestically the first of the mighty chain of the Himalayas, called the Dhaola Dhar, or the "White Chain." Nothing intercepts the view of these mountains, which present a magnificent spectacle, stretching from east to west, and visible from the base to the very summit of the highest peak, and never ceasing to call forth the admiration of the observer. The lower part of this chain, Dhaola Dhar, is inhabited, and is covered with alternate woods and grass-fields to the height of 10,000 or 12,000 feet. About this height the snow boundary begins. Glaciers are unknown here; but in the ravines, and in isolated parts where the sun cannot penetrate, the snow never melts. The cause of the snow being eternal only on isolated places in such high mountains is this: the slopes of the granite rocks are so steep—in some places perpendicular—that even after the heaviest falls the snow glides into the ravines and deep places, and I have sometimes seen it eighty and one hundred feet deep in the middle of June, and while passing over this bed of snow I have heard underneath the roar of the mountain torrent. When the lower slopes of this range are not too steep they are cultivated. Terrace above terrace of rice-fields may be seen 4,000 or 5,000 feet above the sea; but the species of grain most usually found at this height are wheat, barley and maize. Potatoes of an excellent quality are grown, and the whole declivity of the mountain sometimes looks like one great potato field. The natives have already learned the value of these vegetables, and now they can be bought in almost any bazaar. By a bazaar is generally meant, in India, a greater or lesser number of shops, in which one can buy almost any thing one wants. But this is not always the case, for often—especially in the mountains—it merely consists of some poor paltry booths, in which only the most indispensable provisions and the simplest dress materials can be bought. I must not forget to mention the tea-plant, which grows in the cooler parts of the Kangra valley, and on the mountain steeps 5,000 or 6,000 feet above the sea. It was imported originally from China by the English Government. Later it was found indigenous in Assam. There, when left to itself, it becomes a tree thirty to forty feet high; but in this wild state it cannot be used for customary purposes. The Chinese plants never grow so high. The attempt of the Government to introduce the tea-plant into India, Assam, Katschar, Sylhet, and in the Himalayas, has proved a great success, and the Kangra valley alone produces yearly above 200,000 pounds. "Last year (1868) the import of tea from India into England was 7,320,000 lbs. Besides this, the amount of tea drunk in India is very great, so that even more than that great supply must have been produced last year."

("Friend of India," Feb. 16, 1869.) The tea is of excellent quality, and exceeds the Chinese tea, both in strength and aroma. It is very much liked in England, and is often mixed with the Chinese tea, in order to give the latter more smell. The manipulation of the green leaves of our much valued teas must, however, have been learned from the native Chinese, and some of these are still to be found on the first cultivated tea plantation. I could mention other trees, which have been brought with great trouble and expense from the west of South America, and which now grow indigenously in India, and thrive especially in the Kangra valley. There is the cinchona tree in its various species, from the rind of which the incomparable fever medicine, the quinine, is prepared. The attempt was first made with only a few plants and seeds, but it was soon found that both climate and soil suited the tree, and some plantations have been formed. The Kangra valley possesses a peculiarity which I have scarcely ever seen to the same extent in the Himalayas: it is this, that tropical plants are found growing in close proximity to those of temperate climes; so close occasionally that the branches interlace. In the valley itself, which lies 2,500 feet above the level of the sea, the climate is tropical. Notwithstanding the height of the place, and its being 32 degrees north, the heat is nevertheless greater than in those parts of Bengal which lie between the tropics. The thermometer rises in May and June to 35—40° R. in the shade—in the plain of the Punjab, however, it is about 45° R. Palms, plantains, mangoes, and other southern fruit, as well as sugar-canes and cotton-trees, thrive excellently. One meets here with the rare sight of the mango, the orange-tree, the cassia, and the bamboo, growing together with the fir, oak, and cedar. I need not say that the first-named trees belong to the torrid, and the latter to the temperate zone. While vegetation in the valley is principally that of the tropical climate, that of the temperate zone prevails at the foot of the Dhaola Dhar. Here the fir-tree is found, which does not often grow on a height greater than 5,000 or 6,000 feet above sea level. The oak grows at a height of 3,000 feet above the sea, but occasionally lower. The intense heat has the same effect on it as very great cold, and here, on the boundary of the tropical climate, where the heat is very great, it drags out a miserable existence. The oak, however, is a stately tree when it grows at a height of 5,000 or 6,000 feet above the sea. Near it the rhododendron is found in every variety, growing to the height of 9,000 feet above the sea. It is not merely a bush, as in Europe, but a beautiful tree, often thirty or forty feet high, the trunk being two feet or more in diameter. There are whole woods, consisting almost entirely of rhododendrons. In February the flowers bloom on those trees which grow at the foot of the declivity; but higher, where, on account of the cold, the trees grow less luxuriantly, they do not open till June. One can scarcely form a conception of the splendid colour of the blossoms on these mountain trees. They present such a beautiful appearance that one could never be weary of looking at them. Thousands of blossoms cover each tree, and sometimes a whole mountain side is one mass of rhododendrons. The colour is generally a deep crimson, many are of a brighter hue, and here and there the pale pink ones are found. Several sorts of firs, pines, and two species of cedar trees (*Cedrus deodara*) and (*Cupressus torulosa*) are found in the Himalayas. The fir of the Black Forest bears no comparison with those which grow here, and especially with the silver fir, the *Abies Pindrow* and the *Abies Welbiana*. Of these there are great woods, standing thickly together, each tree as straight as a taper, and reaching to the height of 200 feet or more. The diameter of these gigantic trees, at the base, is often thirteen or fourteen feet. The timber is useless, as it decays quickly if exposed to wind or weather. The natives, on this account, do not use this species for building purposes, but prefer the *Pinus excelsa*. In many parts of the mountains they rob this

tree of all its branches, as these, when rotten, make good manure. The *Cedrus deodara* is the pride of the Himalayas. The most beautiful of the European cedars, is a dwarf compared with it, for it reaches a height of 200 to 250 feet, the base of its stem measuring sixteen or seventeen feet in diameter. The natives, however, were wont to spoil the most beautiful of these trees by constantly cutting shavings from them in order to obtain the gum, which is found abundantly in this tree, and which is used for various purposes.* Hundreds of deal boards are made from the trunk of these trees. The natives in the outlying parts of the Himalayas do not know the use of the saw; they use boards for their houses, but hew them with an axe composed almost entirely of iron. Steel is as yet unknown here. It may easily be imagined how much trouble it must be in this manner to obtain even a few boards; how awkward these must be, when completed; and how much precious wood is wasted before this is accomplished. For some years back the Government has guarded the woods, and put them under the supervision of an officer appointed for the purpose. The best cedars are now felled during the winter, and the trunks rolled down the steep declivities into the river, which, in the rainy season, floats them into the plain, where they are employed for building purposes, and also on the railway. Cedar wood is prized for its delicious scent, but still more because the white ants, which are so troublesome in the plain, will not touch it. In the forests there are many lianas, or climbing plants, which compete in grandeur and beauty with those of the South-American woods. I have seen some, grown into gigantic trees, 150 feet high, and presenting the appearance of a pyramid of flowers. The clematis, with its beautiful white flowers, is the most common. Among the various trees which are found growing on the northern and southern declivities of the Dhaola Dhar, are wild chestnut, nut, and apricot trees. The fruit of the wild apricot is certainly not good, but still eatable; that of the cultivated trees is as good as the English fruit. The natives make good oil for burning out of the kernel. The birch and the cedar, the wood of which is made for pencils, (*Juniperus excelsa*), are the trees which grow at the greatest height, 11,000 or 12,000 feet above the sea. They grow only on the northern slope of the Dhaola Dhar, the southern aspect being too warm, as they would there be exposed to the warm winds of the plain. The birch, or as the natives call it, "Burtsh," begins to bud, and even to put forth leaves, before the snow melts; and I have seen great copses of birch covered with new green leaves in the midst of snow fields. The grassy slopes of the Dhaola Dhar are covered with sheep and goats from the spring to the beginning of the rainy season. In June, however, at the commencement of this season, they are taken to Pangti, Spiti, or Lahoul: there they have a cool climate, good and tender pasturage, and are taken back in the autumn in good condition. Cows and buffaloes are left on the southern declivities of the Dhaola Dhar. Here they have rich fodder and are little plagued by flies, and do not suffer from the heat. In the autumn they are taken down to the valley and sold. The wandering shepherds, who live on this part of the Dhaola Dhar, are a

* Captain Alexander Gerard, in his "Account of Kunawur," observes—"The most valuable timber by far is the Keloo (Deodar), which grows to twenty or thirty feet in circumference, and I measured two trees of thirty-three or thirty-four feet. I have seen them 150 feet high, and they may be 200. It is astonishing what a quantity of this pine wood is wasted, even where it is scarce, for the saw is unknown; and to get a plank of any size they split a tree into several thick pieces with wedges, and then fashion it with an adze, thus losing the greater part of it. The Keloo seems to be either the Cedar of Lebanon, or something very like it. It is almost indestructible, and is therefore used for beams of houses, temples, or especially granaries, as no insect touches it.

"An oil is made from the Keloo, which, when rubbed on any other kind of timber is a great preservative against vermin. The wood has an agreeable smell, and would be invaluable in the plains of India, as it resists the attacks of the destructive white ant."

very interesting race. Although wanderers for hundreds of years, in the mountains they have now found a halting-place which suits them so well that they have settled there, and consequently have lost some of their distinctive peculiarities. This race is called "Gaddis:" they are a fine, goodnatured people. Their journey with their flocks from the lower to the higher mountains, and their return back again, are the most important events in their year. They are enlivened with idol-feasts, sacrifices, dancing, &c. &c.

It would be impossible to describe all the beautiful features which call forth the admiration of the traveller, even during a short tour in these mountains; but in my next lecture I will describe some of the most lovely and interesting parts over which I have travelled.

EDUCATIONAL MOVEMENTS IN INDIA.

THE following document is well worthy of attention. Missionaries are very often regarded as men of narrow minds, so concentrated on their own peculiar object as to be incapable of enlarged views. The document which we now introduce shows that the men who so think do not understand Christian Missionaries. If they be true Missionaries, then are they supremely under the influence of that true religion which comes from God, and which does not narrow and contract; nay, indeed, it enlarges. A true Missionary takes large and comprehensive views of the condition of the people amongst whom he labours, and is often a better judge of the evils under which they suffer, and the improvements which might be most advantageously adopted, than persons placed in high official positions.

It is sometimes said that Missionaries so differ as to be incapable of united action. The memorial to which we now direct the attention of our readers emanated from a Conference composed of Missionaries of different denominations.

MEMORIAL FROM THE CALCUTTA MISSIONARY CONFERENCE TO HIS GRACE THE
DUKE OF ARGYLL, K.T., SECRETARY FOR INDIA.

MAY IT PLEASE YOUR GRACE,

We the undersigned members of the Calcutta Missionary Conference most respectfully submit to your Grace's consideration the statements of the accompanying document presented as a Memorial to the late Viceroy, Lord Lawrence.

In submitting them at a subsequent period to the consideration of His Excellency the Earl of Mayo, your memorialists explained that the question of vernacular education for the millions of Bengal is one which they have long and anxiously watched, their intercourse with the lower orders and with the agricultural population having impressed them with the deplorable ignorance in which the great mass of the people is sunk, and the measure of success attending the partial efforts made by the various Missionary bodies, as well as by the Government itself, at different times, to dispel this ignorance, having convinced them that the evil is remediable. They expressed the regret with which they viewed the opposition raised by the landholding interest to the beneficent legislation recommended to the Government of Bengal by Lord Lawrence; although the continuance of the many abuses of arbitrary power which unhappily mark the social system of Bengal has too obvious a connexion with the gross ignorance of the people to render it a matter of surprise that the admittance of the light of knowledge should be resisted by many. They stated their belief that an enlightened Government will not be deterred by any blind outcry from a measure which will certainly benefit in no small degree the very persons who now view it

with dislike, and their conviction that the diffusion of intelligence through the mass of the population will promote the real and substantial welfare of the landholders as much as of any other class. They referred to the example of other parts of India where an educational cess has been introduced as conclusively showing this impost to be a legitimate addition to that portion of the net produce of the land which Government claims for the general revenue, an addition for specific local purposes upon the utility and necessity of which the Government, in its care for its subjects, may properly decide. They solicited special attention to the suggestion in paragraphs 14 and 15 of the memorial as indicating a practicable utilization of funds already available, expressing their belief that the joint action of Government and Missionary education has tended evidently to foster English education to the comparative neglect of that of the masses, which must be communicated through the vernacular.

While they cannot but regret the prolonged delay in maturing a scheme for the diffusion of vernacular education commensurate with the necessities of the case, your memorialists have learned with great satisfaction that the Government of India has urged on the Government of Bengal such an educational policy as shall set free some of the funds now devoted to English education. They do not understand the resolutions of September 1869 and March 1870 in any sense which would imply the withdrawal of grants-in-aid from English schools. It is altogether premature to anticipate a time when these will be required. But the system of fostering education by means of low fees and numerous scholarships has ceased to be necessary. The fees may easily be raised and the scholarships much reduced in number; probably, indeed, the time has come when the Government may, in some districts, safely withdraw from the position of maintaining English schools and colleges of its own.

By carrying out this policy a large sum might be set free for the extension of vernacular education. In the year 1868-69, the last for which we have the official report, there were 37,679 licensed English instructors in aided schools and colleges, at an expense to the State of 226,054 rupees, while 11,620 in Government colleges and schools cost the State nearly seven times as much as if they belonged to an aided school. According to this calculation, if aided schools were substituted for Government schools throughout Bengal, a sum of four lacs of rupees (40,000*l.*) per annum would be set free. Thus half the amount at present spent on English education by the Government of Bengal would become available for the purpose of vernacular education, on which the present expenditure, exclusive of the cost of direction and superintendence, is only the petty sum of 25,000*l.* annually.

It is undoubtedly for the interest of the Government that there should be a class in the country possessing a knowledge of the English language and literature, and it is right that an effort should be made to impart the best culture to those who receive English education. But it should not be forgotten that this class is, and must remain, comparatively limited; for no amount of fostering can make education in a foreign tongue penetrate the mass of the people. Both duty and interest, therefore, require that the Government should devote a larger proportion of the available funds to the development of vernacular education. Moreover, as the advantages of English education are thoroughly appreciated by the class now receiving it, it is fair that the burden of its support should be thrown chiefly on those who are benefited, instead of being borne in a great measure by the State. The present Government has only given expression in its Resolutions to sentiments similar to those of Lord Halifax's education despatch of 1854 and the present Earl of Derby's despatch of 1859. The report on public instruction in Bengal for 1856-57 shows that the Government of

Bengal and its education department at that time fully accepted and strongly affirmed the principles of these despatches. (See General Report on Instruction in the Lower Provinces of Bengal for 1856-57, p. 4.)

Those who advocate this policy are met by the objection that English education is likely to deteriorate. But the facts of experience do not justify any such anticipation. Missionary and other aided institutions provide exactly the same education as the Government colleges and schools; and the annual returns prove that they have done so with much success. It does not appear on what grounds they may be expected to fall off. It would be easy to show that they are likely to improve. The Calcutta University, which is the national guardian of the highest education, may be trusted to keep up its own standards. These will continue to stimulate and improve the quality of education throughout Bengal. It is a mistake, both in fact and theory, to identify the beneficial influence of the University with the Government colleges.

The poverty of many who attend the Government Institutions is pleaded as a reason against change. It is true that those who chiefly avail themselves of English education do not belong to the wealthiest class, and that many may not be able to pay large fees. But it is impossible to plead the cause of the comparatively limited class with justice or reason in the face of the more pressing need of the masses. These are dumb, while the others are ready to make their grievances heard, and would fain be regarded as representing the whole people of India. But the Government will be influenced by imperial considerations, and will scarcely hesitate to continue expending so large a proportion of its available funds in educating those who can do so much for themselves, instead of extending and fostering education for the millions who are poorer, as well as more ignorant and needy.

Your memorialists are firm friends to English education. Many of them are engaged in the work of extending it. We believe it has done, and will do, incalculable good. But they feel strongly that the hour has come when strenuous efforts should be made by the Government, and all who seek the good of the country, to impart instruction much more largely to those whom English education cannot reach. They believe that if this were done, English education would extend its influence for good beyond the few who receive it, and accomplish more than ever for Bengal. The peasantry and the working classes are at present sunk so low as to be unsusceptible of the beneficial influences that proceed from it. If they enjoyed even a small modicum of vernacular instruction, the mental stimulus thus imparted, would prepare them to appreciate much that would tend to elevate them. The value of all that has been already done would thus be greatly enhanced.

It is not irrelevant to point to the fact that the present condition of the Bengal ryot is partly due to the Permanent Settlement, which, while enriching the Zemindars, has reduced the cultivator to a state of abject poverty and misery. He does not know his rights, and seldom thinks of attempting to improve his social condition. He has neither the means nor the inclination to educate his children. If the Government will stimulate and foster the desire for education in the ryot class, it will do much to counteract evils which may be traced in some degree to past legislation, and take the likeliest means to promote the well-being of the mass of the population. Every year's delay implies that a vast number of children must continue destitute of that measure of enlightenment without which it is impossible for them to rise above the degraded ignorance of their fathers.

Your memorialists have confidence in submitting their statements to your Grace's consideration, and in earnestly soliciting your attention to the subject.

J. MURRAY MITCHELL, LL.D., Free Church of Scotland.

JAMES LONG, Church Missionary Society.

K. S. MACDONALD, M.A., Free Church of Scotland.
 W. G. WILKINS, London Missionary Society.
 CHARLES M. GRANT, B.D., Kirk of Scotland.
 A. P. NEELE, Church Missionary Society.
 J. VAUGHAN, ditto.
 E. C. STUART, Sec. ditto.
 J. RICHARDS, Wesleyan Missionary Society.
 JOHN ROBINSON, Baptist ditto.
 GEO. KERRY, ditto.
 C. B. LEWIS, ditto.
 J. MENGER, ditto.
 ALBERT COLLINS, Minister of Camden Road Baptist Chapel.
 W. JOHNSON, London Missionary Society.
 JOHN NAYLOR, ditto.
 SURJYA COMAR GHOSE, ditto.
 CHUNDER NATH BANERJEE, ditto
 J. MACALISTER THOMSON, Sec. Cor. Board, Church of Scotland.
 JOHN D. DON, Free Church, ditto.

We are happy to add that a decision has been come to by those in authority on this question; that the masses are to be cared for, that the vernacular is to be used, and that Bengal is to be educated. The Home Government has declared that the people are to be instructed in their mother tongue, in efficient schools, supported by a local cess, and the Government of India declared that the time has come when this should be done. A sum of two hundred thousand pounds, granted by the Supreme Government from the fruit of the peasants' toil, has been taken, and three-fourths of it spent on the education in English of a small class who can afford to educate themselves. Meanwhile the ryot has remained in sheer ignorance. He could not even read, and he was left like a blind man, turned adrift to find his way by difficult and crooked paths. Can we wonder if, ruled by prejudice and swayed by passion, he often went astray; and if there have been Santhal rebellions, Sepoy mutinies, Wahabee plots, &c., so that Missionary Societies have been obliged to do that which is the primary duty of a Government, especially a Christian Government, and teach the people to read? Amongst a people, a fair proportion of whom can read, their work is facilitated: when none or few can read their work is retarded, and rendered more difficult and expensive.

It is time, indeed, that those who desire English education should pay for its attainment out of their own resources. We perceive that the Governor of Madras has taken prompt action on this question. The following paragraph is from the "Friend of India" of July 9th, 1870—

"Lord Napier has again given India a lesson in administration. While we in Bengal have been raising all sorts of imaginary difficulties as to making the higher education self-supporting, Lord Napier comes quietly forward and tells the public that the fees charged in Government schools are 'a good deal lower than is necessary with reference to the desire for English education which has sprung up of late years,' and appoints a Committee to enhance the fees according to the circumstances of each locality. And how does Lord Napier disarm the fears of the natives? He tells them that it is an important objection to the present system of low fees, that educated natives, who might be willing to set up private schools, have no encouragement to do so. A little tact has thus gained a bloodless victory in Madras. Long before the contest has ceased to rage in Bengal, the Madras natives will be paying, and that,

too, without grumbling, fair rates for the English education of their children. In time they will endow and manage their own schools and colleges."

It appears, however, that the Baboos of Calcutta do not patronize this policy. They have enjoyed high privileges in the shape of education, and they are not prepared to forego a portion of them that their ryot brother may be lifted out of the mire. In the beginning of August a monster meeting of 500 persons was held in the Town Hall, Calcutta, to protest against the new policy. "We have no hesitation in asserting," observes the "Friend of India," "that, with the exception of the few who sat around the President, the majority of the meeting had either an imperfect or an erroneous conception of the object of the Resolutions, and that the speeches—so many of them, at least, as were intelligible to the audience—never attempted an honest exposition of the educational policy of the Government."

It was long a delusion entertained by many, that by concentrating care and expense on the surface class it would become so rich in wholesome knowledge that the superabundance by a spontaneous action would communicate itself to the lower strata, until, saturated with it, they would all be enriched together. The meeting at the Town Hall, Calcutta, dissipates such delusions for what can we think of educated men protesting against the extension of education to the masses of their countrymen, who are buried in the most intense ignorance, and opposing themselves to the employment of the only medium through which the people ever can be taught—the vernacular of the country?

We entertain, moreover, the expectation that another point of progress towards the enlightenment of the Hindu, will soon be gained—the admission of Orientalism into the University standard. "The principle has now been admitted, alike by the Syndicate in Calcutta and the North-west authorities, that it is scientifically right as well as politically wise and just to give due weight, in the system of a University for Asiatics, to their classical languages and literature, with the view of influencing their vernaculars and reaching their inner life. The Punjab deserves no little praise for working this problem out in its own way, and the results will be watched with interest by all thoughtful observers."

RAIN FROM HEAVEN.

It was a suffering time in the land of Israel when the Lord's word went forth by the mouth of the Prophet, "As the Lord God of Israel liveth before whom I stand there shall not be dew nor rain these years, but according to my word." In an oriental land there could be no worse plague than that the heavens should be shut up and that there should be no rain. Not only was the rain withheld, but the dew, which, in seasons of drought, supplies the want of rain, and sustains vegetable life, even this beautiful substitute had ceased; and the fountains and brooks of water were dried up.

We may conceive that, at such a crisis, much and excellent husbandry had been expended on the land, and that, aware of the greatness of the emergency, men had taken the utmost pains, that, so far as they were concerned, there should be no failure. The plowman ploughed all the day long to sow, and the seed sown—not the adulterated grain which it is said is now not unfrequently sold in the corn-markets of England—was selected grain of the very best description; but not only was there no produce, but not even grass enough to save the horses and mules alive.

It is scarcely possible for us in this land of England, where there is a continued recurrence of rain, to form a just conception of the calamitous consequences which in eastern lands result from a failure in the periodical rains. In India a short monsoon

is famine, and if two dry seasons follow in succession, scenes of misery and widespread destruction of human life occur. In the island of Bombay 600,000 persons congregated there "are wholly dependent on the annual fall of rain, for there is not a single stream or spring in the island. Towards the end of the dry season considerable distress is always felt among the poor, and the greater part of the day is spent by portions of their families in visiting one tank after another to obtain a scanty supply. How anxious is the setting-in of the monsoon looked for! How eagerly every meteorological change is watched! How welcome is the alteration of the sea-breeze from west to the south, and when instead of a strong wind there is either a languid air from the south or a complete lull!" At length, towards sunset, clouds of gigantic and most varied forms are seen rolling up from the south in an upper current of the air, and settling themselves on the tops of the mountains. Sometimes they are followed by the hurricane. The clouds are rent asunder, and the burst commences. The change in the aspect of nature is marvellous. "The brown parched appearance so characteristic of the East during a great portion of the year, yields to tints of the tenderest green, and vegetation shoots forth in every form and in most unexpected localities." Instead of barrenness there is fertility; instead of scarcity there is abundance; instead of misery and lamentation there are joy and gladness.

There are, as we have seen, pleasant spots reclaimed from the wilderness; the dispersed churches throughout the world, where God's saving truth, as He has given it to us, is known and professed. Some of them had their origin at the Reformation, and others, raised up in heathen lands, are the results of modern Missionary effort. These are the Lord's gardens to which He comes to eat his pleasant fruits—the vineyards, where He gets up early to see "if the vine flourish, whether the tender grape appear, and the pomegranates bud forth and the mandrakes give a smell." Where, if not in these favoured places, can He expect to find spiritual minds, beating in unison with Himself; young hearts, moved by His love, opening out in true devotedness, and exhaling on Him the perfume of their young affections; old Christians maturing in grace, bringing forth fruit in old age, and, like the ripe ear, bending in humility and gentleness of spirit beneath the weight of their own fruitfulness? Can the "all manner of pleasant fruits, new and old," be looked for in the midst of Mohammedanism, or in heathen lands, or in those disadvantaged countries where the pure light and true beauty of the Gospel are veiled by the corruptions of the Church of Rome?

Are there no disappointments which compel Him to say, "Wherefore when I looked that it should bring forth grapes brought it forth wild grapes?" Is there nothing that grieves His spirit? In our modern churches are there no blemishes? We speak not of the weeds, of the briars and thorns which accumulate in some spots of the garden, of the scepticism like the bare rock on which nothing grows, or the sacerdotalism which crops up like poisonous plants in the low and marshy places of the valleys. These are the products of the mind which professes religion without being regenerated, and then debases it to its own purposes. If the trees of righteousness were healthy and in full bearing—if they shed their ripe seed, and, resembled the banyan tree, when, throwing out its lateral branches and new adventitious roots, it extends its ramifications until the parent stem is surrounded with thousands of columns, then would they soon so occupy the garden and block out the weeds, that no place should be left, "either for error in religion or for viciousness in life." But the danger consists in the low standard of spiritual life.

Is there no rain suited to these gardens—no promises, like the rain-clouds charged with refreshing influences, encouraging the churches to look for and expect a blessing? "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring forth

together. I the Lord have spoken it." He has declared His readiness to revive His work in the midst of the days—"It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh"—in these last days, in which he hath spoken unto us by his Son—the Messiah's days, the days of the New Testament dispensation—it is *now* that the rich clouds overhang the gardens, and are ready to pour down their fertilizing rain.

The Lord declared, in the time of Elijah, when the famine was sore in the land—"I will send rain upon the earth," and Elijah prepared himself for the fulfilment of this gracious promise. He girded up his loins, and addressed himself to the great work of national reformation. Humiliation for sins and shortcomings prepare the way for the blessing. "Prove me now herewith, saith the Lord of Hosts," when the sins which provoked His displeasure have been duly felt, and confessed and forsaken, "if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

And then Elijah prayed. "He went up to the top of Carmel," and he cast himself down upon the earth, and put his face between his knees, and wrestled with God, until there arose a little cloud out of the sea, like a man's hand, and that little cloud expanded with such rapidity, that before Ahab's chariot could be prepared "the heaven was black with clouds and wind, and there was a great rain."

The clouds of promise do not break in mercy until the church presents herself like Elijah, in the attitude of prayer. It has been ever so. Jacob wrestled with the mysterious one, when he cried, "I will not let thee go except Thou bless me;" and "by his strength he had power with God; yea, he had power over the angel and prevailed."

God hath raised up, from time to time, intrepid reformers, who first reformed themselves, and then, energetically addressing themselves to the task of bringing the people amongst whom they dwelt to a sense of the evil of their ways, gave themselves to prayer, and wrestled with God for the rain from Heaven. Holy men, in their day and generation, have wrestled for this purpose. It was thus that the Christian church received the Pentecostal effusion, and became fitted for its work. A promise had been given; and the disciples were commanded not to depart from Jerusalem, but wait for the promise of the Father. But they did not wait passively, quiescently: they wrestled for the blessing—"These all continued with one accord in prayer and supplication;" and then the cloud of promise broke in mercy. Then there was poured forth, in the majesty and glory of His personal advent, the rich effusion of the Holy Ghost. Then had the church liberation from the bonds of ignorance, unbelief, and timidity, and, like a giant refreshed with wine, went forth to do the Lord's work.

The Church has received the former, the earlier rain. The latter rain immediately preceded the harvest, so as to fill the ear, and render it heavy and ripe. The harvest is at hand, and the latter rain is needed. When it comes, not only will it be copious, but more extensive than any which have preceded it, for the promise is, "I will pour out my Spirit upon all flesh."

May the Lord stir up the hearts of His faithful people, that having before them a great promise, needing only to be used in order to secure large supplies, and pressed by a sense of great need, they may, with a holy importunity, give the Lord no rest, until the clouds break and the rain descends in such abundance as to revive the Lord's work in the midst of us, so that "the floors shall be full of wheat, and the fats shall overflow with wine and oil," and "the years, which the locust hath eaten, the canker-worm and the caterpillar and the palmer-worm" shall be restored to us, and we shall praise the name of the Lord our God that hath dealt wondrously with us.

THE OUTBREAK AT TIEN TSIN.

TIDINGS of grave import have reached us from China. There has been an outbreak at Tien tsin, and atrocities have been perpetrated by a furious mob on the members of the Romish Mission at that place.

One of our Missionaries at Peking, the Rev. J. S. Burdon, in a letter recently received from him, places before us the details of this sad affair. We find ourselves in a difficulty as regards this letter, inasmuch as portions of it have been already published in Selections from the Proceedings of the Committee, which was appended to the October number of this periodical; and yet we are constrained to reprint it, for this obvious reason, that this letter constitutes the basis of the observations we have to offer, which would not be intelligible to the reader unless the facts as they occurred were fresh before his mind. In fact, if precluded from using this letter, we should be placed pretty much in the position of an architect who was expected to construct an arch without a key-stone.

June 30, 1870—The sad news, particulars of which you will hear by this mail, constrains me to write to you a statement of the reports as they have reached me. It may be only a repetition of what you will read in the newspapers, but you will, at all events, be glad to receive a letter from me at such a time as this, and to know that thus far no harm has happened to any of us at Peking.

The telegraph either from Kiachta or from India will, long ere this reaches you, have flashed to England the tidings of an outbreak at Tien tsin against foreigners, which resulted in the murder of sixteen French (among whom were the Consul and nine Sisters of Mercy) and three Russians, together with the burning of the French Consulate, the Romish Cathedral, and the Sisters' house, and the sacking of the Protestant chapels, English and American, situated within the native city. In addition to this some forty or fifty Roman-Catholic converts have also been put to death. Such an outbreak never occurred in China before against foreigners. At the different ports there have been, at various times, excitement and threats of violence, and these threats have occasionally issued in the murder of one or two foreigners and the destruction of a few foreign buildings. At Yangchow violence was used, and a whole party of English Missionaries were driven from the city, but though they were beaten and otherwise maltreated, none were killed. At another city, on the Yang-tsz, the Yangchow scene was repeated last year, but still no life was taken. It was reserved for Tien tsin to signalize itself by acts of atrocity unparalleled in the whole history of foreign intercourse with China. In a time of peace, with no pro-

vocation beyond that which is at all times present wherever Romanism is propagated, nine Sisters of Mercy, one or more priests, the French Consul, a French couple, who had only a few hours before arrived in Tien tsin from France, three Russians, two of whom were a gentleman and his bride of three or four days, and a large number of native converts, were ruthlessly massacred in cold blood. No English or American was murdered, simply because the settlement where English and Americans principally resided is a very long way from the scene where the above murders were perpetrated, and because no English or American happened to be in the native city at the time. The mob did not attempt to move on to the foreign settlement, either because they were afraid to face the possibility of meeting a gun or two, or because the Mandarins may have been afraid to allow the riot to proceed further, and so stopped it in mid career.

The cause of this terrible tragedy is, I believe, the same which has caused riots of less dimensions elsewhere, namely, the intense hatred borne by the literati to all foreigners. The occasion is the action of the Romish Sisters in purchasing a large number of children, many of whom died soon after admittance to their establishment. I was told that from twelve to twenty coffins were taken from their hospital daily. The reason of this great mortality was, it is said, the presence of an epidemic in the school, joined to the Sisters' habits of purchasing moribund children for the purpose of baptizing them, and so saving their souls. The latter custom cannot be too strongly condemned, not only on the ground of the miserable superstition evinced by it,

but on the ground of its rousing the suspicions of a people ready to believe the wildest rumours connected with such frequent deaths of Chinese children under foreign hands. Designing persons soon set these rumours afloat in Tien tsin—the Sisters were kidnapping children and killing them for the purpose of obtaining their eyes and hearts to be used as food, or in the concoction of drugs. One of our own people, whom I sent the other day to our country station, brought back word that some who had at one time professed a desire for baptism had drawn back, because they heard that the foreigners in Peking were in the habit of boiling the bodies of children, scraping the flesh off the bones, mixing flour with the flesh, and eating it. A woman was said to have witnessed the whole operation, having been hired to act as the cook; but when she saw what the nature of her work was to be, she fled home in terror, and reported what she had seen.

Something of this kind was the talk in Tien tsin until the excitement became general. For three weeks the storm was brewing, anonymous placards were posted on the walls, stray foreigners who happened to go into the native city or near it, were followed by a mob and hooted, and all the other antecedents of an outbreak were openly gone through. The threats were principally against the French and the T'ien Chu Kiau (or Romish religion), but it was felt that if matters should come to an outbreak, no foreigner or foreign building would be safe from their fury. The part taken by the Mandarins during these three weeks seems far from satisfactory. One of them so worded a proclamation which he issued, as to let the people see that he believed the stories generally prevalent about the Sisters, characterizing their conduct as "detestable." Such a proclamation as this was only calculated to fan the flame instead of subduing it.

At last the very day and hour were determined upon. A Missionary lady (Protestant) was told by her servant very early in the morning of the same day, that on that afternoon, at two o'clock, the French Consulate, the Romish Cathedral and the Sisters' Establishment were to be burnt. The thing happened as foretold. That day—it was the 21st of June—the gongs were beaten, and a rush was immediately made to the place where the French chiefly lived. The Consul was murdered on his way to or from the Chief Mandarin of the place, Chung-heu, to whom he was either going or had gone to ask for protection for himself and his fellow-countrymen.

Accounts vary as to the way in which this murder was accomplished. Some say it was done in the Yamen of Chung-heu himself. There is no doubt, however, about the way in which the rest of the work was done. The mob, among whom were many of the soldiers, armed with foreign rifles, broke into the French Consulate, where the Sisters had taken refuge, and massacred all whom they found. They then set fire to the building, cut up and horribly mutilated the bodies of the Sisters, and threw them into the flames. Three Russians, who lived in a house adjoining the Consulate, tried to escape, but they were stopped and killed, and their bodies thrown into the river. All the converts that could be laid hands on, to the number of forty or fifty, were butchered at the same time. Within the native city (the Romish Cathedral, &c., were situated outside the city on the banks of the river) all the foreign chapels were entered and destroyed. Several Protestant converts were seized and dragged off to the Yamens; but they were released when it was found they belonged to the Yesu-Kiau (or the Protestant Religion).

The whole affair is, as I have said, the saddest thing that has yet happened in China in connexion with foreigners, and it is very difficult to see how it will end. It will be a very serious question with the French and with the foreigners generally, what satisfaction is to be demanded for these murders, and whether hostilities ought or ought not to be undertaken against the Chinese in consequence of them. If no notice be taken of such wholesale massacres by Western Powers, the lives of foreigners in China will be felt to be very insecure; and if, on the other hand, hostilities are determined on, foreigners residing in Peking will be placed in a very critical situation. We will hope and pray that such a solution of the difficulty will be found as to satisfy foreigners, and yet enable us to pursue our work in peace.

The Chinese are not exclusively to blame in this unfortunate matter. There is no doubt that the Sisters did collect large numbers of children, and it is said that no particular examination was made of those who brought the children as to whose they were. There is no doubt that many of these children died, and that their coffins were carried out of the Sisters' Establishment. There seems no doubt, too, that difficulties were thrown in the way of an examination of the Sisters' school for the satisfaction of the people. One man especially, called Wang San, on whom, rightly or wrongly, suspicions were cast of

kidnapping children for the school, the Consul refused to give up for examination.

On the other hand it is to be feared that the anti-foreign feeling is at the bottom of it all. The conduct of the Mandarins has not been very encouraging to foreigners. Their proclamations, and even the Imperial decree which has just appeared in the "Peking Gazette," are sufficiently vague to leave the people uncertain whether all the stories circulated about the French are believed at head-quarters or not.

So we must leave matters in the hands of Him who rules the destinies of nations, and hope that he will "turn the curse into a blessing"—a blessing above all to this ignorant and superstitious people.

There is of course some excitement in Peking, but there seems to be no likelihood, at present at least, of a rising against foreigners. Some of the pupils of our schools are beginning to show fear, and to ask to be allowed to go home. But I think even this will pass away in a week or two. In our own Mission we are very quiet, as we have no large schools to raise the suspicions of the people. The Sisters of Mercy in the Imperial city have, however, dismissed their school and suspended their work for the present, and we hear that 4,000 troops have, within the last few days, been moved into the city, and are encamped not very far from the Romish Cathedral.

I enclose you a translation of the Imperial decree with reference to the Tien tsin riot, which appeared in this morning's "Gazette."

July 1st—I hear that Chung-heu is appointed envoy to France. He goes, I suppose, to apologize, and to deprecate war. This, I think, is a step in the right direction.

Decree from the Emperor.

A few days ago, in consequence of some lawless fellows at Tien tsin kidnapping children, and thereby implicating the conductors of the Roman-Catholic establishment at that place, the people became filled with suspicions, and raised a riot, during which the French Consul and many other persons were

killed, and the Roman-Catholic Cathedral was burnt and destroyed. Some Russians were killed by mistake (they being taken for French). All this is much to be deplored. A decree has already been issued from the throne, directing, on the one hand, that Chung-heu and the inefficient local officers are to be at once handed over to the Board of Civil Office, to decide on their punishment; and, on the other, that Tseng-kwo-fan should minutely inquire into the whole affair, and report to the throne. He was also ordered to seize and punish most severely the scoundrels that had been engaged in kidnapping, as well as the leaders of the riot.

From the time when foreigners came to China, for purposes of trade, there have been treaties by which all matters affecting both foreigners and Chinese are arranged. Chinese and foreigners have for a long time lived together in peace. The Emperor looks upon both with the same feelings of kindness, asking not who belong to the (foreign) religion and who are the people, but who are good and who are bad. If, therefore, any evil-disposed persons hide themselves among those who belong to the (foreign) religion, and secretly practise things contrary to law, they must be ferretted out and seized wherever they may be; and, on being convicted, they must be most severely punished. What, then, have the people to do with getting up rumours and raising disturbances?

Lest, in consequence of the Tien tsin riot, outbreaks should occur at other places, it is now ordered that all the Governors-general and the Governors of provinces shall strictly enjoin the officers under their charge to issue proclamations to the people instructing them (as to the nature of the rumours), and to immediately repress riots wherever they may arise. They are, moreover, to protect every place where foreigners reside, either for the purpose of trading or of disseminating their religion, and not to allow mobs to get up pretexts and raise disturbances. An Imperial proclamation.

There is a gravity in the facts above related which demands, on all sides, investigation, more particularly in these days, when the differences between Protestantism and Romanism are viewed by many as of a mere trivial character, and more especially so in the presence of, and in contrast with, heathenism; so much so, that every Roman-Catholic Missionary sent out into the field is regarded by them as an auxiliary to the general interests of Christianity. Our convictions are directly the reverse.

The action of Romanism is precisely the same abroad as it is at home: in principle and practice it is antagonistic to the truth of God. Its Missions assume to be *par excellence* Christian and catholic; yet in their mode of action are they utterly

irreconcilable with the truths and interests of the Gospel of Christ: they are narrow and exclusive, intolerant and overbearing: exciting needless prejudices against true Missions, and, by the irritation which is caused, obstructing the progress of the truth.

Nothing could be more injudicious than the proceedings of the Sisters of Mercy at Tien tsin. The purchasing of children, although, according to their ideas, well intended, was indefensible.

In doing so they infringed upon a main principle of Chinese life. The rights of parents over children in China, although not unlimited, are great. In fact, the principle of obedience from the younger to the elder, and submission from the inferior to the superior, is the cementing principle which has bound together the ranks and masses of that vast empire. Confucius had moral perception to distinguish the conservative power of the great principle, "Honour thy father and mother," and to use it as the chief corner-stone of the social fabric which he erected. The Emperor and his subjects were brought into this relationship, and if the one be enjoined to regard his subjects as his children, they are also taught to obey and reverence him as a father. Children in a family are placed in the same position, and, as they are to be submissive, so parents are to be provident of their welfare. It is true that this principle has been liable to great abuse. Emperors have been tyrannical, and fathers have been cruel. Gospel principle alone can expand the human character into conformity with moral precepts. Devoid of this, the practice of the man must ever fall short of his theory, and appear shrivelled and deformed. To supply the principle which is wanting is the object of Missionaries. Until this be done the native character is like the compressed foot of the Chinese female, which is so cramped that it has lost the power of natural expansion. Yet disadvantaged as they are by the "golden lilies," these women can walk several miles a day, and fulfil with apparent ease an ordinary amount of domestic duties; and just so the obediential principle which runs through Chinese social life, although crippled and restrained from full development, has yet its influence, and does conserve the body politic from dissolution. No one that is wise, no one that is anxious to befriend China would do any thing to weaken it, but would rather seek to strengthen it, until Christianity comes in with power to give the whole character fulness and elevation.

The system adopted by the Romish Sisters was calculated to impair the only conservative principle which heathen China possesses. It was assuredly their duty to ascertain, beyond the possibility of doubt, that the children whom they received were brought to them with the knowledge and consent of their parents; and yet, even if this were so, the proceeding was by no means unobjectionable. Heathen mothers were taught, by those who professed to instruct them in a better religion, that when they found the care of their own offspring inconvenient they might disembarass themselves of it; that the tie of parental affection and responsibility might be broken at pleasure, and the child be brought to market and sold; and if the Sisters set the example, other persons might well be encouraged to engage in the same traffic, and sell and buy children for objectionable purposes.

To do evil that good may come is an unjustifiable and perilous proceeding. It is a weapon which, sooner or later, is certain to react with avenging force upon the hand which uses it; and the very worst form of it is the attempt to promote religion by means that are not transparent, and will not bear exposure to the light. The course of action adopted by the Sisters conjured up a host of evils.

There are Foundling hospitals in China, and these by no means of recent origin. One in Shanghae had the designation of "The Hall for nourishing Infants." Some of its rules deserve attention. Families might adopt foundlings from the Institution,

on their compliance with certain regulations. The occupation and circumstances of the contracting parties were to be ascertained, and, previous to any formal transfer, securities were to be taken from them so as to ensure, as far as possible, the good treatment and well-being of the child. We should like to know whether, on the adoption of the children, the Sisters were careful to comply in this respect with native customs? Moreover, in the case of the Shanghai Institution, provision was made that the friends of the Society should meet every fortnight in the building, and, after paying their respects to the patron idol, proceed to inspect the children. The Sisters, on the other hand, appear to have refused all inspection of their schools. It is to be noted, also, that the managers of the Shanghai Foundling Hospital declined to receive any save deserted infants, who had been deprived of father and mother. But the Sisters had no such rule, and appear to have instituted no examination as to the children which were brought to them. Kidnappers had thus a favourable opportunity for prosecuting their trade. It is impossible to say how far the private life and private feelings of the Chinese may have been outraged to provide children for the Romish Sisters.

And yet we do not mean to throw all the blame on these poor Sisters. They were well-intentioned, but ignorant. The blame belongs to the system of which they were the members and victims. The Church of Rome puts forward baptism as essential to salvation. It may suffice on this point to quote the following paragraph from the Catechism—

“*Ex Decreto Sacrosancti Concilii Tridentini.*” If the reader will look to *Pars Secunda*, and *Cap. II. De Sacramento Baptismi*, he will find the 31st section headed thus—

“*Baptismus ad salutem omnibus necessarius.*”

Under this heading it is asserted of all men that—“*nisi per Baptismi gratiam Deo renascantur, in sempiternam miseriam et interitum a parentibus, sive illi fideles, sive infideles sint, procreantur.*”

And then again—“*Quam legem non solum de iis, qui adulta ætate sunt, sed etiam de pueris infantibus intelligendam esse.*”

The 34th Section is headed thus—“*Infantum Baptismus non defferendus;*” and the reason is given thus—“*Nam cum pueris infantibus nulla alia salutis comparandæ ratio, nisi eis baptismus præbeatur, relicta sit, facile intelligitur, quam gravi culpa illi sese obstringant qui eos Sacramenti gratia diutius, quam necessitas postulet, carere patiantur, cum præsertim propter ætatis imbecillitatem, infinita pene pericula illis impendeant.*”

It must be acknowledged that if the Church of Rome thus makes the salvation of the individual dependent on a rite which must be administered by another person, she at least takes care to enlarge the opportunity of its administration as widely as possible. In cases of necessity other accessories may be dispensed with, provided only that water be applied, and this may be done by women. The 25th Section of the chapter on baptism in the Tridentine Catechism already referred to runs thus—

“*Quis ordo in baptizando a fidelibus servandus sit.*”

“*Neque vero hoc munus ita omnibus permissum esse fideles arbitrentur, quin ordinem aliquem ministrorum instituere maxime deceat, mulier enim, si mares adsint, Laicus item præsentem clericum, tum clericus coram sacerdote, Baptismi administrationem sibi sumere non debent. Quamquam obstetrices, quæ baptizare consueverunt, improbandæ non sunt, si interdum præsentem aliquo viro, qui hujus Sacramenti conficiendi minime peritus sit, quod alias viri magis proprium officium videretur, ipsæ exequantur.*”

We cannot be surprised if thus pressed, thus urged by the dogmas of their church, the agents of the Church of Rome, who are located amongst the heathen, whether

priests or nuns, men or women, lay themselves out, by whatever means, to baptize as many as possible of all ages and sexes.

The Church of England is at variance with Rome on this as well as on other points. She does not believe that the sacraments of the "new law confer grace by virtue of the act performed." Even in the elementary instruction of her Catechism, in answer to the question, "What is required of persons to be baptized," it is replied, "Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God made to them in that sacrament." Even infants have not the sign of water administered until, having been taken up in the arms of faith, they have been presented in prayer to God, and the blessing of regeneration has been sought from Him who has said, "Ask, and ye shall have."—"We beseech Thee for Thine infinite mercies that thou wilt mercifully look upon this child, wash him and sanctify him with the Holy Ghost, &c." God's faithfulness to His promise is introduced as the basis on which the whole service rests. Those interested in the child, parents and others, are reminded—"Ye have prayed." They are reminded that "our Lord Jesus Christ hath promised in His Gospel to grant all these things that ye have prayed for." They are again reminded, "which promise He, for His part, will most surely keep and perform."

On this security the sponsors are encouraged to come forward and answer for the child, and undertake for one for whom the Lord has already undertaken—"wherefore, *after* (on the ground of, in the strength of, in reliance upon) this promise made by Christ, this infant must also faithfully, for his part, promise by you that are his sureties," &c. Thus before the sign of regeneration is administered, the infant is placed in the position of a believer. It is then baptized, as a sign of regeneration, or new birth; it is thus, as by an instrument, grafted into the church; the promises already apprehended on its behalf, and within the gracious circle of which, if faith has been exercised, been undoubtedly brought, "are visibly signed and sealed: faith is confirmed and grace increased by virtue of prayer to God." The child is not regarded as a heathen child up to the moment when the water is sprinkled, but as one on whose behalf prayer has been offered and the promise of grace secured. It is not thought that grace is initiated by the administration of the sacrament or sign, for the child is baptized as one already in grace, answering as a gracious person, and as a gracious person recognized and grafted by an official act into the church.

On this subject the following powerful and explicit passage from Bishop Hooper may be introduced—*

But first, by the word of God we must know what the nature and use of a sacrament is. The office of a sacrament is this: to show unto us outwardly that the merits of Christ is made ours, for the promise sake which God hath made unto those that believe; and these sacraments by faith doth applicate and apply outwardly unto him, that in faith receiveth them, the same grace, the mercy, the same benefits that is represented by the sacraments, but not so by the ministration of the sacraments, as though they that receive them were not before assured of the same graces and benefits represented by the sacraments. That were a manifest error: for in case the sacraments could give us very Christ, the promise of God were in vain, the which

always appertain unto the people of God before they receive any sacrament; but they be the testimonies of promise, and declare unto us for an infallible verity, and unto the church of Christ, that we be the people that God hath chosen unto His mercy, and that by faith we possessed before Christ; and in faith, friendship, and amity with God we receive these sacraments, which are nothing else but a badge and open sign of God's favour unto us, and that we by this livery declare ourselves to live and die in His faith against the devil, the world, and sin. But he that supposeth to make Christ his, and all Christ's merits, by the receiving of the outward sign and sacrament, and bringeth not Christ in his heart to the sacrament, he may make himself assured

* Bishop Hooper's early writings. Answer to the Bishop of Winchester's Book. Parker Edition, pp. 127-136.

rather of the devil and eternal death, as Judas and Cain did. For the sacrament maketh not the union, peace, and concord between God and us, but it ratifieth, stablisheth, and confirmeth the love and peace that is between God and us before for His promise sake.

What is the most principal signification, and to what end every sacrament was ordained, it may be learned best by the promise annexed unto the sacraments. *Qui crediderit, inquit Christus, et baptizatus fuerit, salvus erit.* Mar. ult. Therefore baptism is called a sacrament, because it is annexed unto the promise of eternal joy, to testify that the promise of grace verily appertaineth unto him that is christened.

Yet, to declare the virtue of this more plainly, let us consider the words of baptism, the which containeth in themselves the whole and sum of the testament, the benediction wherewith we are consecrated, dedicated, and offered unto God, and God's name invocated upon us after this sort: "I," saith the minister, "by the commandment of God, and in the place of Christ, do christen thee; to say, do testify by this external sign thy sins to be washed away, and that thou art reconciled unto the living God of our Mediator Jesus Christ." And this is the sign wherewithal God marketh all that be living in this world; and His friends by these means He sealeth in the assurance of remission of sin, which thou hast first in spirit received by faith, and for the promise made unto thy father and his posterity. For the promise of God, the remission of sin, appertaineth not only unto the father, but also unto the seed and succession of the father, as it was said unto Abraham, Gen. xvii.: *Ero Deus tuus, et seminis tui post te.*

It is ill done to condemn the infants of the Christians that die without baptism, of whose salvation by the Scripture we be assured: *Ero Deus tuus, et seminis tui post te.* I would likewise judge well of the infants of the infidels, who hath none other sin in them but original, the sin of Adam's transgression. And as by Adam sin and death entered into the world, so by Christ justice and life. *Ut quemadmodum regnaverat peccatum in morte, sic et gratia regnaret per justitiam ad vitam æternam per Jesum Christum.* Rom. v. Whereas the infants doth not follow the iniquity of the father, but only culpable for the transgression of Adam, it shall not be against the faith of a Christian man to say, that Christ's death and passion extendeth as far for the salvation of innocents, as Adam's fall made all his posterity culpable of damnation. *Quia quemadmodum per inobedientiam unius hominis peccatores constituti fuimus*

multi, ita per obedientiam unius justi constituentur multi. The Scripture also preferreth the grace of God's promise to be more abundant than sin. *Ubi exuberavit peccatum, ibi magis exuberavit gratia.* Rom. v. It is not the part of a Christian to say, this man is damned, or this is saved, except he see the cause of damnation manifest. As touching the promises of God's election, *sunt sine pœnitentia dona et vocatio Dei.*

These temerous judgments of men hath brought into the church of Christ a wrong opinion of God, to say that He can nor doth save none, but such as he received openly into the church by baptism: whereas this sacrament and all other be but the confirmation of Christ's promises, which be in the person that receiveth the sacraments before, or else these external signs availeth nothing. This may be easily known by the use of baptism every where. The testimonies of the infant to be christened are examined in the behalf of the child; of faith, what they believe of God: *Credis in Deum Patrem, &c.? Credis et in Jesum Christum, Filium Dei, natum, et passum, &c.? Credis in Spiritum Sanctum? Credis sanctam Ecclesiam, remissionem peccatorum, resurrectionem carnis, et vitam æternam?* The answer is, *Credo.* Before yet or he be christened, he maketh this solemn vow, full little regarded of all the world in manner, that he will at the years of discretion practise and live godly after this faith. The minister saith unto him, "Thou shalt renounce the devil with all his works:" the answer is, "I do renounce him." This reason and account of faith given with a most earnest and pretended vow, to live for ever virtuously, he is demanded whether he will be christened. "I will," saith the testimonies. Then is he christened in the name of God, the Father, the Son, and the Holy Ghost. The which fact doth openly confirm the remission of sin, received before by faith. For at the contemplation of God's promises in Christ, he is saved as soon as the conscience of man repenteth and believeth, and his sins be forgiven, John iii. and vi.: *Qui credit Filio habet vitam æternam; qui non credit non videbit vitam, sed ira Dei manet super eum.* There is neither faith, neither sacrament, unto this christened creature in vain. Faith receiveth first Christ for the promise sake; then is he bold to take this holy sacrament for a confirmation of God's benefits towards him; and then to manifest, open, and declare unto the whole church, represented by the minister and such as be present at the act, Christ, that already secretly dwelleth in his soul, that they may

bear record of this love, amity, peace, and concord, that is between God and him by Christ. And forasmuch as all displeasure, ire, vengeance and hatred between God and him, is agreed upon by the intercession of Christ, whom faith before baptism brought before the judgment-seat of God to plead this charter of remission; it is the office of the church, which hath an open and manifest declaration thereof, to give God thanks for the preservation of His church, and for the acceptation of this christened person into the commonwealth of His saved people; remembering, that only those be appertaining unto God, that be thus called openly into the visible church and congregation, except death prevent the act. And such as condemn this sacrament be not of God, as Paul saith, *Quos prædefinierat, eosdem et vocavit*. Rom. viii. When they may be received, as they were instituted, and ministered by such as the law of God appointed in the ministry of the church, no Christian should omit for any occasion the doing of them. But whereas such take upon them as be not lawfully called unto the ministration of sacraments, (as where the *sage femme*, or midwife, for danger of the child's soul will christen it,) it is a profanation of the sacrament and not to be suffered. The child shall rejoice eternally in heaven with Abraham, Isaac, and Jacob, for Christ's sake, whose merits appertaineth unto the infant for his father's faith.

This ungodly opinion, that attributeth the salvation of man unto the receiving of an external sacrament, doth derogate the mercy of God, as though His Holy Spirit could not be carried by faith into the penitent and sorrowful conscience, except it rid always in a chariot and external sacrament. This error hath ignorance brought into the church, because the ministers this many years knew not to what end a sacrament was instituted. They contend upon certain words of the Scripture, John iii. Mar. ult. Howbeit, understood aright, and the circumstance of the text marked, it proveth nothing. Nicodemus was a man of sufficient health and age, and no cause why he should not receive that holy ceremony of baptism. Mark's words appertain likewise chiefly unto such as were apt to hear the Gospel, and such to be christened: notwithstanding they may likewise confirm thereby the baptism of infants by this reason, *Ero Deus tuus, et seminis tui post te*; deducing this argument of those words, to whomsoever the promise of God appertain, to the same the signs annexed unto the promise appertain. To the infants the promise apper-

taineth, *Ero Deus seminis tui*; likewise the signs of the promise. Whereas they say, that baptism appertaineth unto the salvation of all men that be of God's elects, I grant; but not unto every of God's elects. I except those that die before they be christened, the infants of the Christians, of whose salvation we may not doubt: of the infidels' infants I will temerously nor damn nor save. Saint Augustine is of the contrary part against me: howbeit, that holy doctor giveth me leave to leave his writings, and believe the Scripture. If it were my purpose to reason that matter, I would get great aid out of other his works to serve mine opinion: and as for the excuse of the midwives christening by the example of Zippora, Moses' wife, Exod. iv., that circumcised in the time of need, it may not prove the midwives' fact to be good; for of one private and singular fact no man may make a general law. Epiphanius, that great clerk, *libro iii. contra Hæreses, Tom 2, cap. 79*, proveth mine opinion with strong arguments: *Si mulieribus præceptum esset sacrificare Deo, aut regulariter quicquam agere in ecclesia, oportebat magis ipsam Mariam sacrificium perficere in novo testamento, etc.; at non placuit*. Read the chapter. Moses was in danger of death, because he neglected the commandment of God, which was to circumcise the eighth day. (Gen. xvii.) As he supposed, after the judgment of the flesh, it should have hindered the child's health, because they had a long journey to travel: such good intentions, contrary unto the word of God, we see cruelly revenged divers times. The sacraments must be used as they be commanded, and to the same end that they be commanded. The ministry of Christ's church chiefly dependeth in the preaching of the Gospel and the ministration of the sacraments; and as the preaching of the word is not the office of a woman, no more is the ministration of the sacraments.

To what end, and to whom the sacraments must be given, St. Paul teacheth, Rom. iv.; where he calleth circumcision *Sphragida ejus justitiæ acceptationis in gratiam Dei, quæ per fidem apprehenditur*: "It is the mark and seal of acceptance into God's grace, received before by faith." And this external sacrament was as the conclusion and sealing up of all that God had promised unto Abram before: to say, *In te benedicentur omnes gentes terræ*, with many other promises, as is expressed in the book of Genesis from the 12th chapter unto the 17th, where as circumcision was given; for this word *sphragizo* signifieth *sigillo notare, insignire, et concludere*. By the which word and text of Paul it is manifest, that by

the sacraments God's promises be not first given unto man, but that by the sacraments the promise received is confirmed: for Paul *discernit applicationem gratiæ ab ipsa circumcissione*, as in the same 4th chapter he sheweth more plainly, where he declareth the condition of Abraam, what he was before he received this sacrament, proveth him first to be the friend of God: *Credidit Abraam Deo, et imputatum est ei ad justitiam*. As a man first assured of God he received this sacrament, and sought not first to find him in an external sign. So doth all men at this day, if they marked what is required of them before they receive any sacrament. There is not so much as the speechless infant, but by his parents is bound to give account of his faith before he be christened. And, as John saith, chap. i., *Dedit eis ut liceret filios Dei fieri, videlicet his, qui credidissent in nomine ipsius*: so that none is admitted unto the sacraments, but such as be God's friends first by faith. *Abraam credidit*: "Abraam believed." The infant believeth. Cornelius believed, (Acts x.); and as one came unto the sacrament, our father Abraam, as the friend of God, so cometh all the world that follow his faith, and confirmeth God's promise with an external sign; as I shall declare more plainly from the first sacrament unto the last. Adam offered sacrifice unto God, so did Abel. (Gen. iv.) They had certain manifest and open sacraments given unto them by God, that their oblations were acceptable, because they sprang out of the fountain and life of all good works, from faith and the fear of God. Abel's lamb was by miracle burned with celestial fire, and Cain's sacrifice nothing accepted. Two brothers, having one father and one mother, what should be the cause that one received an open and external testimony of God's love, and not the other? Paul declareth the cause, Rom. xiv. Heb. xi.: *Sine fide impossibile est placere Deo; accedentem ad Deum oportet credere*. Abel, because before the sacrifice he was accepted by faith into God's favour, the religion of his heart was declared openly unto all the world. Cain, that thought God would be pleased with an external ceremony without an internal reconciliation, was openly declared to be an hypocrite, without faith or any godly motion. The rainbow given unto Noe was a sacrament of God's, and confirmed these words: *Non adjiciam ut amplius maledicam humo propter hominem. Et, hoc signum fœderis quod ego do inter me et te, et inter omnem animam viventem, quæ est vobiscum in generationes perpetuas. Arcum meum posui in nube, &c.* (Gen. ix.) Had not Noe first believed the promise of God, and been

accepted into the favour of God, this ark in the clouds had as much edified him, as all the miracles that [were] wrought by Moses in Egypt before Pharaoh, Exod. vii. viii. ix. x. xi. *Pesah*, Exod. xii. nothing availed; no, nor was not used without the due circumstances there prescribed, that such as ate of it were first instructed what it meant, and put in remembrance of God's benefits and mercies unto them, and then as people of godliness and godly religion they ate it with thanks.

What is there more to be said? As the promise of God is received by faith, so must the sacraments be also. And where as faith is not, no sacrament availeth. Read the eighth chapter of the Acts of the Apostles, and confer Simon Magus with the Queen of Candès' servant; and mark what difference is between him that looketh to find Christ in an external sacrament, and him that cometh with penitence and assurance that God is his through Christ. The one, Simon, who would have had the power to have given the Holy Ghost to whom he list, not for his belief sake, but for money. Peter said: *Non est tibi pars neque sors in parte hac*. The queen's servant, converted from the bottom of his heart, believing the preaching of Philip, would be a Christian also outwardly, said unto the servant of God: *Ecce aqua, quid vetat quominus baptizer?* *Dixit Philippus, Si credis ex toto corde, licet*: "If thou believe with all thy heart, it is lawful." The godly man said: *Credo Filium Dei esse Jesum Christum*: "I believe the Son of God to be Jesus Christ." Thus first assured of Christ, took openly Christ's livery. The same diversity may be seen, Matt. xxvi., Mark xiv. and Luke xxii., by Judas and the rest of the Apostles, concerning the receiving of Christ's supper. So that I prove hereby, that all sacraments appertaineth unto none but unto such as first receive the promise of God, to say, remission of his sin in Christ's blood: of the which promise these sacraments be testimonies, witnesses; as the seal annexed unto the writing is a stablishment and making good of all things contained and specified within the writing. This is used in all bargains, exchanges, purchases, and contracts.

When the matter entreated between two parties is fully concluded upon, it is confirmed with obligations sealed interchangeably, that for ever those seals may be a witness of such covenants, as hath been agreed upon between the both parties. And these writings and seals maketh not the bargain, but confirmeth the bargain that is made. No man useth to give his obligation of debtor, before there is some contract agreed upon between him and

his creditor. No man useth to mark his neighbour's ox or horse in his mark, before he be at a full price for the ox; or else were it felony and theft to rob his neighbour. Every man useth to mark his own goods, and not another man's: so God, in the commonwealth of His church, doth not mark any man in His mark, until such time as the person that He marketh be His. There must first be had a communication between God and the man, to know how he can make any contract of friendship with his enemy, the living God. He confesseth his default, and desireth mercy;

useth no purgation nor translation of his sin, but only beseecheth mercy, and layeth Christ to gage, and saith, "Forasmuch as Thou hast given Thy only Son for the sin of the world, merciful Lord, hast Thou not likewise given all things, unto sinners that repent, with him? Then likewise, Lord, forgive me, and be my God, both in faith, and also in Thy sacraments: and as truly shall I serve Thee during my life, as these words pass my mouth, 'I renounce the devil, the world, and sin.'" Upon this faith and promise made to God, we be marked in God's mark, and none otherwise.

In the preceding quotation the principle of the Church of England is well defined by Hooper—"As the promise of God is received by faith, so must the sacraments be also. And where as faith is not, no sacrament availeth." "The sacraments must be used as they be commanded, and to the same end that they be commanded. The ministry of Christ's church chiefly dependeth in the preaching of the Gospel, and the ministration of the sacraments; and as the preaching of the word is not the office of a woman, no more is the ministration of the sacraments." And again—"It is ill done to condemn the infants of Christians that die without baptism, of whose salvation by the Scripture we be assured. *Ero Deus tuus, et seminis tui post te.* I would likewise judge well of the infants of the infidels, who hath none other sin but original, the sin of Adam's transgression. And as by Adam sin and death entered into the world, so by Christ justice and life. *Ut quemadmodum regnaverat peccatum in morte, sic et gratia regnaret per justitiam et vitam æternam per Jesum Christum.* (Rom. v.) Whereas, the infants doth not follow the iniquity of the father, but are only culpable for the transgression of Adam, it shall not be against the faith of a Christian man to say, that Christ's death and passion extendeth as far for the salvation of innocents, as Adam's fall made all his posterity culpable of damnation."

Upon the principles of the Romish system, the action of the Sisters at Tien tsin is at once intelligible. Believing, according to the teaching of their church, that all infant souls not baptized, are lost, their desire would necessarily be to baptize, that is, according to their ideas, to save as many as possible. By the fallacious principles of their church they have been urged to do unwise and injudicious things. This is a great evil in the church of Rome that it gives a wrong direction to religious feelings and religious sympathies, which, if rightly directed, would have worked well, and borne fruit to God; that it places a stumbling-block before the blind. How tremendous the divine declaration—"Cursed be he that maketh the blind to wander out of the way." And it is this that makes the proximity of Romish Missions so disadvantageous to those who, on the heathen Mission field, are acting on pure scriptural principles, inasmuch as, in consequence of the peculiar tenets and temper of the Romish church, the customs and prejudices of the people are needlessly interfered with, a spirit of hostility is excited, and the heathen, while Missionary work is in the initiative, being unable to discriminate between Popish and Protestant Missions, consider all to be equally objectionable, and repudiate all alike.

We consider the presence of Romanism to be no less obstructive to the progress of the Lord's truth abroad in the foreign field, than we find it to be with ourselves in the home field. The great object of Romanism everywhere is to prejudice the human mind against the truth of the Gospel. In the "Annals of the Propagation of the Faith," Protestantism is ever presented as the great danger. A bishop of Roseau (English Antilles) complains that, "having no funds at his disposal, the Catholic

children are always exposed to Protestant teaching, and are in danger of receiving impressions calculated to tarnish the brightness of their faith." Another bishop in Illinois describes the children as "exposed to terrible danger, namely, being allured into Protestant establishments, and there losing their faith."

Numberless instances might be cited to the same effect. Instinctively Romanism is the enemy of pure scriptural Christianity. Avowing that hostility, it never loses an opportunity of inflicting a wrong, and seeks to wound the heel of that truth by which it knows that eventually its head will be crushed. Monsr. Grandin, Bishop of Satala, whose centre is at Isle à la Crosse, 300 leagues north of the Red River, complains of the crowds of savages, of "souls perishing in an immense territory where not a skin of a beast is lost, while souls, for whom Jesus Christ has shed His blood, perish daily. Here is a thing I cannot comprehend, and which I can never think on without profound grief." He admits the inadequacy of his resources, and his inability to found new Missions—"We are not numerous enough to found new Missions; besides we want the worldly means, for, once founded, the Missions must exist." In the same number of the "Annals," the existence of Protestant Missions in those dreary regions is noticed, but only as an evil to be repudiated. In the editorial remarks which introduce M. Grandin's letter, Isle à la Crosse is spoken of as a post which "had providentially escaped the snares of Protestant heresy," but which, since its commencement in 1845, has had to sustain a long struggle against "the champions of error." The same sort of courteous designation is applied to our Missionaries by Monsignor Taché, the Bishop of St. Boniface—"ministers of error."

Amid so great destitution, so immense a territory, "where not a skin of a beast is lost," but "where souls perish daily," we might perhaps, in our ignorance, have thought that, even in the estimation of Romanists, Protestant Missionaries would have been regarded as better than nothing, and as distributing some few crumbs of the bread of life which famishing sinners might gather up. It is not so—they are utterly repudiated; and yet when Romish Missionaries, through the unhappy influence of their own system, venture on injudicious and indefensible measures to compass their schemes, and become involved in perilous complications, such as are now in action on the Chinese coast, forthwith the Protestants of Great Britain are expected to make common cause with them, and the fleets of this country are expected to co-operate with the French fleet in punishing the Chinese for outbreaks of popular fury, which, had the Missionaries been discreet in their actions, in all human probability would never have taken place at all. We sincerely trust that none of our Missionaries will, either by letter or by word of mouth, advocate such a proceeding. To help Romish Missionaries in their trouble by kindly acts, to give them shelter, clothing, food, to befriend them in every possible way,—let this be done, but we may not make common cause with them as though occupying with us a common Missionary ground, nor unite with them in a process of retaliation: this be far from us.

It is said that China is leavened with a bitter hostility against all foreigners, and that, under the leading of the literati, a vigorous effort is about being made to expel them from the country. It may be so, and the effort may be a successful one, so that for a time all Missionaries may be compelled to leave; but they will leave with a clear conscience; their exclusion will be but temporary; and, after a brief absence, they will return to wider spheres of usefulness than they had enjoyed previously.

If war ensue, it will have been provoked mainly by the Romish Missionaries. The reclamation of old grants of land, which, on the expulsion of the Romish Missionaries from China in 1724, had lapsed from their temporary possessions into native hands, has been productive of much unpleasantness, and has served to embitter the feeling against foreigners.

Provision was made for such restoration by the treaty of Nanking, and an Imperial decree, dated February 20th, 1846, enjoined the restoration of houses belonging to Romanists—"Let all the ancient houses throughout the provinces, which were built in the reign of Kanghi, and have been preserved to the present time; and which, on personal examination by proper authorities, are clearly found to be their *bonâ fide* possessions, be restored to the possessors of this religion in their respective places, excepting only those churches which have been converted into temples and dwelling-houses for the people."

These demands have been persistently urged by the Romish Missionaries, who in such efforts have always been sustained by the French authorities on the coast. The following paragraph from the "Annals" affords a recent exemplification of the process—

Quang-Tong.—On the 24th August, 1867, the Feast of the Immaculate Heart of Mary, Mgr. Guillemin, Bishop of Cybistra, Prefect-Apostolic of Quang-Tong and Quang-Si, blessed the first stone of the chapel of St. Francis Xavier in the Island of Sancian. The monument in commemoration of the death of the great Apostle of the Indies will be erected by the contributions of the faithful. Up to the present time the grave of St. Francis

Xavier had remained in the possession of the Chinese, and various efforts made by Mgr. Guillemin to regain possession of it had not been attended with success. In the month of April, 1867, the Count de Lallemand, the new minister of France at Peking, being on his way to Canton, the Prefect-Apostolic made another application through him, and this time with happy results.

The French empire has always been the supporter and mainstay of the Romish system. French bayonets prolonged the temporal power of the Pope. A feeble and debilitated old age was thus protracted, and the unnatural and hurtful arrangement of a Pope-King was continued until there came the sudden and unexpected collapse of the French Empire. The parasite fell when the tree which sustained it, in the moment of its apparent pride and power, was hewn down by a mighty axe, and both the Empire and the temporal power of the Papacy are now alike in ruins. The world looks on in amazement: men shut their mouths and acknowledge, "Verily there is a God that judgeth in the earth."

The Roman-Catholic religion in France has developed either into infidelity or Mariolatry. Under the Empire, Mariolatry has been the religion of the people, so far as they have remained professedly Christian. The following curious extract from the reminiscences of a former year will serve to show how Mary had become enthroned as the protectress of France.

"MARIE," "PROTEGEZ LA FRANCE."

(From our own Correspondent)

Received Sept. 12, 1860.

My last letter was dated Lyons, and bore a very different designation from the present one. It was headed "Liberal View of Protestantism in France;" and I am happy to think that it spoke a more truthful feeling of French public sentiment than the present words, which were, on the following evening, emblazoned over the finest imaginable display of fireworks on a day of public rejoicing.

The reception of the Emperor and Empress of the French on their first visit to Lyons was of the most brilliant and enthusiastic character, and, if it had not been for the profanation of the Lord's day, might have been called truly

satisfactory. The French know how to keep holiday. The presence of polite civility, and the absence of confusion in the immense crowds that assembled, were quite remarkable. It seemed to be in every grade of society a most cordial welcome; and the Emperor, on his part, has conferred a most considerate and substantial benefit, especially upon the poorer classes, by freeing the bridges over the Rhone from tolls, which were paid by foot passengers as well as carriages. The enormous crowds who visited the apartments occupied by the Royal visitors for two or three days after their departure were most astonishing.

The Lord's-day was, as I have said, appropriated to the chief part of the ceremony. In the morning, at the hour of mass, the Empe-

ror and Empress went to the chapel on Mont Fourvière. At one o'clock there was a review of the troops, and some other ceremonies, and a repetition of the splendid illuminations of the city; and, late in the evening, a magnificent display of fireworks on Mont Fourvière, which, from its prominence, and from the inequality of the surface of Lyons (much resembling that of Edinburgh), was the best situation that possibly could have been chosen for such an exhibition. The height of this mount is crowned by the chapel, which has on its tower a gilded figure of the Virgin, and, if I recollect rightly, an inscription on the portal, attributing to her the saving of the city from cholera. The site of the fireworks was near the summit of the hill, and the windows of our hotel, being opposite to this point, afforded a most perfect view of them. You must excuse me for being rather minute in my description, as I think it will lead to the conviction that this awfully silly inscription that crowned the whole was by no means an expression of the national voice of France.

Lyons, it is well known, is the part of France where Roman Catholicism, in its most ultramontane state, is in the most flourishing condition; and I have no doubt that this particular part of the ceremony was thrust in by the priesthood. I hardly think the Emperor himself would have approved of the expres-

sion of such sole dependence upon the Virgin, and I am sure that the common sense of most of the common people present would have preferred the protection of God. The way in which this painful inscription was made to surmount the whole scene was most ingenious. The word "Marie" was first lighted up, and immediately the great bells of the cathedral, which was just below, struck up a kind of carrillon to her praise. The other part of the inscription was then made visible, and stood all night presiding over the scene, and recalling to my mind the cry of "Great is Diana of the Ephesians!"

This pure idolatry of the Virgin, joined with the doctrine of the Immaculate Conception, is pushed by Roman Catholics of the present day to a fearful excess. I cannot think that it can be held by men of common sense who have the least acquaintance with Scripture, any more than I can believe that the inscription in question, though occupying a prominent place, expressed the opinion of the surrounding multitude. There is much in the political literature of France in the present day that shows a better state of public feeling in many important points. Unhappily, in minds not really in earnest as to spiritual things, there is a kind of romantic or historical attachment to Roman Catholicism that, associated with the impressions of early years, keeps it dominant in the heart. E.

Has Mary shielded them? Alphonsus de Liguori expatiates on her glories. According to his idolatrous outpourings, she is the Mother of the King of kings; and if Jesus be the King of the universe, Mary is also its Queen." "Continue, therefore, Mary," such is the invocation, "to dispense with confidence of the riches of thy Son: act as Queen, Mother, and Spouse of the King, for to thee belongs dominion and power over all creatures." Kings, we are informed, "should occupy themselves principally with works of mercy, but not so as to forget the just punishments that are to be inflicted on the guilty. It is not, however, so with Mary, who, although a Queen, is not a Queen of justice, intent on the punishment of the wicked, but a Queen of mercy, intent only on commiserating and pardoning sinners."—"The kingdom of justice the Lord reserved for Himself, but that of mercy He yielded to Mary;" and this apportionment of power, and the effect which it ought to exercise on the minds of men, is illustrated by the following *ad captandum* story—

"In the Franciscan chronicles it is related that Brother Leo once saw a red ladder, on the summit of which was Jesus Christ, and a white one, on the top of which was His most holy mother; and he saw some who tried to ascend the red ladder, and they mounted a few steps and fell; they tried again, and again fell. They were then advised to go and try the white ladder, and by that one they easily ascended, for our blessed lady stretched out her hand and helped them, and so they got safely to heaven." And to this may be added the following specimen of a prayer—"If thou who art our mother, and the mother of mercy, do not pity us, what will become of us when thy Son comes to judge us!"

Let it be remembered that the idolatrous incense which De Liguori offers with such

adulation to Mary has been approved of and accredited by the Roman authorities. "The sacred congregation of rites having made the most rigorous examination of the writings of the Saint, to the number of one hundred or more, pronounced that there was nothing in them worthy of censure;" a sentence which was approved by Pius VII. in 1803, De Liguori himself being canonized in 1839. The "Glories of Mary" were translated into English and printed in 1852 for the Redemptorist Fathers, with the following official approbation appearing on the reverse of the title page—

"We hereby approve of the translation of the 'Glories of Mary,' and cordially recommend it to the faithful.

"NICH. CARD. WISEMAN, &c.

"Given at Westminster on the Feast of St. Alphonsus De Liguori, A.D. 1852."

Let it be understood whence it is that Mariolatry is so popular. The idolatrous worship approves itself to the unregenerated mind. Jesus on His cross combines justice and mercy. God's compassion to the sinner and God's hatred of sin appear conspicuously in that cross. There is mercy for all, but the brightest jewel in that mercy is, that it saves not only from the consequences and penalties, but from the love and tyranny of sin. The dominion of sin is in itself a hell. Sinners, in their infatuation, do not like to part with their beloved, although destructive lusts, yet they suffer betimes under the terrors of a distracted conscience. They wish to be shielded from justice, and to enjoy a mercy which will keep the conscience quiet while they continue to serve their sins. Mary therefore,—not the Mary of Scripture, but an idolatrous conception of the natural mind—has many worshippers.

At Rome, as in Paris, Mariolatry prevails. In both cities the month of May is especially consecrated to her service and worship. At her shrines and before her images prayers are offered.

Papal Rome and papal France placed themselves under the protection of Mary. They looked to her for help in all dangers, and trusted to her to shield and prosper them. They prayed to a God that could not save, and the Imperial régime and the Papacy which it upheld have both been humbled in the dust. The humiliation came, moreover, when least expected—when the Papacy, fresh from the Œcumenical Council, had clothed itself, as it conceived, with a new glory, wherewith it was to bewilder the nations of the earth; when the "beast which had two horns like a lamb, and yet spake as a dragon," had given "life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed;" when the Pope was declared to be personally infallible, and thus the image of the beast was vitalized to speak; and when France, the upholding secular power, gathering her hosts together, and, like an angry cloud on the Vosges mountains, threatened waste and desolation to the peaceful plains of Germany, that the political power of German Protestantism being broken, the image of the beast might have power, not only to speak, but to kill—then, precisely at such a moment, came the unexpected stroke, and the Papacy and its supporters alike lie prostrate in the dust.

France has been the great centre of popish Missionary effort.

The Association for the Propagation of the Faith throughout the old and new world consists of two separate Councils, one established at Lyons, and the other at Paris. The subscription is one halfpenny per week, or 2s. 2d. a year. One subscriber, in ten, acts as collector, and pays in the amount to another member of the Association, who has ten such collections, in other words, one hundred subscriptions to receive.

During the years 1866 and 1867, there had been a falling off in the weekly collections, and the report for the latter commences with sounds of lamentation and alarm:—

"It must be said, that if the falling off observable during the last two years in the progress, continuous up to that time, of the Society, should not be arrested, the consequences cannot be otherwise than disastrous to the Catholic Missions." It is admitted that the Missions, already established have no self-supporting power, and that, if "the receipts of the Society remain stationary, a two-fold injury will be inflicted; the old Missions will find their resources diminished, and new Missions will receive but a portion of the support which they require." And there are then introduced a series of extracts from the letters of Missionaries, in diverse parts of the world, lamenting their destitution and clamouring for help.

But if this were so when the power of France was as yet unbroken, and it held in its hand the iron sceptre wherewith to smite the nations, what must it be now, when its right hand has been paralyzed, and the mace dashed to the ground? According to the balance-sheet of the Institution of the Propagation of the Faith, the receipts for 1867 amounted to 5,493,721*f*. Of this sum the dioceses of France contributed no less than 3,582,658*f*. Let us place the principal national contributions in order—

France	3,582,658 <i>f</i> .
Italy	376,666
Belgium	306,575
Germany	262,204
British Isles	170,719 *
Netherlands	102,789

These are the principal contributors, the bulk of the revenues being drawn from France and Italy, the latter offering, however, only a tithe of the French gifts. It is upon these two sources of supply that the stroke has fallen. How then shall the gifts be sustained, or the treasuries of the Propagation be replenished?

Strasburg contributed 116,276 francs, of which 1,374 were for masses: Lyons, 330,267. Strasburg is crushed, Lyons is threatened. It has little to spare beyond the expenditure needed for its own defence. Paris—poor beleaguered Paris—gave 207,756: what can it give now?

Turning to the expenditure, we are amazed at the diversity of operations. In Europe and other lands, in Christian and heathen lands, amongst the civilized and barbarian, we find these Missions. Believing, as they do, that without the pale of the Romish Church there is no salvation, her priests and votaries act upon that principle, and multiply her Missions. With them we find a bad principle energetically worked. With us there is a good principle feebly worked. "The children of this world are in their generation wiser than the children of light." Thus the Church of Rome has her aggressive Missions in England, and her defensive Missions in Ireland. The Missions in Ireland cost but little, comparatively. Ireland is the Metz of the Romish Church, and the sum apportioned to the defence of this strong citadel is not 60,000 francs; but England is a great centre; it is also a citadel—a citadel, however, of Protestantism, obstructive to the progress of Rome, to win which would be of chief importance, and on this enterprise, therefore, the Propagation of the Faith expended, in the specimen year which we have selected, 213,020 francs.

Throughout the continent of Europe, these Missions are spread, from Northern Europe through Germany to Switzerland. Advancing into Moldavia, Wallachia, and Bulgaria, they cluster at Constantinople. Touching at Syra and the islands of the Indian Archipelago, they reappear in Asia Minor and Syria, and, through Mesopotamia, Kurdistan and Persia, extend to India.

Africa is not forgotten. Along the northern shore, in Abyssinia, amongst the Gallas,

* Of this total, no less a proportion than 99,281*f*. was contributed by Ireland.

at Zanzibar, Madagascar, there are points of occupation. Natal and the Cape have considerable grants; along the western coast we find the following reference—"For the Mission of Congo, under the care of the Missionaries of the Sacred Heart of Jesus, 12,000 francs." Congo! We wonder that name was not suppressed. Congo was once one of the boasted Missions of the Romish Church. For more than two centuries Congo was as completely under the influence of Rome as any of the Popish kingdoms of Europe. Romanism was the acknowledged religion of the realm; paganism was interdicted by law; and yet, before the close of the eighteenth century almost every trace of Christianity had disappeared from the land, and the whole country had fallen back into the deepest ignorance and heathenism. The causes of this great failure are such as we have pointed out. They operate in all Romish Missions, and, sooner or later, must cause their *decheance*. False principles lie at the foundation of the whole work. The Missioners may be, many of them, earnest men; but, under the influence of Romish principles, their devotion and zeal are alike misdirected; the evil which the system engenders in due time reacts upon itself, and the pretentious structures which are raised are overthrown as by an earthquake and lie levelled in the dust.

These Romish Missions have been carried on at great expense, but now we would ask, how are they to be sustained? The centre from whence they have sprung has been disabled. The heart has been injured, and its pulsations, in all probability for a considerable time, will be marked, not by a vigorous, but by a feeble vitality. These Missions of Asia, Africa, America, Oceanica, how are they to be supported?

Let us understand these Missions, and keep aloof from them. They are not of God; nay, indeed, they are against the interests of His truth. We would not injure them, neither would we help to maintain them in existence. We will help their members when in tribulation, but we must not make common cause with them, or compromise ourselves with their principles.

Let us leave them to God. He knows the end from the beginning. It does seem as though He would no longer endure the obstructions at home and abroad which the Papacy has raised to the progress of His truth—"the lofty city He layeth it low; He layeth it low, even to the ground: He bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy."

SUPPLEMENTARY ARTICLE ON CHINESE COMPLICATIONS.

SUBSEQUENTLY to the drawing up of the previous article, further documents have been placed in our hands, and it becomes necessary to place them before our readers. This we proceed to do in the following article.

One of the curses which was to be uttered from Mount Ebal, when the people had passed over Jordan, and had entered into possession of the land flowing with milk and honey was thus worded—"Cursed be he that maketh the blind to wander out of the way."

Ignorance is blindness: on whatever subject a man is ignorant he is blind; and hence there are many subjects which turn up in the course of every-day life, and every day conversation, in respect of which we find ourselves blind. If the subjects be such that we be not immediately concerned with them, then we can afford to be ignorant; in fact, we are compelled to be so, for most of us have not time, even if we had power, to grasp every thing; and we have before us certain specific duties, not much, indeed, in themselves, but which, because we are so diminutive, are more than enough to take up all our mind and all our time.

But there are some subjects on which we ought not to be ignorant, because they so intensely and directly concern us. Amongst such may be mentioned inquiries such as these—"How shall a man be just with God?" and, "How shall a man so walk as to please God?"

There are many persons, many minds, which are anxious about these points: but unhappily they fall into the hands of false guides. These false guides act the part of wreckers, that is, of persons living on the coast, who, when they see a ship in danger, give signals and kindle lights, in obeying which the ship is sure not to be saved, but to be shipwrecked. There are many false guides in religion, and therefore the caution is given, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

There is no religious system which has been more successful in leading souls astray than the system called the "Church of Rome." Many earnest yet ignorant persons have been misdirected by that system in relation to those two leading questions already mentioned, and which are sure to be agitated in every earnest soul. Most pitiful it has been to see a poor market-woman, with her basket on her arm, kneeling down before an image of Mary (so-called) in the Church of Notre Dame, Paris, and, with tears streaming from her eyes, praying unto an idol; but that was caused by the misdirection of the Church of Rome. Most pitiable it is to read of the massacre of Sisters of Charity and of some priests at Tien tsin, well-intentioned persons, desiring to do good, but setting about it in a most injudicious way, doing evil that good might come, and that under the guidance of their church.

The masses of the Chinese people are favourably disposed towards Missionaries who act according to the directions given them by the great Head of the church. There is, however, a certain section of the Chinese people who dislike all foreigners. They are especially to be found amongst the literati, who, after the Chinese fashion, are learned persons, but whose learning, instead of expanding the mind, renders it narrow and prejudiced. These constitute the official class, so that from amongst them are selected the men who are to fill official positions of more or less importance in Chinese national life; and we are hence enabled to understand, to some extent, why such persons hate foreigners. It is the old story over again—it is, as was the case with Demetrius the silversmith, because the craft by which they have their wealth is in danger, and because they fear lest their officialism, for the right fulfilment of which they have no fitness, should be no longer monopolized by them.

They are always on the watch to get some ground of complaint against foreigners, nor is their hostility less towards Missionaries than towards other Europeans; nay, rather is it more, for they have wit enough to see that there is no more powerful dissolvent of the old Chinese system than Christianity.

To such ill-disposed persons the action of the Romish Sisterhood afforded the very pretext of which they were in search. The Sisters began to buy up sickly children. They had been taught by their church that none except baptized children can be saved. They purchased them, therefore, in order to baptize them, and so, as they thought, save them. Numbers of these children died, and the anti-foreign party spread abroad the rumour that these children had not been fairly dealt with, and had come to an untimely end. Some of the children had been kidnapped; not by the Sisters, but by native kidnappers who abound in China. Such men stole them, because they knew that the Sisters would buy them off their hands. The populace began to get excited. The literati and officials in China are rich and influential, and they have many "roughs" as their retainers. By these men the excitement was aggravated, until at length there was an outbreak of popular violence, and the murders were perpetrated to which we have referred.

There is an outcry on the part of some that the Chinese ought to be punished, and

that Great Britain ought to unite with the French fleet to inflict vengeance. Why are the masses of the Chinese people to be so dealt with? All France is now suffering pitifully for the wrong conduct of one man. The rural peasantry, who knew nothing of the war with Germany, and not only did not wish for it, but who, when they voted on the plebiscite, imagined they were voting for the principle *L'Empire est la paix*, are involved in the common calamity. Is it proposed that we shall deal so with the Chinese people?

War may ensue. The anti-foreign party may push matters to an extremity. They may think the present an opportune moment to carry out their policy, viz. the expulsion of foreigners; and outrages may be committed where there is no such pretence as that of which they availed themselves at Tien tsin. There is undoubtedly, along the coast, a very restless feeling, even in places which have been remarkably free from such disquietude. We may quote, in proof of this, the following letter from our Corresponding Secretary at Ningpo, the Rev. W. A. Russell, dated July 26 of the present year.

Since I last wrote to you we have been passing through one of those extraordinary panics, so many of which I had experienced in past years, but which I had hoped, from the unusual quietness which prevailed in this province since my return to China, were to be known amongst us no more. The cause of it has been the dreadful massacre which has taken place at Tien tsin. It has indeed been a most awful affair, such as I could scarcely have believed the Chinese capable of perpetrating. The singular feature of it is, that it should have been directed in such a marked way against the Roman Catholics and the French. This, no doubt, from some as yet unascertained cause, was the original programme; but when the work of destruction was once begun, the wonder is that it went no further. The shock of it naturally vibrated through every European community in China, from Peking to Hong Kong, and led at each place the civil-disposed to work upon the fears and hopes of the people, and to avail themselves of the opportunity to drive all foreigners out of China. For this purpose a most able but most inflammatory paper has been widely circulated among the readers of this province, and probably elsewhere. It purports to be a letter from Tseng-kwo-fan, the governor of the Chih-li province, to Mr. Wade, and deals at length with the three points of commercial intercourse, the propagation of Christianity, and the future independence of the Chinese Empire. It was so ably drawn up, and so calculated to produce the end it had in view, that I thought it wise to make a translation of it, and to send it to one of the Shanghai papers for publication, in order to show foreigners in China the steps that were being taken to excite the populace against them. It has certainly roused the people against us in this place in a most extraordinary way—at one time almost to the verge of open violence; but happily just at present

things are beginning to assume a quieter aspect again. None of us have as yet left our posts; neither our dear brother, George Moule, who, with his family, are alone at Hangchow, nor Mr. Gretton, who has also firmly held on at Shaou-hying under most trying circumstances. I am in hopes that the storm will be weathered, although a good deal will depend upon the way in which the Tien tsin affair is settled, and that by the kind care and over-ruling providence of the Almighty, we may be permitted still to go on with the prosecution of our work in this province. Our position, however, at present, is one of great danger and of great perplexity, needing the prayers and sympathies of our Christian friends in England, that we may be kept in this hour of trial, and have that faith in God, and that practical wisdom imparted unto us which we now especially need.

In all probability the present crisis in China will be overruled, and that speedily, to further concessions to Europeans, and further openings for Missionary work throughout the Chinese Empire. Let us not, then, be faint-hearted, but go forward in the full assurance of faith, that China, as well as the rest of the world, will be given to the Son for His inheritance, and that man's extremity is very often God's opportunity. I myself am firmly convinced that this is not the time for us to be resting on our oars, but to be up and doing, with boldness, energy, and faithfulness to our Master, the work which He has committed to us. For such services we want, indeed, men who will not flinch at the cry of battle: others had better stay at home; but with such, and with our great Captain leading us on, victory must be ours. Let us not be told that the Committee of the Church Missionary Society, and its constituents through the country, are the men to keep us back, by withholding the needful supplies.

The following is the official letter of Tseng-kwo-fan, to which Mr. Russell refers—

Letter from Tseng-kwo-fan to Thomas Wade, the English Ambassador.

ILLUSTRIOUS PRINCE WADE—Since our separation eight years ago it has been a cause of grief to me that we have lived apart from each other. You, Sir, like a bird, have winged your way to the celestial streets (Peking); while I, a poor rustic, like a coiled snake, have been confined to the seashore. I have, however, often called to remembrance your bright renown, though I had no opportunity of personal intercourse with you.

Lately there came from the capital an individual who informed me, at length, of your having gone to the Tsung-li Ya-men and presented in person a treatise, called, "A Brief and Lucid Dissertation;" and that the head Commissioner of Customs, Prince Hart, had also prepared a paper, styled "The View of an Outsider."

These productions are of great length, with sentence heaped upon sentence, and paragraph upon paragraph, each containing several thousand characters. They treat with endless discursiveness of both Chinese and foreign affairs, and are calculated to make the hair of every intelligent Chinese reader to stand on end, and to cause him to burn with indignation, and to blush with shame, without any place to hide his head. O Ambassador! Ambassador! how deep and comprehensive is your love to our country!

But your servant ventures privately to express his surprise that you, gentlemen, should manifest so much perspicacity in your deliberations on behalf of others, and exhibit, at the same time, such dulness of perception as regards yourselves. In the case of others, your powers of discrimination are indeed clear as the sun, but touching yourselves they are black as darkness itself. It is, moreover, a surprise to me, that while your treatment of the relations between China and foreign countries is characterized with so much penetration, your views as to Heaven's doctrine are so very remote from the mark, and so impossible of general application.

You, Sir, have spent many years in the Middle Kingdom, and have lately found a resting-place in the capital, where you have an opportunity of inspecting daily the Imperial Gazette, and making yourself acquainted with all the movement of the palace. There is not a memorial presented to the throne from the four quarters of the empire, the contents of which are not fully known to you. [Here there are a few sentences which are very obscure, but which seem to be an

exhortation to Mr. Wade not to employ the knowledge which he thus obtains to his own aggrandisement, and the possible disturbance of the public peace.]

Now, your servant has always understood that the man who holds the empire must approve himself in all his acts to the general sentiments of the people, and be at the same time in accord with heaven's doctrine; and that he look not merely to his own aggrandisement. But, gentlemen, your words seem to imply that there is yet another doctrine, which is outside of the doctrine of the universe. To place this before you in a clear light, let me use the following illustration.

Suppose a hereditary nobleman, possessed of a magnificent mansion, with buildings linked together as numerous as the clouds. From his inability to repair it, by degrees it showed signs of decadence. A neighbour, who lived hard by, and who had coveted this mansion for years, suddenly came to him and said, "You, Sir, have a very extensive house, bordering upon a great thoroughfare, I will rent it." Without waiting for his assent or dissent, he at once drew up a lease, pressed its acceptance upon the nobleman, and then went in and took forcible possession. After a time he again came to him and said, "The walls of your house, Sir, are sadly out of repair; thieves and robbers abound in it; why don't you keep it in order? If your own ability is insufficient, I will help you." The result was, that the nobleman lost his mansion, and his neighbour became the master of it.

Now, Sir, I venture to ask what kind of doctrine is this, and how your own words about "unwillingness, and inability, and the strong forcing the unwilling, and assisting the incapable," differ from it? Besides, you know perfectly well that foreigners and natives in their affairs have their points of disagreement, as well as their points of agreement.

I. Let me first speak of trade.

Hitherto the Emperors of China have always dignified the root, and held in less esteem the branches; they have honoured the cultivators of the soil, and the rearers of the silkworm, and depreciated the mercantile classes. The regulations established for custom-houses and markets, respecting the various commodities, were intended to make it difficult for husbandmen to leave their native villages. Trading beyond the seas, and in foreign countries, from time immemorial has been strictly forbidden. But now-a-days several tens of thousands of miles of the mighty ocean are

traversed to and fro, for purposes of trade. People of foreign countries manifest a great desire to come to the Middle Kingdom, while natives of the Middle Kingdom exhibit no wish to go to foreign countries. In this we see a point of disagreement in men's minds. Here the native altogether differs from the foreigner; but, in their nice balancings of capital and interest, in their eagerness to amass as much money as possible, for the support of their families, and for the enrichment of their households, we find that foreigners here all are alike, all are one, and we cannot look upon them as different.

Now, from the time that Western nations first traded with the Chinese Empire down to the present, every thing that was calculated to rob us of our sources of wealth, and to deprive us of our means of gain, has been carefully introduced into your treaties; not one has been omitted. But, if Western people get all, upon what will the natives of China have to depend?

Besides, what do you gentlemen say with regard to a revision of treaty rights every ten years, viz. "That whatever you Western people want you will certainly ask for, and whatever you ask for you must certainly obtain, otherwise you will not desist." Now, let us reflect for a moment and judge impartially. If what you Western folk desire, it be in the power of China to grant—well. But if you say, "We want our chariot wheels, and our horses' hoofs to go through the length and breadth of the land;" then the five mountains and the four seas of China, which Heaven has established, and earth employed as boundaries, in order to meet your wishes must be levelled and filled up, so as to form a magnificent plain for you to go where you please, to gratify your every desire; then must the hundreds and thousands, and tens of thousands of the Chinese people become your slaves; the hundreds and thousands and tens of thousands of commodities of various kinds, gold and precious stones, be stored up in your treasuries; the hundreds and thousands and tens of thousands of fields, houses, and gardens pay taxes to you; the hundreds and thousands and tens of thousands of living things, birds and beasts and fishes, be ready to attend at your beck and call.

Now, should but one of all these be found impracticable, you say you will not desist. But let me tell you, that if even one of these impracticable things, be unreasonably pressed upon the people of the Middle Kingdom, they will rise *en masse*, and plunge their spears into your bellies; then the merchandise, gold and precious stones, which you only know

how to love and not to hate, will become to you as rottenness in your flesh, and a corroding cancer in your bones; the fields, houses, and gardens, which you so readily buy, and will not on any account sell, will all become so many nets and traps to insure your destruction; the birds and beasts and fishes in which you take so much pleasure, will all become your most bitter foes; wherever you go, even within your own chambers, at all times, and under all circumstances, there is nothing that will not become your adversary. And how is this? Simply because you will not approve yourselves to the general sentiments of the people, and are not in accord with Heaven's doctrine; therefore all these forces are arrayed against you.

II. Let me next speak of religion.

The great teachers of the Middle Kingdom are the ancient kings, Nyiao, Shun, Yü, T'ông, Veng, Vee, Prince Tsin, and Confucius. These holy men never seized a passer-by and said to him, "You must follow our teaching." Yet from the Emperor down to the lowest of the people, and from ancient times down to the present, there is not one who has not adopted their teaching. To abandon the teachings of Kings Nyiao, Shun, Yü, T'ông, Veng, Vee, Prince Tsin, and Confucius, and enter another religion, is to go among beasts, and voluntarily to become beasts. In fact it is a matter of necessity that all right-minded people follow the teachings of Kings Nyiao, Shun, Yü, T'ông, Veng, Vee, Prince Tsin, and Confucius, because they have developed the doctrines of benevolence and righteousness to perfection, and brought out Heaven's law and man's nature to its utmost point, without suffering the smallest particle of error surreptitiously to creep in. And so it is, that, even without preaching, men must believe them, and even without waiting to be exhorted, men must naturally embrace them.

But in order to disseminate the religion of the Lord of Heaven, Western teachers run hither and thither over the four quarters, learn the local dialects, open preaching-halls, utter a thousand words and ten thousand sentences, until their tongues get wearied, and their lips parched; and all this with the view of persuading men to believe in their religion; which they call "Believing in the Lord of Heaven." Now in this religion there are things which cannot be believed in, which even the teachers themselves cannot believe in. But what cannot be believed in to exhort others to believe; what oneself is unable to credit, to force others to credit, this is what men's minds will never assent to. Should

there, however, amongst a thousand or a hundred, be found one or two to believe, they are only servants, poor people, and old women of the villages, the most stupid and vile of all. Possibly there may be a few bad fellows also—the tares of the people, disreputable characters, with whom their own people would have nothing to do—who having nothing to eat, clandestinely enter this religion for the sake of a livelihood. But these very fellows, in places where neither the ear nor the eye of the bishop can reach, still continue to offer up sacrifice to the gods, to prostrate themselves before the idols, and to worship their ancestors at the tombs, all in opposition to what is called “the ten commandments.” Nor does this arise from their not “fearing hell, and wishing to mount up to heaven;” but from the ineradicable heaven-implemented nature which they possess, and which no amount of talk about “heaven and hell” could possibly set aside.

As regards the false religions of China. In former times there were the heretics *Yiang-cü* and *Moh-dih*; and now we have the Buddhists and *Taouists*. The Buddhists resemble *Moh-dih*, the *Taouists*, *Yiang-cü*. But these two sects even the *Earth's Lord* (the Emperor) has from time to time respected. From the Han and Tang dynasties down to the present they have succeeded in establishing themselves in China. For this, doubtless, they have had their own motives. *Buddha* was a very clever and intelligent man, who prepared and handed down to after ages the *Neu-tiu* classic, which Chinese scholars of ability have revised and embellished for him. In it, no doubt, there is constantly to be found some mysterious and unintelligible things, which have beguiled and entrapped the illiterate. The founder of *Taouism* lived in the Chow dynasty, and held the office of historical registrar. His teachings are principally about compassion, frugality, purity, and unselfishness. The *Earth's Lord* has given countenance to these sects, and no trouble has arisen to the empire from it.

But as regards the religion of the Lord of Heaven, it was imported into China at the close of the Ming dynasty. Its first teachers *Li-ma-teeo* and *Nan-wee-jing*, and others, were men well versed in astronomy, geography, and arithmetic. The books which they wrote upon these subjects contained undoubted truths, in accordance with the views of our own scholars. Therefore, all the great officers and learned men of that day were delighted to associate with them. But I should like to ask which of the modern teachers can be compared with such men? There is not

one. The discourses of the present race of teachers on religious matters, are all vapid, faulty, shallow, and coarse, exhibiting their ignorance of the teachings of the Middle Kingdom; and yet they doggedly refuse, in imitation of the Buddhists, to invite the aid of intelligent Chinese scholars, to put a fair face on their productions; but open their preaching-halls, and pour forth endless vagaries, like a man in a dream. There is no one of the least intelligence who hears them whose belly does not shake with laughter.

Now the two religions of Buddhism and *Taouism*, which are so comprehensive and so finely wrought out, have not been able to induce the people of China to separate themselves from the teachings of the ancient sages and kings; how much less can the religion of the Lord of Heaven, which is so immeasurably inferior to them, be expected to accomplish this? And yet, though success is impossible, they *will* disseminate it. But their motive is apparent. They know very well that the Chinese will never adopt it; yet they employ artful means to gain their own ends. They perform little deeds of mercy; they fill the mouths and bellies of poor people to satiety; they do little meritorious acts, in order to titillate the eyes and ears of the multitude; they talk of the delightful felicity, and blessed recompense which await their followers in the future world; so they beguile the minds of men, produce a change in the whole state of their internal being, drown them in such a deep stupor that they cannot possibly recover themselves, and thus they become their victims. At the same time they themselves care not a straw whether their disciples are advantaged or disadvantaged, live or die; their only desire is that they should be at their own beck, to do with them as they please. When the empire is at rest they keep these forces of theirs lurking in the grass; but the moment an opportunity occurs, they will gather them together, as numerous as the clouds, form them into a compact body, and then cause them to rebel against the Supreme Power.

Alas! alas! I see in all this calamity brewing for the Middle Kingdom. Our people, indeed, know it, and this makes them still more averse to adopt this religion; and not that any restraint is exercised upon them by their superiors. Besides, the doctrines of benevolence and righteousness, as taught by the ancient kings, have penetrated their hearts so deeply; and the five relations of prince and subject, parent and child, husband and wife, brother and brother, friend and friend, are so unalterably fixed in the very nature of

things, that no mere talk about "heaven and hell" will ever be able to supersede them. To wrap up the whole matter in one sentence, a day can never come when the doctrines of Kings Nyiao, Shun, Yü, T'ông, Veng, Vee, Prince Tsin, and Confucius will be annihilated; and therefore a day can never come when this western religion will gain the ascendancy in the Middle Kingdom. How intensely stupid, then, must the propagators of this religion be!

So much for trade and religion.

But there is yet another matter at which your servant ventures to express surprise. You, Prince Hart, in your treatise on the affairs of the Chinese Empire, use the following words, "Pray let me ask whether the Middle Kingdom will be able always to maintain its sovereign independence?" . . .

Let me, however, remind you that the sovereign independence of the Middle Kingdom is one which has always been maintained by virtue, and not by force. When the wicked hold the reins of power, however strong and mighty, they are sure to come to speedy destruction. But when the righteous rule, however weak and helpless, they will as certainly prosper and flourish. Of this there are abundant proofs in the past history of China. [Here several instances are given.] And now, when Imperial Heaven has so favoured us by appointing the reigning family to be lords of China, who for many generations have given us sovereigns in regular succession, none of whom have lost their virtue; when moreover, the present Emperor, who ascended the throne a mere youth, is lovingly instructed by his mother and assisted by his near relatives; when all the officers of his household are in the most perfect accord, the small fry of thieves and robbers throughout the Empire have all been exterminated, and all within the four seas earnestly long for peace—how is it, that hereafter the Middle Kingdom should not be able always to maintain its sovereign independence?

Ah! Prince Hart, I much fear that your words have a different meaning, and that what you really mean to say is, that Western countries intend to join their forces together, to make a united attack upon the Middle Kingdom; that then it will be cut up into several slices like a melon, or broken into pieces like a potter's vessel. If this be your meaning, then indeed the Middle Kingdom will not be able always to maintain its sovereign independence. But, Sir, why speak so lightly on such a serious subject as this? Should the Middle Kingdom be unable always to maintain its sovereign independence, how would West-

ern nations be advantaged thereby? To refer only to the two important matters of commercial intercourse and the propagation of religion:—now, who conferred these privileges upon you? Was it not his Imperial Majesty? The people, I can assure you, were very far from being pleased with such concessions. But because it was the Emperor's will, and because he had made treaties to this effect with Western nations, none dared to offer any opposition. Here, then, is one great proof that the Middle Kingdom is able to maintain its sovereign independence.

But suppose that the Emperor some day were to issue an edict to tell his people that if there were any points in these treaties which they felt to be inconvenient they might take the matter into their own hands, as he no longer retained his sovereign independence; what then? Why the Chinese people, who had long felt aggrieved and vexed, and who had been long harbouring enmity against Western folk, on hearing of such an edict, even children three feet high, with naked bodies and dishevelled hair, would seize their spears, and be the foremost to fight against you with their lives: then a conflagration would spread from place to place, like a fire in the wilderness, such as nothing could extinguish; then all the great warriors throughout the Chinese Empire would suddenly spring to their feet, and, without any sovereign power to restrain them, the calamity would be overwhelming, and yet you Western people, forsooth, do not wish the Middle Kingdom always to retain its sovereign independence.

But you will say there is a way to bring order out of confusion. Yes; for the confusion in China, China has its own method; and that is to use the weak to overcome the strong. You Western nations are indeed strong; but if you make but one blunder, then the weak will step forward to crush you. Now this is what your servant means by saying "that he was surprised that, in your deliberations on behalf of yourselves, you should be so stupid, and, in the measure you take of yourselves, so devoid of understanding."

But my own private opinion is, that no man of any intelligence ever gave utterance to the words which you employ; and that it may be that you, gentlemen, heard some one in foreign countries, when discussing the affairs of China, use them; and that you thought it well to repeat what you heard to us, in order to put us on our guard, and to prepare us, when revising the treaties, for expunging from them whatever was inconvenient, and retaining only what would be of mutual advantage to all parties. If this indeed be so, then

may we hope that peace and happiness will eternally prevail amongst us. But if it be that you are really relying on your own little wisdom, and watching for an opportunity to obtain additional concessions, and to demand things which it is impossible for us to grant, then, you may rest assured, there will be

trouble for foreign countries, and much trouble for the Middle Kingdom too; then there will be a trial of strength between the strong and the weak—now peace, and now war. In which event none can predict what will become of the Chinese Empire.

There is at present only one portion of this document on which we feel it our duty to comment—the second section, which relates to religion. The term which Tseng-kwo-fan uses to designate Christianity is Tien Chu kiau, or “Religion of the Lord of Heaven.” This is, and ever has been, the peculiar designation of Romish Christianity in China. We cannot but think that his Excellency, when he wrote this letter to Mr. Wade, must have had lying before him the Imperial rescript to the memorial of Keying, the Imperial Commissioner, dated December 28, 1844, in which “the religion of the Lord of Heaven” is spoken of as introduced into China during the Ming dynasty, or about the year 1580.

It is evident that in the Chinese Governor’s mind Romanism and Protestantism are confused, and that he has never learned to discriminate between them. Very justly does he observe that, “in this religion there are things which cannot be believed in, which even the teachers themselves cannot believe in,” for this is quite true of Romanism; but Protestantism, in its true sense, as taught by our Missionaries, is Christianity expurgated from such errors and delusions. So long as this confusion exists in the minds of Chinese statesmen we must expect to be disadvantaged: we shall be regarded as partakers in the errors and misjudgment of those with whom, in native eyes, we are confused under the common name of Christianity, and it may be our misfortune to participate in evils which Romish Missionaries, in China at the present moment, as well as in many other countries at other times, have brought upon themselves although we have had nothing to do with the proceedings which led to such results.

But let us not, at least, identify ourselves with their principles and actions, although we may be involved in the consequences which have flowed from them. We should do so undoubtedly, if we were to advocate conjoint military action with a view to punish the Chinese. On religious grounds, and in connexion with Missionary proceedings on the coast, there can be between us and them no such co-operation. In relation to the affair at Tien tsin, however we may regret what has occurred, nevertheless, so far as any armed intervention is concerned, we must stand aloof, if indeed we would not stultify ourselves; for to act so would be to adopt the responsibility of the various acts of Romish Missionaries in China, and just do that which, of all things, is best calculated to confirm the Chinese aristocracy and literati in the erroneous ideas they entertain that Tien Chu kiau and Yay soo kiau (religion of Jesus) are the same.

Should it happen that the anti-foreign party, starting from the outbreak at Tien tsin, proceed to inflict outrages on foreigners generally along the coast, war will probably ensue, and our Missionaries be compelled for a season to retire from the coast; but let them do so with clean hands. “It is better, if the will of God be so, that ye suffer for well-doing than for evil doing.”

INVITATION TO PRAYER.

THE Rev. W. A. Russell, in his letter from Ningpo, reminds us that the position of Missionaries in China at the present time is unquestionably one of grave danger and of great perplexity, "needing the prayers and sympathies of our Christian friends in England, that we may be kept in this hour of trial, and have that faith in God, and that practical wisdom imparted unto us which we now especially need."

This is the true resource—"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." We may take for our example and encouragement the action of the church at Jerusalem, when James the brother of John having been slain by Herod, and Peter cast into prison and on the eve of execution, "prayer was made without ceasing of the church unto God for him."

Our Missionaries are in danger. The sky is overcast, and appearances are ominous. The danger may be averted. Once when Abeokuta was threatened by the Dahomey King, and our Missionaries in that city were in danger, an appeal was drawn up and circulated, and Christians in England were invited to prayer. It was responded to by numbers, and was remarkably answered, the barbarian king abandoning his intended onslaught on the city, and our Missionaries being thus preserved in circumstances of great danger and perplexity.

The subjoined appeal for prayer has already appeared in the columns of the "Record" newspaper, and appears to be most appropriate for such of our friends as may desire any hints for special prayer—

Eight years' experience of the Chinese have made me, in a certain sense, familiar with hostile rumours and a threatening aspect of affairs; but from public telegrams and private letters I am led to fear that such an outburst of hostility, and such circumstances of danger as the present, must be regarded as unprecedented.

I will not pause to discuss the political bearing of the question. I desire now, through the medium of your columns, to enlist the sympathies of all who can pray, on behalf of our fellow-countrymen in China. I believe that there are many in England possessed of that virtue with which the King of Prussia has been credited, namely, an "enthusiastic faith in the power of prayer." Nothing but God's special intervention, as it appears to me, can save lives imperilled in China; but we are certain that that can do it, and we believe that prayer can move the Omnipotent arm.

Let me briefly enumerate the special objects for which I request special prayer. In addition to the large number of merchants and civilians at the ports, numbering from four to five thousand, and in addition to the numerous Roman-Catholic priests and Sisters scattered through the provinces, there are about one hundred Protestant Missionaries, with some six or seven thousand native converts, in China. I confess that my gravest fears are roused for these Chinese Christians,

very many of them being in their very infancy as to Christian knowledge and experience. Prompt and judicious action on the part of our authorities in China may possibly, with God's blessing, rescue all the Missionaries and their families; but if the hostile movement proceeds, and if war results, the vengeance, impotent against Armstrongs and Sniders, will be wreaked upon Chinese men, women and children, our brethren and sisters in the Lord. About four years ago, whilst I was residing in the city of Ningpo, kidnapping rumours, similar to those which caused the Tien tsin massacre, were rife, and I remember well one of our catechists reporting to me the threats which had been aimed at him when preaching in the country—"The English will soon be exterminated, and then your turn will come." Let prayer, then, rise for the Chinese in peril in China, and let the Missionaries residing at Tien tsin, at Che-foo, at Tung-chow, at Nan-kin, at Kiu-kiang, at Han-kow, at Nu-chang, at Yang-chow, and Shanghai, at Ningpo, at Weng-chow, at Fuh-chau, at Amoy, at Swatow, at Canton, and at Hong Kong, be borne on the hearts of God's praying people. And let those removed far from gunboat or any power of man—the Missionaries at Peking, my own dear brother and his fellow-workers at Hang-chow (140 miles away from Ningpo), and others at Shaou-hying (100 miles inland)—be commended in loving faith to the Omnipotent and Omni-

present Redeemer's hands. And He who hears even future prayer by anticipation, will not allow our prayers to be too late; He will enable our brethren and sisters to glorify Him, whether by life or by death; and it may

be that they will all be spared still, "the living to praise Him," in a country opened all the more widely to Christian efforts by this outburst of the malice of Satan and of evil men.

A. E. MOULE.

THE PUNJAB MISSION.

THE FIRST ANNUAL LETTER OF THE REV. T. V. FRENCH.

WE publish the first report of the proceedings of those two Missionaries, the Rev. T. V. French and the late Rev. J. W. Knott, who left us in January, 1869, to prepare the way for, and eventually open, a Theological College at Lahore, whereby the native agency in North India might be improved and increased, and expansion given to the great work of Christian Missions in the Punjab and beyond it.

The time so short, and yet such changes in so short a time! Of these two brothers, one is gone to his rest. He had buckled on his armour for the conflict, but the Lord judged otherwise. He died, not at home, but on the Mission field, and not on the Mission field after much labour, but on the threshold of his intended work. In thought and purpose he had enterprized much, but his earnest purposes he had not time to embody in corresponding action. Has he, therefore, accomplished nothing? Had it been better that he had died at home? Nay, his death on the Mission field has arrested attention, and stamped as it is with his deep sense of the value of Missions, appeals to ministers at home to take up his mantle, and follow up his work.

His colleague survives: may his life be long spared to us. His report will be perused with deep interest. We shall not venture to add a word, except to direct attention to one striking passage, in which the conviction is expressed, that even although one or both of the Missionaries might die, the work, however, unfinished in their hands, would nevertheless go on.

"You will understand that my first annual letter must be rather of a general character, as our work hitherto has been mostly preparatory to an effort we have pledged ourselves to attempt in the future, and which we hope shortly to enter upon, if the difficulties do not prove insurmountable, a conclusion which I believe we shall not readily or lightly arrive at. It requires some courage, after what has been said by a high authority in England of the 'nauseous' nature of Missionaries' annual reports, 'made to order,' to set oneself to the task of preparing one; but the mode laid down by the Society in this matter, and the requirements of the great body of its supporters, leave us no choice, and may be supposed to relieve us of a large share of the odium. The rebuke, I doubt not, would have been couched in less stinging and more feeling words, could its writer have experienced personally some of the intensely sharp and bitter heart-exercises through which the Missionary is borne in the studies, preachings, journeyings, controversies, which he relates, and difficulties and sufferings which he does *not* relate, lest he should 'become a fool in glorying,' and appear too anxious to excite sympathy and win praise by magnifying unduly his office.

"We reached Lahore, as we desired, ourselves, and even the object of our coming, almost unknown. We had, however, a most hearty and genial welcome from a Philemon and Apphia of our Indian Christian church. Mr. Knott found useful work prepared for him by the way, which kept him a few days longer. I arrived just in time to witness the very remarkable scene in the Shalimar gardens, some five miles from Lahore, where the Amcer of Cabul was honourably entertained with a brilliant illumination

of the enchanting grounds, recalling vividly one's earliest recollections of Arabian romance and story. It was not so much this, however, but the pledge thus given and taken of improved relations, and a more friendly understanding brought about between two nations, whom misjudged policy has at various times so widely sundered and estranged; the frank mutual resolve manifested to bury past differences; and the hope thus suggested to the Christian mind, that the time might yet come ere long when these Pathans, so noble in stature, figure, and deportment, and so strong and striking in some distinctive features of individual and national character, may come, under Christian influences, into a closer brotherhood, and be 'one with us, a blessing in the midst of the land, whom the Lord of Hosts will bless.'

"Of our first few months spent in Lahore there is little of incident to notice. I must not omit gratefully to recognise the kindly brotherly reception we found awaiting us from our American Missionary brethren at Lahore—the veteran Mr. Newton, the brother 'whose praise is in all the churches;' and his younger coadjutor, so rich and ripe already in all Missionary promise, called away suddenly into the presence of the Lord whom he loved, only a few months later, to the dismay and sorrow of all who knew him, however little, in the midst of his usefulness, his hand on the plough, and his soul in his work—Mr. Henry.

"Our native pastor, Rev. J. Kadshu, whom we found already established in charge of the little native congregation at Lahore, which he assembles in a room in his house, capable of holding well about fifty, deserves creditable mention. He has some excellent qualities of the Christian pastor, having a tender sympathy with the sick and suffering of his flock, and expounding the Scriptures to a few of them, who assemble daily, in a sound and practical manner to the best of his ability. He has, I think, a sensible and pious helpmeet, who sets a good example to the Christian families. I was anxious, both for his sake and, on principle, for the native Church's sake, not to take the Pastorate out of his hands, but to strengthen his hands, and encourage him in it, and lead the people to love and respect him. This has been, entirely, my dear colleague's course of action also. Kadshu has shown himself very desirous of self improvement, and has made a vigorous start in acquiring Hebrew with an able Jewish inquirer, whom I carried through almost the whole of the Messianic prophecies, and whom I hope we may yet hear of, though he has not for the present realized the not over-sanguine hopes I had formed of him. Mean time, he will carry on his studies with us, if we can arrange it. I preached for him in the native church at least once a fortnight.

"I was fairly received by the native population of Lahore, considering that I came as a stranger among them. One and another of my old Agra pupils, settled in the neighbourhood, were very useful as confirming my statements of myself to the suspicious. I am looking about longingly to find some two or three of those longest under my tuition there, whom I may yet train for the Christian pastorate. One's soul seems especially drawn out in pleading, by word of mouth or by letter, with these young men, not far from the kingdom of God, and holding responsible, well-paid Government appointments; yet lingering and standing idle, when it is now past mid-day, at the very vineyard gate. My chief places of preaching and of converse with the people have been the gates and gardens of the city, whilst other seed was sown, as occasion served, in the roads, fields and outlying villages. The ground here has now, for many years, been carefully ploughed, sown and watered by our American brethren; so that we cannot look for the novelty and picturesque interest attaching to an untried field: yet a capital like Lahore always supplies stranger hearers; and the preaching has been good and thoughtful, and stress laid upon it in time back; so that it has not grown into disrepute or become a byword, as where ill-qualified or unreal agents have been employed. On one of these occasions I remember, a broad,

muscular Sikh who was seated on the ground near me, arguing with much force and determination for the Divine Sonship of the Lord Jesus, while some Mohammedan bystanders were beyond measure infuriated, and, but for my timely beating a retreat, I fear a tumult might have been raised. 'But then,' said he, turning to me, 'if He be the Son of God, He is not yours alone, but ours also, nay, of all men;' which I was only too thankful to admit to the utmost. I look back again with interest on some visits paid me by an ex-Rajah, deposed but pensioned, then resident in Lahore, who would bring his own Bible with him, and, in the presence of rather a large circle of Pundits, and other friends and dependants, inquire, with a degree of thoughtfulness and earnestness which inspired hope, into the proofs as well as doctrines of the Gospel. Other little incidents of the same kind I might notice that encouraged me at the time, but I must forbear. The patient educational labours of the American Missionaries appeared to me, in their results, to have permeated all classes, and may justly earn for them the most liberal support; the more so as European influence, both in the press and otherwise, is unhappily exerted to counteract the growth of the Gospel, and Christ still has deadly wounds wherewith 'He is wounded in the house of His friends.'

"Being under strict orders for the Hills, I reached Murree soon after the middle of June, and was thankful to find that, apart from some hours spent daily in acquiring more perfectly the languages likely to be of service to me in the future, our Mission work was by no means necessarily in abeyance. The villagers on the hill sides and in the ravines, Persian-speaking Hazara people, employed in making or repairing roads, Sikh soldiers of the garrison, the motley groups, speaking almost a Babel of tongues, that thronged the bazaars to the number of some thousands, were not overlooked, though more might have been done had health permitted, and had I known from the first all I now know of the constituents of the body of 9,000 natives who people Murree 'in the season.' Two men with whom I had much communication, and one of whom often spent hours in reading God's word at my house, with expressions of heartfelt joy, left me for their homes, fully resolved, they told me, to live and preach the Gospel among their kindred and friends in their native villages. We had the opportunity also, which we really prized, of being able to render some little help to the overburdened chaplain of Murree, one of the most genuine and successful friends of our Church Missions, and an able pleader for their support.

"From Murree we were able at length to send out a short programme of our proposed Divinity School, to which various answers have been received, mostly favourable. The doubts expressed by some have reference to possible difficulties which, it may reasonably be hoped, will be overcome by a little time and patience, with God's blessing and our brethren's friendly co-operation. Facility and cheapness of railway communication will soon bind Lahore to Agra, as Agra is linked to Benares and Allahabad; and if other like schools be not formed nearer home, students (talib-i-'ilm) from those places, if only satisfied that the instruction is solid and worth having, may be found begging their way to a Christian Divinity School in Lahore, as they do to Mohammedan schools of theology in still more distant cities. Nor do I think that (practically) eligible students will be hindered, by lack of means of support, from availing themselves of the opportunity offered. Pupils in course of training may possibly for seven, at any rate for ten rupees monthly, obtain the necessaries of subsistence. Least of all in India is it alien to the habit and tradition of the country for students to live somewhat hard lives. Such a sum for the maintenance of a promising pupil, were its necessity made known, would ensure, I believe, a generous response from some congregation, or the private purse of some Indian resident. Even married students might, for little more than this, subsist, with moderate economy,

through the required term of instruction. One of the oldest and most honoured of the names on our Missionary rolls, Mr. Smith, of Benares, has generously begun to solicit help in our behalf at some Hill stations, which may seasonably reinforce our funds in just such needs as these. I appreciate this all the more, inasmuch as his personal preference has led him to urge the claims of Benares in preference to Lahore. The Maharajah Dhuleep Singh's support, promised especially in case of Lahore being selected, makes us unwilling, almost unable, to abandon the idea of Lahore as our place of settlement, except, after a fair trial, it should prove ineligible for reasons that do not yet appear. I plead all the more boldly for this object, because of the many concurrent providential circumstances which have hitherto favoured us; and because the fearlessly expressed convictions of some of my colleagues' friends and my own, lead me to have a good hope that the death or removal of one or both of us would not compromise the eventual realization of the general plan.

"I must not omit all reference to the last three weeks, the most interesting to me of the whole year. They have been spent in a Missionary journey through the Hazara valleys, between Abbotabad and the Indus. This I owe to the kind arrangements made for me by Mr. Ridley, of the Peshawur Mission, and it has been very refreshing to me to be associated with him in this itineration. The district is rich and flourishing, abounding in streams, "fountains and brooks that spring out of valleys and hills." There is a stern, almost savage grandeur about the dreary, barren heights which meet the eye in every direction, with glimpses of the perpetual snow from higher points in the valley; and the contrast is striking between these and the smiling cornlands, and well-irrigated fields of cotton, sugar-cane and turmeric beneath. From every rising ground, you discern a number of large villages, with houses of a uniform level, and mostly built of mud, with loosely laid stones, or pebbles from the streams, piled to form the enclosure walls. Mr. Ridley's belief is, that the sound of the Gospel of peace and the preaching of the word has never been heard in most of these villages. A description of one of these may be taken as a specimen of many. We heard of a village in which was the most learned Mollah of these parts, and where we should also meet with one of the chief Khans, or chiefs of the district, Abdullah Khan. Mr. Ridley and myself went accordingly in the early morning, and paid our respects first to the Khan. We then asked to see the Mollah, who shortly appeared, not a very old man, but rather sickly and frail looking. At his entrance, all rose and paid him profound respect. The seat of honour was vacated for him by the Khan, and we proceeded to hold some conversation on the distinction between love and knowledge, as drawn by St. Paul; and St. John's view of the atonement as the grand exhibition of the love of God, and the spring of true love in man. As the conversation became irregular, I suggested that we should hold alternate addresses of five minutes each, the speaker being allowed to state his views amid perfect silence. The room, which was lighted only from the door, was soon filled with the Khan's family and friends, and rows of his dependants were seated on the ground outside the door; and thus the statements of the truth, with the counter statements, were listened to with breathless interest. Since the controversy at Agra, in which I took some small share, in 1853, by the side of Dr. Pfander, I do not remember an occasion when a fuller opportunity was given me of 'holding forth the word of life,' and pleading with men in behalf of its most vital and saving truths. The value and necessity of the death of Christ was vindicated, and the central position assigned to it in the scheme of redemption, in opposition to the Koran, which denies it. Continually mornings and evenings have thus been spent during the last few weeks, and although occasionally much wrath has been exhibited by the Mollah, and words of bitter, stinging reproach were encountered, there was more courtesy and candour in their replies than I was prepared to expect; and I would fain hope that our visit may have awakened, in

a few hearts at least, a spirit of inquiry, and stirred thoughts which will not be set at rest till the great need is felt, and He is known in whom is its full and all-sufficient supply. I wish I could speak of any general desire to search the Scriptures for themselves, and purchase them for this end. The Mollahs are very powerful; and one in the large village of Kabbal declined the New Testament, on the ground that he should be at once an object of suspicion to his people. The Mollah of Katabat had the whole Bible in the Arabic version. He had been in Agra, and knew some of the points of controversy which had been discussed there. He was a pupil of the famous Kotah Mollah, who is thought by some "not far from the kingdom of God," and with whom Mr. Ridley and myself hope to have a lengthened conversation at his own residence, now that we have crossed the Indus *en route* for Peshawur. We are now amongst the Pathans, and a Pushtoo-speaking population—for which the year I spent at Dera Ismael has partly prepared me—and I cannot express the thankfulness I feel at being permitted to realize my strong desire and purpose to labour once more amongst these "Beni Israil," as they persist in calling themselves, and telling them of that word "which God sent to the children of Israel, preaching peace by Jesus Christ." To-day, in the village of Tobi, I was called in and asked to write a statement as to the death of a poor old woman, a fakirini, who was found this morning fallen into a well and drowned, being blind and decrepit. She was a most pitiable object. There was a gathering of neighbours, and I preached a short funeral sermon by the side of the corpse. We are encamped two days here, till Mr. Ridley recovers of a fever which has returned upon him, and my little tent has been nearly filled with visitors all day. One longs to see some of these fine, intelligent young Pathans, who clearly like to see fair play in argument, examining for themselves the word of God."

CAMBRIDGE JUBILEE CHURCH MISSIONARY ANNIVERSARY.

THE Jubilee Anniversary of the Cambridge Church Missionary Association was held in December, 1868, nearly two years ago. A mass of papers connected with its proceedings reached the editor of this periodical about one month since. It is to be regretted that they were not placed in his hands at an earlier period, when the details of the Anniversary were still fresh in the minds of the Christian public. Now the freshness has evaporated, and they resemble a bottle of pleasant perfume, which, after a first use, was put by without a cork.

Nevertheless, there are some of these papers not of fugitive but of permanent interest, and so far as they are such we can assign them a place in our pages, and so preserve them from oblivion. The following paper is one of these. Written as it has been by one who for so many years has fulfilled the office of Hon. Secretary to the Church Missionary Society, and who has sustained the weight of so many arduous responsibilities, its selection from amongst the others needs no apology.

GROWTH OF MISSIONARY SPIRIT AND EFFORT IN THE UNIVERSITY OF CAMBRIDGE DURING THE PAST FIFTY YEARS.

I have been asked to put down a few remarks on "*The Growth of Missionary spirit and effort in the University of Cambridge in the past fifty years.*" The same topic will be treated, I understand, by a younger brother well qualified for the work. I shall therefore confine myself to *personal recollections*. Had strength permitted, I should have richly en-

joyed being present at the Jubilee of the Cambridge Association. Though absent in body, I shall be present in spirit, and pray that a large effusion of the unction which is from above may be vouchsafed to the meetings.

The present year is rightly celebrated as the Jubilee of the University Association, because the Association was formally consti-

tuted in 1817. But large annual collections were made for the Society and anniversary sermons were preached in Trinity Church for several years previously to that date.

The era of Missionary zeal in the University must be traced back to the Mission of *Henry Martyn*, Fellow of St. John's, as a chaplain of the East-India Company in 1805, but with the grand design of preaching the Gospel in the East. The subsequent departure of Thomas Thomason, Fellow and Tutor of Queen's, and of Daniel Corrie, of Trinity Hall, both as chaplains, bent on the same noble enterprise, sustained the interest in the Missions. William Jowett, Fellow of St. John's College, in the year 1815 devoted himself as a Missionary to the evangelization of the ancient churches bordering upon the Mediterranean Sea.

These noble pioneers in the Missionary work vindicated, in some degree, the Missionary character of Cambridge; but as yet there were no local efforts to raise funds and to stir up the zeal of the University.

The local efforts commenced in 1813, a very memorable year in the history of this Society, when William Wilberforce carried in Parliament his celebrated Resolutions in favour of Christianity in India; and when William Dealtry, Fellow of Trinity College, preached an eloquent anniversary sermon, which sent throughout the whole land a thrilling sound, "India is open to Christian Missionaries: arise, and let us go up and possess the land."

That same year, 1813, presents the first list of local subscriptions from Cambridge, in which I still mark the names of several of us then freshmen, who, in the good providence of God, have stood by the Society, with increasing affection and admiration, from that day to this.

Well do I remember the impulse to our cause when Jowett and Scholefield preached the Missionary Anniversary Sermons in Trinity Church; and the next year, when Daniel Wilson preached both sermons. Then came Josiah Pratt, whose admirable powers of organization led him at once to counsel the establishment of a Missionary Association.

An occurrence in the University at this date was well calculated to kindle Missionary zeal. A man of remarkable linguistic powers, Samuel Lee, self-taught in Greek, Latin, Hebrew, and Arabic, was sent up in mature age as a student at Queen's College, under the auspices of the Church Missionary Society, in 1814, to be prepared for Missionary work abroad. Two New-Zealand chiefs, Shunghi and Wikato, came and resided with their Missionary during two terms, while Mr.

Lee reduced their language to writing, and formed the elements of a grammar. Here was, in one sense, "Missionary efforts" of a noble kind in the *University*; but, like a plant in an uncongenial soil, it struck no roots and soon withered. The chiefs were stared at, but the purpose of their visit was known but to a few; and the linguistic achievement of an undergraduate of reducing an unwritten language to grammar, was hardly thought of as it deserved, as I can testify, even in his own college.

The New Zealanders lived on the Hills road, near where St. Paul's now stands, and the knot of houses for ten or fifteen years afterwards bore the name of New Zealand, but even that memento soon passed away.

In fact, Missionary spirit and effort in the University were, at that date, very feeble. I may cite two other events, illustrative of this state of things, which, compared with events of the present day, will serve to show the *growth* of Missionary zeal.

Samuel Lee was sent to Cambridge to acquire a complete education with a view to his going out to India as a translator of the Scriptures and of Christian literature. But immediately after he had taken his Bachelor's degree the Arabic Professorship fell vacant. The fellows of his college put him forward as a candidate. The senate elected him by acclamation. After such an academical distinction he was easily persuaded that his proper sphere of influence was at home, and India lost one who might have ranked with Martyn and Carey, and other great men, in the truest sense of the word.

The second event to which I will refer, is the offer which was made to the Society by a graduate of this University to go out as one of our Missionaries to India. He appeared before the Committee in London. I was myself sitting on the Committee. When he left the room, it was suggested by more than one of the Committee-men, deeply interested in Indian Missions—"A man of so many accomplishments should go out as a Chaplain and not as a Missionary: he will have greater influence in the cause of Christianity." One only voice, and that the voice of the Lay Secretary, was lifted up to testify that the office of a Missionary deserved the consecration to its use of the highest intellectual acquirements. But the first sentiment prevailed; an Indian Chaplaincy was procured. The aspirant for Missionary labours was sent to a station remote from any Mission, was removed to stations where the vernaculars differed, and so was lost to the work.

With such inadequate notions at head-

quarters of the relations of the Universities to Missions, it is not to be wondered at, that within the Universities themselves Missionary spirit and effort were at so low an ebb.

I cite these personal recollections of former days to illustrate the happy growth of this Missionary spirit in the present day. Contrast them, therefore, with the fact that the Committee have just accepted two graduates of the sister University as Missionaries to North India, who will sail in a few weeks—men so eminent that I do not hesitate to describe them as men of professional qualifications and dignity, Messrs. French and Knott, each giving up important preferment at home and spheres of great personal influence, to satisfy, as they most justly regard them, the paramount claims of a prodigious dependency of the British crown, numbering 200,000,000 souls, rising in commercial and political importance, and struggling to free themselves from the bondage of heathenism or of the false prophet, and groping for the scattered rays of light which have penetrated the darkness of ancient superstitions. Mr. French's Missionary reputation has been long since established: twice he has been obliged to return from India by the failure of health. On the last occasion he was regarded as providentially placed upon the retired list, and he was additionally bound to home by a large family of young children. But when in India he had been associated with the eminent Missionary, Dr. Pfander, in a controversy with the most learned Mohammedans at Agra; his soul had kindled with the desire for their salvation, and his hope to carry forward that great work revived, with his returning health; and his continued correspondence with India has assured him that intelligent and high-minded inquirers will be found awaiting the arrival of these Missionaries to come over and help them.

I dwell upon these facts, because they are to my mind most significant of the blessed growth of Missionary spirit and effort. Oxford has the honour of the special effort of which we have spoken. French went out fifteen years ago as an Oxford tutor, to commence the work he now returns to complete. And may I not provoke my own revered Alma Mater to a similar effort? Ragland went out twenty-four years ago as a Cambridge tutor, and inaugurated a glorious work in South India by combining Missionary itinerancy with a force of native teachers supplied by the advanced native church in Tinnevely—an era in Missions like the Agra controversy of Pfander and French in North India. Ragland no longer lives to return and resume his work: he died

in his work; but cannot two substitutes be found with gifts in their hands such as he sacrificed to the cause of Missions? Such men going out from Cambridge in the spirit and power of Ragland would be welcomed in Tinnevely or Travancore with as hearty a benediction as awaits our friends now destined for North India.

But I must go back to resume the thread of my personal recollections in bygone days. My thesis has beguiled me to take two prominent land-marks at the commencement and close of the half century. I revert now to the intermediate period.

The year 1842 bisects the period under review. The year before that I had been called, in the good providence of God, to undertake the Secretaryship of the Church Missionary Society. As soon as I began to comprehend the great wants and the glorious opportunities of the Missionary enterprise, my mind was awakened to the urgent demand which it makes upon the Universities of the land to supply that material, which they can best supply, for the work, namely, the sound foundation of philological science which prepares a man as a translator—the well-practised reason which enables a Missionary to argue with effect in presence of Brahmins or Moulvies, of as acute metaphysical minds as are to be found in any western academy. We had a noble band of devoted men as evangelists, catechists, schoolmasters; but as our Missions came in contact with the higher classes of intellectual and educated natives, we needed men of a special style of training to engage their attention and confidence. I looked in vain throughout our Missions for Martyns, Thomasons, Corries, who united Missionary philological labours with chaplains' duties—or for the Jowetts who employed those powers in direct Mission work.

This led me to reflect, with much self-reproach, upon the years which I had myself spent in the university as 'Tutor of Queen's; when I had done so little to foster or quicken Missionary zeal; and I came in the summer of 1843, and spent several days in Cambridge, going round to all my contemporaries to consult with them upon the measures which might be taken for this end. I found, indeed, that since I had left Cambridge my dear friend Carus, of Trinity, had instituted Missionary meetings of a general kind, in a public room at the Black Bear, but something more was required to bring the University into direct relations with the Church Missionary Society; and soon the scheme was happily devised, that the Secretary of the Parent Society, or some Missionary, should pay terminal visits to Cambridge,

to meet the undergraduates in conference, to explain the working of the Missions, to answer all inquiries, to appeal for men. Ragland was the first to throw open his rooms for such a conference, and shortly after he set the noble example of self-sacrifice and self-devotion to the work abroad.

Strong were the remonstrances addressed to me by the Master of his college, himself a zealous friend of the Society, against withdrawing such a man from his influential position in Cambridge; but I was now furnished with a sufficient reply. I could set forth the counter-advantages to the cause of Christ generally by sending such a labourer into the Mission field; and I could prove, by an induction of facts, that the church at home never lost by the transfer of its choicest clergy to the work abroad; that the reflex benefits connected with the Mission of Martyn, Thomason, Corrie, were far greater than the average results of the labours of men of the same class *at home*. It is hardly my part to speak of these terminal meetings. They have brought amongst you many of our most eminent Missionaries, and many talented laymen, and many of our home clergy, all able to contribute their stores towards the promotion and growth of Missionary spirit and effort in the University, and I cannot refrain from adding, that all who visited these terminal meetings as deputations from the Parent Committee have been abundantly repaid by the refreshment of their own spirits and the hopeful prospects they have carried back in respect of the growth of vital religion in the church at home. We began in Ragland's rooms with ten to fifteen collectors; the number greatly expanded in the rooms of Nicholson, of Emmanuel, till we were forced into the larger capacity of public rooms in the Town Hall or "Red Lion."

The increased attendance on these terminal meetings, the concurring agencies of the Prayer Union, of prayer-meetings in the University, of a Missionary library and reading-room, the sermons preached at various churches, are all evidences of the growth of the Missionary spirit, and have tended to its promotion; and the fact of the increased number of men who have gone out from Cambridge and Oxford is the blessed consummation of the efforts commenced in the Universities. And beyond these results there are others, not so easily traced, but not the less real, in the Missionary complexion of parochial ministrations throughout the kingdom, by men whose zeal has been awakened in their University residence, but to whom the way into the Mission field has not been opened, who have

been stirred up to send large contributions to our funds, and, in many cases, who have found substitutes, by preparing Missionary candidates for our Islington Institution.

Such are my personal recollections of the subject under discussion. Allow me to conclude with a brief word of caution and encouragement.

My caution is this: while terminal meetings, and prayer-meetings, and Missionary conferences, tend, under God's blessing, to the growth of Missionary zeal, they will not alone bring men to the point of a personal devotion to the work. This blessed fruit is the result of intercourse between the soul of a man and the Lord of Missions. When the voice of the Lord is once heard, "Whom shall I send?"—the hearer replies, "Send me." Then comes the wrestling in prayer for Divine direction; the consultation with experienced Christian friends to ascertain whether health and qualifications are suited for the work; then the observance of concurring providences, which are the surest indications of the will of God; then the offer to the Society, with an evenly-balanced mind to regard their decision as the final providential direction to go or to stay at home.

It is very possible that the romance of Missions may captivate a youthful mind, or the hope that special exemption from temptations is associated with the position of a Missionary, or the facility of an early settlement in marriage, or the desire to have a name in the Church of Christ: these may lead a man to offer himself as a Missionary, yea, and even to go out. In my experience I have seen several such go, and return home disappointed. Let those, therefore, who contemplate a self-dedication to the work, lay a deep and sound foundation, such as I have sketched, in personal intercourse with a personal God. Such a foundation will carry us through every difficulty, temporal or spiritual, and enable us to do all things through Christ, who strengtheneth us.

My last word shall be a word of encouragement, addressed chiefly to my younger friends, with the warmth and affection which three score years and ten have left to me. Hear this day the testimony of one, who, as a freshman, put down his name as a subscriber to this Society: he now looks back through the vista of fifty-five years, and sees, in his connexion with the Church Missionary Society, the source of innumerable reflex blessings to his ministry, and of reflex benefits to his own soul, and of interests which ennoble and expand the heart, and of privileges far higher than the highest positions which professional ambition can command.

THE NORTH-INDIA MISSION.

GENERAL OBSERVATIONS.

THE territories known as North India present a Mission field of immense magnitude, one whose adequate occupation would suffice to exhaust all the resources of the Church Missionary Society. It comprehends the three Lieutenant-Governorships of Bengal, the North-west Provinces, and the Punjab; Bengal containing forty millions of people; the North-west Provinces thirty millions; and the Punjab fourteen millions; in all a vast population of nearly eighty-five millions. Amidst these masses, and over this wide area, stretching from the mouths of the Ganges to the base of the Suleiman mountains, the Missionary centres of the Society are to be found sparsely scattered, thirty-four in number. Some of them are of considerable magnitude, having numerous out-stations, showing the reproductive character of the work: others are as yet detached points, feeble and isolated.

Our converts to Christianity are as yet but few, so much so, as scarcely to be discerned amidst the dense masses of Hindus and Mohammedans, not more than 10,500 amongst eighty-five millions of people.

Nor is this surprising when we call to mind the weakness of the agency. In Tinnevely, with a population of not one and a half million, there are nine European Missionaries; in Bengal, with its forty millions, there are seventeen*. The disproportion is striking, but it is rendered still more so when it is remembered that besides the European Missionaries there are in Tinnevely thirty ordained natives.

In Travancore, with a population of little more than one million, there are seven European Missionaries, besides twelve ordained natives. In the North-west Provinces, with thirty millions of people, there are twenty-one European Missionaries. If the Missionaries in the North-west Provinces were in the same proportion as those of Travancore, they would number upwards of 200 instead of twenty-one. This of course is impracticable, as well as undesirable if it could be done; but the statement is made in order to exhibit the numerical feebleness of the agency.

In the Punjab, with its fourteen millions of people, there are sixteen ordained Missionaries. If the North-west Provinces and Bengal were equally well supplied, they would be provided with eighty European Missionaries; instead of this there are thirty-eight.

In short, the Madras Presidency, with twenty-two millions of people, is provided with forty-three European Missionaries, besides fifty native clergy; while North India, with its eighty-five millions of people, has apportioned to it fifty-five European Missionaries, the native pastors in that territory numbering as yet not more than eight.

It is true that the European agency is only initiative. It is not necessary that its numbers should bear an adequate proportion to the masses of the people amongst whom it may be placed. This is not a necessity of true Missionary work, and treatises on Missions which assume that Missionaries in India ought to be as numerous as clergymen at home misunderstand the conditions of Missionary effort. That masses of people, such as are to be found in India, may be won over to such a profession of scriptural Christianity as prevails in England is undoubted, and no one who considers can question the desirableness of this, for the more extended the profession, the more numerous the elect of God who will be found growing in the midst of them; just as in the Tamil tope planted with agattis—the more numerous the agattis

* We include those at home for a time on account of health.

(poplars), the more numerous also the valuable betel plants which, under their shadow grow up to maturity.

But to convert in this sense large masses of people is not the work of the foreign agent. It is true, exceptional instances may occur, in which something of this kind may be done, but usually it is not the normal process: properly, it is the work of the native Christianity, raised up by the initiative or foreign agency; at first a handful, nothing more, a leaven which bears no tangible proportion to the mass; so much so, indeed, that, when compared with it, its appearance is contemptible—a leaven so small, that when put into the mass it is hid, and disappears from sight. But if it be a genuine leaven it will prove itself to be possessed of an unconquerable vitality in the midst of an inert mass, over which it will prevail, and rise out of its apparent grave to a glorious resurrection.

It is this which consoles us in our review of our North-Indian work. Ten thousand five hundred native Christians among eighty-five millions of people! What are they among so many? To the eye of sense, indeed, and in the judgment of man, nothing could be more discouraging. But if in the midst of this little body there be enshrined the power of a real Christianity, then it must spread. The more numerous the lifeless masses, the greater the opportunity for the diffusal of its peculiar energy. That energy must be felt, and will in due time permeate the mass. The five loaves and two small fishes shall by use become more instead of less, and marvellously increase until all shall be satisfied, and baskets be filled with the fragments that are left; so that India, Christianized herself, shall impart of her Christianity to the needy nations which lie beyond, and which are perishing, not from a famine of bread nor a thirst for water, but a famine of hearing the word of the Lord.

We do not, therefore, propose the utopian scheme of multiplying our European Missionaries until they become as numerous amongst the heathen as clergymen are at home. A nation can be evangelized only by a native Christianity raised up from amidst itself. The leaven is a part of the lump. It possesses a homogeneity with the lump which it is intended to act upon, which specially fits it for its work. So precisely it is with a native Christianity. It embodies itself in converts and congregations won from amongst the people themselves, of their own blood, and race, and language: thus it becomes naturalized in their eyes, and disembarassed of those foreign peculiarities which more or less remind the people that it has come to them from another land, and so, *à priori*, prejudices its reception, it works its way with less of difficulty. The people have more reliance on teachers raised up from amongst themselves. They trust them more fully. They understand them better. They receive them with more confidence, and admit them more readily into their houses. There is less temptation to regard them as persons by whom they may be advantaged in a temporal point of view. They are less likely to confound the secular with the spiritual. There is less room for the springing up of mixed motives tending to insincerity and eventual disappointment. Native pastors and native teachers raised up from amongst the masses, constitute a portion of those amongst whom their work lies, and are therefore qualified to act as leaven.

We do not, therefore, wish the European agency so to overlay the work as to interfere with and hinder the uprising of an energetic native Christianity; and it would certainly do so were it so numerous as to render the necessity for native efforts less obvious.

The true work of the European Missionary is to make a good beginning. It is not so much the quantity as the quality of the work. To sacrifice the latter to the former, to admit the doubtful in order to augment the total, is a suicidal proceeding. The genuine may be so small in bulk as to lie within the palm of the hand, but such

results, however despised in the world's eyes, constitute the true initiative and are like the five smooth stones which David chose him out of the brook, which the giant, could he have seen them in the shepherd's bag, would have despised as he did the shepherd's staff; but by one of which he was slain, because it flew from David's sling in the power of God. It is "the stone cut out without hands," not the mountain into which it afterwards developed, but while it was yet a stone, that smote the ponderous image upon its feet and overthrew it. Genuine work, however small in bulk, possesses a concentrated power, which does not belong to a more diffusive work, in appearance, indeed, more imposing, but less select in its materials. It is like the minute seed which falls into some crevice of a solid and ancient building, and which, having retained its integrity for ages, seems as though it would last for ever. The conservators of the structure see it not, for it lies concealed in its minuteness, and, even if they did detect it, would have despised it; nevertheless, that small object comprehends within itself a power which will eventually rend that massive structure, and strew it in fragments on the earth; for "who hath despised the day of small things?" The obstructions presented by false religions, by human prejudices and systems, look ponderous and insurmountable. Nevertheless, there is one who says, "Not by might, nor by power, but by my Spirit saith the Lord of hosts," and therefore before the true Zerubbabel "the great mountain shall become a plain, and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it!"

That, therefore, which should constitute the grave object and aim of the European Missionary is, that whatever is done should be thoroughly real and genuine. It is not intended to imply that the little church which the Missionary raises up should be such as to constitute a pure communion. However desirable such a communion might be, yet in this preliminary phase of Christianity, when it is in conflict with the subtle influence of the world, a system conceived and organized by the god of this world, and still in its ascendancy, this cannot be expected; but it is intended to assert that the spiritual element in the nucleus should preponderate, and hold in subjection whatever is of an opposite character; so that the unsound element, however it may embarrass, shall not rule; and that its position in the Christian body shall be precisely that of indwelling sin in the regenerate man, a subjugated evil, which, however it may disturb, exercises no dominion.

This is possible, nay, more, this is essential. Unless the initiative work accomplished by the European Missionary possess this property it is nothing worth. Not only is it not calculated to promote the progress of Christianity, but it is obstructive, and constitutes the most serious of impediments. A nominally Christian body that does not exemplify Christianity nor reflect its light on the surrounding heathen, renders Christianity despicable in their eyes, and indisposes them to its reception: for why should they change the religion of their forefathers for that which, having no power, leaves the human character as low and degraded as it ever was before? What benefit would the moon confer on our earth, if it failed to reflect the light of the really existent, although unseen, luminary, and so, in a measure, compensate for his absence until he come again?

And this leads to another important consideration, in referring to which we shall, we venture to hope, stand excused, namely, that to do a spiritual work a Missionary must be himself a thoroughly spiritual man. It matters not whether it be a minister at home or a Missionary abroad, as the man's true character is, such will be the general character of his work. However disguised it may be, his true character, if not perceived, will be felt, and will reproduce itself. As he is, such his people, as to their general character, will prove to be. He may lay, in a sense, the foundation,

and be sound and orthodox in his doctrinal statements; but whether it be "gold, silver, precious stones," or "wood, hay, stubble," that he builds upon it, will mainly depend upon the man's own character. For if a man be not true to the instincts of Christianity in connexion with his own soul, how shall he be such in dealing with the souls of others? Surely if to Christians in general the Lord's words are applicable, still more specially and powerfully are they applicable to ministers of the New Testament—"The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!" How can that man be a guide to others, who, from the want of a single eye, does not see clearly to guide himself? How shall that man guard his flock from compromises with the world, who, in the secrets of his own heart, knows that he is a compromiser himself? How can a man who is not honest to his own convictions become the happy medium of communicating the truth of God in its full power and simplicity to the hearts of others? Concave lenses cause parallel rays of light to become divergent; convex lenses act just in the reverse way, and cause them to converge. A man who is disloyal to his own convictions is like the concave lens. The rays of revealed truth as they pass through his mind to another mind become divergent, and never reach a focus; but it is as the focus is attained that the image is formed, and Christ, the brightness of the Father's glory and the express image of His person, presented in His attractive and saving power to the soul. It is as the focus is reached that the enkindling fire is communicated to the dry material, and that which is cold and dead is lighted up. A true minister of the Gospel, whether Missionary or pastoral, should be like a double-convex lens, causing the parallel rays of light which fall upon his own soul to converge and meet at a focus in the minds of his hearers.

So important is it that he who teaches others shall be taught of God himself, a spiritually-minded man, who shall faithfully reflect God's truth on the souls committed to his charge, and, by the blessing of God, reproduce Christ in their hearts, so that Christ be formed in them; and if it be true that a Christian congregation amongst the heathen, which has the form but not the power of godliness, be a hindrance, still more is this true of the unspiritual Missionary. Wherever such men exist it is important that they awake to a consciousness of their deficiency, until, in deep humiliation and earnest prayer, they call upon Him who quickeneth the dead; until the fire come out from "before the Lord," and consumes upon the altar "the burnt-offering and the fat." The intellectual powers, which had been forced to do work, will be elevated and sanctified, so as to render a willing and devoted service; the duties which, from human motives, had been formally and perfunctorily discharged, will henceforth be characterized by life and heartiness: the whole man will be lighted up, and become Christ-like in his work; and the effect produced on the observers and bystanders will be as when the people saw the "fire of the Lord come down and consume upon the altar the burnt-offering, and the fat;" they shouted and fell on their faces.

ANALYSIS OF THE STATIONS.

The 10,500 Christian converts in North-India are broken up into fragments, and dispersed here and here. Some of these groups are more numerous, others less so. As to their numerical strength they range as follows—Kishnagurh district, 4,500; Meerut ditto, 981; Agra ditto, 920; Santhal ditto, 800; Calcutta, 643; Benares, 534; Allahabad, 435; Gorruckpore, 398; The Punjab, 368; Bhagulpore, 317; Lucknow, 239; Burdwan, 234; Azimgurh, 65; Jubbulpore, 37; Kotgurh, 36; Fyzabad, 9.

It is not, however, so much the numerical strength as the spiritual calibre of the

nucleus which is of importance, for if possessed of this divine property, the smallest and feeblest is in a position to work, and do great good, growing by its own energy, and the blessing of God upon it, until each little one become a thousand, and each small one a strong nation. The question is, have they life, life so as to be capable of communicating it to the dead masses round, and thus to be "in the midst of many people, as a dew from the Lord, as the showers upon the grass." We do not inquire of any one nucleus whether it be throughout spiritual, but we do ask whether there be a sufficiency of spiritual men in each, so as to influence the body and set it upon working. And if we were to decide the question by the character of the men who have been engaged in this work, we should have no hesitation in answering it favourably, because the men sent out by the Church Missionary Society are, in the main, men of decidedly spiritual stamp and character. The records of the last sixty-five years bring up to our remembrance many holy and devoted men, who, having served the Lord faithfully in their day and generation, now rest from their labours. And yet there is a dissimilarity which must be kept in mind in order that we may comprehend aright the position of our Missionary work in North India. Melchior Renner of Wurtemberg, the first Missionary of the Society, went to West Africa in 1804. The first Missionary catechist to New Zealand reached that distant field in 1809. During the five years which had elapsed since Renner's dismissal, six Missionaries had been sent forth to West Africa. In 1814, John Christian Schnarre and C. T. E. Rhenius proceeded as our first Missionaries to South India, twelve Missionaries up to that date having reached West Africa, while New Zealand had received two catechists and one clergyman. In 1814 our first two Missionaries to North India reached that destination—C. G. Schroter of Prussia, who left behind him materials for a grammar and dictionary in the language of Thibet, and W. Greenwood. During the next nine years the Society sent out ten Missionaries to North India, but of these several withdrew from connexion with the Society, and could not be regarded as really working men, and yet, up to the year 1823, there had been sent forth by the Society eighty-two Missionaries in different directions—Western India and Ceylon, the Mediterranean and North-west America having been included within the fields of labour in which the Society interested itself. In 1823 Michael Wilkinson reached North India, and then there is a gap; nor is it until May, 1827, that the name occurs of another Missionary to North India, one who reached his destination only to leave it, his whole period of Missionary service embracing two and a half years. In 1828 we find two other names, one of whom died in a few months, and the other exchanged Missionary service for a chaplaincy. In 1830 Timothy Sandys reached Calcutta, an honoured Missionary, still labouring, who, having put his hand to the plough, has not looked back. Later in the same year two names occur—W. Smith, a Yorkshire man, still labouring at Benares, after forty years service, and J. J. Weitbrecht of Wurtemberg, who died at Calcutta in 1852, after twenty-one and a-half years of faithful service. In 1831 and 1832 there went forth six North-India Missionaries, some of them names to be remembered: Krückeberg of Hanover, Hëberlin of Wurtemberg, Leupolt of Saxony, still labouring at Benares after thirty-eight years service, Lincke of Saxony. We should be disposed to consider this period as the true commencement of the North-India Mission, when the Society, having grasped that field, appeared resolved energetically to prosecute it, were it not for the fact, that during the next five years there went out only one Missionary, who, at the end of three years, withdrew. In 1837 Frederic Wybrow reached India, whose hearty zeal would have burned on brightly for many years, but it pleased God to remove him early, and he died at Gorruckpore after a year and a half's service. Another Missionary, sent forth the same year, closed his service as a Missionary, by

the acceptance of a chaplaincy; nor is it until the years 1838 and 1839 that we find a cluster of Missionary labourers going forth worthy of so important a Missionary field. In the annals of that year we find C. T. Hoernle of Wurtemberg, and F. A. Schneider of Saxony, men still at their posts; C. T. Krauss, C. W. Lipp, both of Wurtemberg; A. A. Holmes of England, who died after six years' service; C. G. Pfander of Wurtemberg, a name to be remembered; Kreiss of Prussia, and then, in 1840, J. P. Mengé of Hesse, still labouring, and James Long of Ireland, whose persistent labours in connexion with the vernaculars of India, and whose desire for the improvement of educated and uneducated Hindus, the Babu and the ryot, are so well known.

We have been searching for the year in which we might consider that the North-India Mission was fairly and vigorously commenced, and we cannot look farther back than the year 1839. Previous efforts appear to have been of a tentative and desultory character. The Society had been feeling its way, and having, about the year 1840, occupied seven important centres—Calcutta, Kishnagurh, Burdwan, Benares, Goruckpore, Agra, and Meerut, it proceeded to entrench itself, and form at these points stable and permanent Missions. It is at these older stations that we find the largest clusters of native Christians; and when we consider the character of the Missionaries by whom the work has been, and still continues to be, carried on, we cannot but regard the results as genuine, and feel persuaded that there is to be found in every congregation such a proportion of the true spiritual element as to constitute a *bona fide* Christian congregation, having and holding the truth in the love of it, and therefore fitted to work out as leaven amidst the surrounding masses.

We believe that a spiritual nucleus, such as we have described, is to be found in our North-India congregations; in fact, to suppose a congregation to exist, none of whose members had ever experienced such a distressing sense of sin as had constrained them to seek and find a refuge under the shadow of the cross, would be to pronounce it a dead body without life. We are persuaded there is spiritual life in these congregations, but in many instances of a low and weak grade. Now we know that persons in an invalid condition are incapable of much active effort. The residuum of physical power which they possess is soon exhausted, and they succumb. What, then, is to be done? In the sanguinary conflicts on the plains of North-eastern France numbers have been wounded and disabled; they are therefore remitted to hospital, there to be carefully tended, and as speedily as possible restored to health. Much and minute care needs to be bestowed upon them. Precisely so with these congregations. So feeble is their spiritual strength, that they must be regarded generally as in an invalid state. Be it our part, with God's help, to raise them to a better condition. They must be tended with a minute solicitude, and this can be done only by the transfer of these congregations to the care of a native pastorate. It is remarkable that while South India, with its twenty-two millions of people, has no less than fifty native pastors, North India, with its eighty-five millions, has no more than eight natives ordained. Again, Travancore, with little more than one million of people, has thirteen ordained natives. Nay more, if the Punjab, a comparatively recent Mission, not yet in its twentieth year, be deducted from our general view, then are found amidst the congregations of the North-west Provinces and Bengal not more than six native pastors. The centres where they are to be found are Calcutta, Allahabad, Benares, Agra, and Meerut.

There can be no more certain mode of stunting the growth of a native congregation—its growth in every sense, numerically and in Christian character—than to retain it under the pastorate of a European, however earnest and able that Missionary may be. The converts lean upon him as the hop does upon the central pole, and become

unfitted to stand alone. He is not one of them, and while they conform externally to his wishes, as the hop in its elasticity adapts itself to the sinuosities of the pole, they are not one with him: their growth is separate, and is a weakly one. Regarding him as of a superior race, endowed with powers and sympathies dissimilar to their own, they consider it as an impossibility to be like him. His habits are foreign; his dress, his mode of life, diverse from their own. They are not expected to adopt these, and so it becomes an easy process to conclude in their own minds that there is very much in his Christianity which is foreign and western, and which is not suited to them. Thus, in many instances, instead of the Hindu being christianized, Christianity is Hinduized, and brought down below its true level to meet the peculiarities of the native mind. As an evangelistic and educational agent the European stands pre-eminent, but for the pastoral charge of a native congregation he is unfit; nor is the false position thus assigned him more prejudicial to the congregation than it is to himself, for it warps his thoughts and habits from his proper work, which is Missionary, that is, direct aggression on the unimpressed heathenism which lies around. So soon as Christian converts become numerous enough to be formed into a congregation, that congregation ought at once to be placed under the charge of a native pastor. This was the successful principle of the apostle Paul—"they ordained them elders in every city."

A reference to some of these North-India Missions will bring out facts sufficiently confirmatory of these observations, and we may first glance at the Kishnagurh Mission with its 4,500 native Christians. In 1856-57 there were seven European Missionaries resident in the Kishnagurh Mission field; after some years they were reduced to two, the Rev. C. Blumhardt, a faithful and conscientious Missionary of thirty-four years' service, being stationed at Kishnagurh, while the whole charge of the 4,000 native Christians devolved on the Rev. F. Schurr, assisted by eighty-five native catechists. But even thus, the Mission had not reached its lowest point of denudation, for in order to supply the vacancies occasioned by sickness, Mr. Schurr has been obliged to remove into the town of Kishnagurh, leaving the rural districts solely in charge of catechists. The transition is too great. Some years back the Mission suffered from repletion; now we find it in the other extreme. We have the highest opinion of catechists as an initiative and supplemental agency, but they cannot fulfil clerical responsibilities.

A paper printed in the "Calcutta Christian Intelligencer" for October 1869 bears so directly on the present state of this Mission, that we hesitate not to introduce large extracts from it.

NOTES OF A TOUR THROUGH THE OUT-STATIONS
OF THE KISHNAGURH MISSION.

The appearance now presented by the Church Mission stations in Kishnagurh is in some respects very different from that which they wore some fifteen years ago. Each one of the six little Missionary centres was then the residence of a European Missionary; each one had its boarding school, in which it was customary to supply with food and clothing the children of the poorer native Christians. This plan was adopted under the conviction that they would otherwise have been left without teaching at all. Such a state of things was, however, one which could on no account be allowed to last: the native Christians, it was felt, must learn by degrees to be independent and to stand alone. The boarding-school system therefore, after a time, was swept away; and as the places of

the Missionaries became vacant, they were not supplied with Europeans, but recourse was had to native agency, superintended at last by one European Missionary only, namely, Mr. Schurr. Such, however, are the vicissitudes incident to work in India, that it has been found needful, temporarily, to withdraw even this one Missionary from the district; and meanwhile some of the Calcutta Missionaries, as well as Mr. Schurr himself, make occasional tours through the district to visit the churches, hoping, with God's blessing, to encourage and stir up the native brethren, and to impart some spiritual good to the congregations. The following notes are from the journal of such a trip recently taken:—

May 21—Arrived at Chupra. The compound of the Mission house here looks very desolate; the out-houses have begun to fall

in; the house itself still stands, but portions of it show symptoms of a not very distant decay. The catechists soon came; and during the day many other of the native Christians visited me. In the afternoon, when the sun was sufficiently low, I walked through the Christian village; and I was gratified at observing, that though the Christians here are congregated in one spot, yet they are living in a native and unartificial way, not in the Missionary's compound, but in an ordinary Bengalee village. The majority are agriculturists, tilling plots of land, for which they pay rent to the Zemindar: these plots vary from two or three, to eight or ten biggahs each. Others of the people are day-labourers. In addition to the above, there are the teachers connected with the Missionary Society, who, with the catechists, form, we hope, a little band to watch over and direct the rest.

May 22—Went on to Kapasdanga. The Mission compound looked not quite so desolate as that at Chupra, and the house is in better repair. I was received by the catechist, and many of the people came to see me in the course of the day.

May 23: Lord's-day—Held morning service in the church: a congregation of from 160 to 200 people: nearly all were seated in primitive fashion on the floor. The lessons were read by the catechist in a clear voice, and with an earnest manner. Twenty-seven communicants partook of the Lord's Supper. In the afternoon we again held service with about the same number of worshippers. I was struck with the earnestness and apparent devotion with which the responses were kept up during the prayers.

May 24—Proceed to Rotonpore. The larger Mission house has almost entirely disappeared, the fallen materials having been removed: the small portion which remains is propped up with pillars here and there, but it is in a very precarious condition. It is, nevertheless, occupied by the catechist and his family. Here, as in other places, many of the people came to meet me; they expressed themselves much gratified that one of our number had come round to see them. The change of the state of things in these Missions is, in the case of Rotonpore, very marked. Occupied at one time by two European Missionaries, its two Mission houses are now deserted, and one of them is a ruin. The people told me that the heathen mocked them, saying that the Sahibs had deserted them. I of course bade them give the proper reply, that Christianity could stand alone in any land, and did not need foreign aid; that they

were now learning to trust to themselves, and would themselves carry the war into the enemy's country.

May 25—Left Rotonpore for Jogindah. The way lies through a really picturesque country, relieved by a marked undulation of the ground, very grateful to the eye of one accustomed to the dead level of the surroundings of Calcutta and the neighbourhood of Burdwan. The river Bhyrub has to be crossed soon after leaving Rotonpore, and its winding course brings it again and again into view; while its banks, crowded with every kind of water-fowl, serve very pleasingly to vary the scene. At one point a view is gained of the church at Rotonpore on one hand, and of that of Bollobpore on the other. The spire of the one and the tower of the other look indeed pretty enough; and, rising heavenward from the midst of an Indian jungle, cannot but be regarded with interest by a Christian eye; but that feeling of interest is greatly damped by the reflection that these churches appear to indicate a far more advanced and settled state of things than the real circumstances do verify; and the contrast is painful between the yet feeble native church and the buildings reared for its services by other hands. The ardent hope of more speedy growth doubtless dictated the step at the time the churches were built. So turning our somewhat desponding thoughts into a prayer that the hope of growth may yet be fulfilled, we proceed on our way, and arrive at Joginda.

The bungalow here is occupied by the catechist, but the verandahs have been taken in, and one of these is appropriated as the church and school-room, while one end of this verandah is partitioned off with matting to form a room for the visiting Missionary. The Christian people of Joginda, small and great, seemed to think themselves bound to pay me a visit. In the afternoon we held divine service: the church or room was crowded; but only fifteen communicants remained to the Lord's Supper.

May 26—Left Joginda. The house here is in good repair; but one could not look round it without a feeling of sadness, as it remains with furniture and books in it precisely as it must have been when Mr. Lincké left it, and looks as if he had gone out for a brief absence only. The catechists and others soon came to see me.

In the afternoon I went round the Christian village; it is a large and thriving one. In the latter respect it differs much from the other Christian settlements, from some of which the people are migrating, and are going

elsewhere—some to newly-formed villages, in which little knots of Christians and others are finding homes, and some to the already existing stations. In this way several new families are settling in Bollobpore, and the consequence is that the Christian village here is increasing. One explanation given of this state of things is, that there is still a good deal of land here unoccupied, and, indeed, uncleared of jungle, and which proves very fertile when brought under the plough. Several of the houses and homesteads at Bollobpore seemed to betoken a little amount of property in the occupants, and it is here that a commencement should be made, and an example afforded to the other places of an attempt to support a native ministry. I made this matter a subject of inquiry at all the stations. At most of the places the people are too poor, and live too much from hand to mouth to afford a reasonable hope of any thing appreciable being done at present. Of course if a spirit of earnestness were poured out on these churches, the riches of their liberality would abound even out of their poverty; but at present the duty of giving, though it be for their own spiritual benefit, must be enforced upon them by line upon line. It has been after great difficulty that the people have at least learned that they are not to *receive*. Thus much being effected, it is yet a further stage to train them to *give*. In the evening I walked with the catechist to the neighbouring village of Bhorpara, where is a considerable body of native Christians, and where there was a settlement long before the now large one of Bollobpore was even commenced. Evening had set in by the time we reached Bhorpara, but the moon was shining brightly, so that I could judge of the character of the place. Amidst much that is greatly to be deplored in connexion with these Christian settlements, it is gratifying to observe Christianity to some extent naturalized. The people live in genuinely native villages, with Mohammedans and others in close proximity, or even amongst them. By means of agriculture, and, in some cases, by trade, the Christians maintain themselves respectably, and in a few instances become well-to-do men; while only a very small proportion are connected with the Society as catechists or teachers, or again in the lower capacity of servants. This natural state of things was particularly illustrated in the primitive character of the building used at Bhorpara as a church and school. It is a simple thatch, supported on bamboos, with mud walls on three sides and open to the road in front.

Simplicity here is indeed carried to an extreme: a school-bench was the most appropriate article of furniture that could be found to serve the double purpose of a desk whereon to place a spare book, and of a stand for the vessel which held the water for the baptism of several children. I could hardly convince myself that I was engaged in a Christian service: the building is precisely the kind of one in which we frequently obtain an audience when preaching to the heathen; and I could more readily have imagined one or two Brahmins coming in to hold a discussion, than a congregation of simple native-Christian villagers to pray and listen to the Gospel. The sight of such a building would have been pleasing as a specimen of one quite within the power of the people themselves to keep up, were it not that the absence of all the usual appliances manifested in the people a want of interest, and were it not that the church, simple as it is, has been repaired, not by them, but by the Society. The room was, however, crowded, and the heat at this time of the year will be more readily imagined than described.

Next morning I went out to examine the surroundings of the Mission house at Bollobpore. Immediately opposite to it, and at the distance of only a few hundred yards from the compound-gate, are the remains of a once large and handsome Hindu temple. The idols have been removed from it and taken elsewhere. What was the motive of this removal I was unable to learn, the people in the neighbourhood being all either Christians or Mohammedans. The place is now a complete ruin; an enormous peepul tree has grown into the walls and crushed them, and now surmounts the highest pinnacle. A large quantity of beautifully moulded and ornamented bricks are scattered round, and are being gradually taken away by Mohammedans or by Christians. Indeed, I observed in two of the churches in the district that the pulpit and reading-desk stand upon substructures formed of these very moulded bricks. Having forced my way through the jungle surrounding the temple, I examined one of the out-buildings, and was about trying to reach the chief shrine when two young men came up, and told me it was a "very fearful place." I said, in an indifferent way, "it might be so," imagining that the fear alluded to was superstitious; but on my further inquiring why it was so fearful, my informants told me that a leopard lived there. This entirely altered the case; and as I had no weapon but an umbrella, I

thought it better to confine my investigations to safer localities. The information was very probably correct, as the jungles here are infested with leopards, and the old temple would afford an excellent hiding-place. Thence I went to the well-appointed buildings formerly used for the boarding schools, in which Mr. and Mrs. Lincké took so much interest and so much pride; the buildings now are very inadequately occupied by the village day school. I may remark that throughout my tour I saw hardly any thing of the schools, as they were closed for the hot weather holidays. At Bolbopore church my attention was particularly drawn to the font: it had come from Burdwan, and is of fine white marble, but of very ugly design, roughly painted over. While I was looking at this font, a circumstance was named to me that shows how readily native Christians, recently converted from Mohammedanism, may fall into superstitious or questionable practices. I observed that there was a little water in the font; and knowing that no baptisms could have been solemnized recently, I inquired the reason. "Oh," said one of the party, "I suppose it is some water that has remained since we sprinkled the church." "And what," I inquired, "can you mean by your sprinkling of the church?" In answer to this I was told that, during the recent drought, the people had assembled to pray for rain, and their prayers were accompanied by a ceremony in which the women brought pitchers of water and sprinkled the church all over, giving it a thorough drenching; the design being to express the desire that God would be pleased to give as ample a supply of rain to the parching ground as they had done to the church. I tried to point out to those around me the good and the bad of what they had done—that theirs had been a proper devotion, but improperly expressed. It is an imitation, I find, of a custom of the Mohammedans.

One good point might, I thought, be observed in the matter, and that was, that the people had got to regard the church as their own. But the circumstance I have related is one out of many, going to show that it will never do at present to leave these people to themselves. The appointment in each station of well-trained native catechists, such as Mr. Welland's class will supply, may afford a stepping-stone towards a native pastorate eventually; but it is most important that the general superintendence of a European Missionary over the whole should be effectively kept up. I can testify that the labours of Mr. Schurr—trying to him though they have

been—have been highly appreciated; and now that he has been withdrawn the people would be only too glad were there any prospect of his return. In the course of the day I performed several weddings of native Christians.

In the afternoon the catechists accompanied me to the neighbouring village, where we obtained a large audience of Hindus. In the evening we held service in the church; it was about two-thirds full, which was a very good congregation. Several people from Bhojpara also came in to join in receiving the Lord's Supper.

May 28—Left Bolbopore, and stopped for a while by the way at Nutongram, which is (appropriately to its name) "a new village." It has been occupied recently by persons removing from other quarters. There are scattered through the district many smaller settlements of this kind, in addition to those principal ones in which the Missionaries formerly resided. In each of these out-stations a catechist is appointed, and a simple building is kept up, serving the double purpose of church and school. The building at Nutongram is of the same description as that at Bhojpara. Here I performed a wedding, and afterwards gave a word of exhortation to the newly-married couple, and to the assembled people. I then went on to Solo. Here is a small house for the Missionary, consisting of little more than one room, with a verandah all round. The catechist and others called to see me. From the elder of the party I gained much information as to the original movement, and other matters. In the afternoon there was again a marriage, preceded by the baptism of the bride. She had been living in a distant village, and her baptism had been neglected. I found, in connexion with these smaller out-stations, my opinion confirmed of the unadvisability of a sudden complete withdrawal of European superintendence. Baptism and Christian instruction are in some cases neglected, and instances are not unknown of lapses into Mohammedanism. While the work in detail must be done by native teachers, yet the watchful care of at least one European Missionary is essential at present.

During the time that the wedding was going on a violent storm occurred, in which it was very difficult to carry on the service: when this was over, as the weather still continued very stormy, I feared that the people, if they dispersed, would not be able to re-assemble; so I had at once a short service with them, and gave a brief sermon or exhortation. I

was glad I had done so, for some of the people came from a distance, and could not wait longer. Afterwards, at the previously-appointed time, about twenty people came together, all of whom remained to partake of the Lord's Supper. During the interval between the services I went into the village, and also visited the solitary tomb of Mrs. Alexander, the wife of a former Missionary here. There is something very saddening in the sight of these lonely memorials of former fellow-workers, such as that of Mrs. Lincké at Bollobpore, and Mrs. Alexander at Solo, standing, as those memorials do, far away in an Indian wild, and hardly ever gazed upon by the eye of a European Christian. Well may they be to the people of this land monuments of Christian love; and surely the spirit of self-sacrifice, when entertained for the glory of Christ alone, that could consent to a life of such isolation as that which these departed ones led, and others still lead, without hope of earthly recompense or gain, shall in no wise lose its reward.

May 29—Returned to Chupra, which I had previously visited only briefly.

May 30: *Lord's-day*—We had morning service in the church, with a congregation of about 130, amongst whom children predominated, and thirty communicants. Service again in the afternoon with a much larger congregation;

baptized eight children; but I observed with regret that the father of not one of these eight children took so much interest as to be present, nor indeed were they in the church at all. Another proof was thus afforded of how much watchful teaching still is needed with these congregations. If left too soon without the oversight of a European Missionary the consequences will be disastrous.

May 31—Returned to Kishnagurh. I trust that my tour was not without its good effect. The sermons or addresses which I gave at each place were on the subject of the gift of the Holy Spirit, the necessity for repentance, or the signs of true conversion. The people every where expressed themselves grateful for being thus visited. Their own earnest wish is to have European Missionaries again permanently located amongst them, and they will need much schooling into the idea that this is a retrograde step, and cannot be taken. Some general system of European superintendence is, however, for the present, absolutely essential. As to the moral character of the people, it would be impossible, in a flying visit, to form, from personal observation, a reliable opinion, but from the inquiries I made I have reason to believe that it is fairly good, and that there is a marked superiority in this respect in the Christians over their heathen neighbours.

Unquestionably, effective European superintendence is most necessary, not, however, over a catechetical agency only, which is incapable of meeting by itself the requirements of the Mission. Such an arrangement is intensely painful to the European superintendent, who, let him strain himself to the uttermost, cannot supply the essential deficiencies of such an agency, when placed exclusively in charge of Christian congregations, who require, in order to their growth, the administration of Christian sacraments; and also most painful and discouraging to the native agents, who find themselves under an inability to meet the wants of their people. This Mission requires to be dealt with as the Travancore Mission has very recently been dealt with, which has been resolved into Native Pastorates, all placed under the financial control and management of a Native Church Council, but in spiritual things under the superintendence of the European Missionaries.

Here, however, arises a difficulty, and one at first sight sufficiently formidable—native pastors are expected, at least in part, to be supported by the congregations to the charge of which they are appointed. This is a rule of the Society, and it is a wise one, for otherwise how shall the native congregations ever be raised out of the old and degrading position of dependence on the Society, or ever be stimulated to that self-support, without which they can have no respectable position in the eyes of their heathen countrymen; and yet, if this be a pre-requisite, how shall it be attained amidst the struggling poverty of the Kishnagurh Christians? The rule, however, is "to their power," not beyond it; not as a matter of necessity, but of their own willingness. Let the Kishnagurh Christians do what they can. It may be very little that they can do; that little, however, conserves the principle, and assuredly ought to suffice; for the introduction of a native pastorate is, in our opinion, an urgent need, so urgent,

that at whatever cost it ought to be supplied, and that promptly; for unless this be done, the Mission will become, like some of the Mission buildings, a ruin.

Let us now look in another direction. The Santhal Mission has been as a field which the Lord has blessed, Commenced not more than fifteen years back, it now numbers 800 native Christians. The numerical strength of the flock justifies the introduction of a native pastorate, and the adoption of such a measure becomes imperative, inasmuch as the want of it is seriously interfering with the aggressive action of the Mission. In the Society's last annual report we learn that there had been a decrease in the number of baptisms. To quote the language of our Missionary, the Rev. W. T. Storrs, "this has been very marked during the last few months, and the number of inquirers is at present small:" and why is this? Simply for this reason, that the Christian flock, because of its numbers, its embryo condition, and its scattered position as to residence, is so absorbent of the time and thought of the two European Missionaries and their assistants, as to interfere with aggressive action so much, that Mr. Storrs observes—"As to evangelistic work, it seems to me as if we had scarcely any in the Mission. Almost all my catechists are employed among Christians, in teaching them or instructing inquirers." An attempt was made to supply the deficiency by the appointment of native agents paid by the Society, but it did not work; and that we can understand, for a true evangelist, whether native or European, must have the *elan* of self-consecration. As a general rule, aggressive agents must either be European, or native agents sent out by the native church. There are, of course, exceptions, but, except in such special cases, we have not much confidence in native Missionaries paid by the Society, and we are not surprised at Mr. Storrs' testimony—"I have found the preaching of paid native agents very nearly useless."

Here again, then, in this Mission, we find an urgent demand for a native pastorate. This would at once disembarass the European Missionary of many minute cares connected with the Christian flock, which could be more efficiently discharged by a native pastor raised up from amongst the people themselves, who knows their character and habits, and can discriminate between what is really a necessity or the reverse.

Several congregations might be specified which would be advantaged by the appointment of a native pastor. We notice with much regret the death of the Rev. K. M. Nundy, who, in the early part of 1868, had been appointed to the pastorate of the Burdwan congregation. He arrived at his new post a strong man, but a severe rainy season, and the dampness of the houses, brought on illness, beneath which he succumbed. To these casualties we are liable, whether at home or abroad, and we are thus reminded how necessary it is to have a supply to fall back upon, that thus, when a vacancy occurs, it may be filled up as speedily as possible.

At Bhagulpore there is a Christian congregation, numbering 317 souls. Evidently this congregation needs transplanting from European to Native pastoral care. The native Christians lean upon the European Missionary, and expect from him help in temporal things, which they conceive it to be his duty to impart, and which could not be yielded without destroying all hope of their taking root in the soil of India as an independent native church; for, as our Missionary, the Rev. E. Droese, remarks—"The character of the natives is generally such, that the less the Missionary mixes himself up with their temporal affairs, the more chance he has of benefiting his people spiritually." Yet so long as an European occupies the central position of pastor, the temptation to depend upon him is too great, and they will attempt to lean upon him unduly, and feel offended if he does not fulfil their expectations. Some of Mr. Droese's people considered that he ought to provide for them a piece of land on which they might settle and become his tenants. Another young person, left a widow, instead of setting to work to earn her own bread, expected to receive from the

hands of the Missionary a monthly stipend, and he was urged to comply with her wishes by the threat that otherwise she would leave the Christian community altogether, and seek a livelihood with Mohammedans. The importunity was resisted, and the result is that she now works, and earns more than she requires for herself and her child. "That native Christians," observes our Missionary, "so much look to their Missionaries for temporal support is a great evil. However, Missionaries every where in India now see the evil, and are striving to uproot it." But the surest and safest mode of accomplishing this is, that the European should vacate the position of a pastor, and, filling up the vacancy by a native, go forth to the prosecution of his own proper evangelistic work.

Mr. Droese desires the appointment of a native pastor to Jamalpore, to be occupied as an out-station. If so desirable a result can be obtained, we should recommend that he should be placed at Bhagulpore, while the European Missionary stationed himself at Jamalpore, from whence he could sufficiently oversee the working of the native pastorate experiment at his old station, and where he would have before him a noble field of effort amidst the one thousand and more Bengalees residing at Jamalpore and Monghyr, amongst whom the evil leaven of Brahmoism is at work.

Let us now look to those points where there has been a movement in the direction of a Native Pastorate, and see whether we cannot discover there symptoms of corresponding healthfulness.

Calcutta is a central point. The various Christian congregations amount together to between 900 and 1000. There are congregations at Trinity Church and Christ Church, at Kidderpore and Thakurpukur to the south of Calcutta, and at Agurpara to the north-east. To the charge of one of these a native pastor has been promoted, the Rev. James Long having transferred to the Rev. M. S. Seal the charge of the Thakurpukur congregation, 237 in number; and symptoms of renewed vitality are perceptible in a conference recently held at Thakurpukur, and attended by most of the catechists and readers in Bengal, at which was expressed an earnest desire for the formation of a native Church Council. In the Trinity Church congregation, also, preparations have been made for the formation of a native pastorate, that congregation having raised a fund which yields 140 rupees monthly, so that a native pastor might thus be supported. The English Missionaries connected with this great centre, ten in number when all present, but often less by sickness, have their hands full, some in connexion with the educated natives, some in connexion with the vernaculars, all in preaching to the masses in the bazaars, and streets, and villages. There is no lack of attentive hearers. At one place they numbered 300. At the end of the address one man stood up to thank the lecturer, availing himself of the opportunity to urge some objections against the divine origin of Christianity, which gave rise to a discussion of an hour's duration. The Mission premises at Calcutta are situated in the midst of the native population. On one side there is a preponderance of Hindus, on the other there is a large Mohammedan quarter. "Along the road past my house," observes the Rev. J. Welland, "within the distance of two miles, it would not be unusual to find in an evening as many as four audiences gathered round Christian preachers." The Missionaries observe—"There is probably a population of 150,000 persons within an area of a mile around the Missionary centre. Alas that we are so weak-handed!" Why, then, should not the hands of these devoted men be strengthened by the transfer of Christian congregations to the care of native pastors? They are wanted for aggressive action. The masses are steeped in utter ignorance; tracts and Scriptures are scattered amongst them to little purpose; the *viva voce* utterance is needed—"wisdom crieth without."

On the upper surface of this dense mass is to be found a sprinkling of educated

natives, in the pride of intellectual powers awakened but unsanctified, rejecting the revelation of God, and duped by various shades of scepticism. Surely the best help that could be afforded to the European Missionaries would be to disembarass them of duties which do not properly belong to them, and which could be far more efficiently discharged by a native pastorate.

We glance sorrowfully at Gorruckpore. The native flock at Basharatpore has experienced a heavy loss. It has been dealt with as the native congregation at Burdwan ; as K. M. Nundy has been removed by death from the one, so another valuable native pastor, Tulsi Paul, has been removed from the other, after a consistent Christian ministry of twelve years, in the sixty-fifth year of his age, and the twenty-fourth of his Christian profession. He had presided over the native flock at Basharatpore, of which he had been the first native pastor, not more than thirteen months and a half. Not one of the little groups of converts, dispersed over the vast territories of North India, needed a native pastor more urgently than the Basharatpore Christians. Tulsi Paul was, therefore, transferred from the North-west Provinces, as K. M. Nundy had been, to meet the want, and both are removed.

There is a lesson conveyed in such dispensations which we should not be slow to learn. It will not do for us, in so important a matter as the supply of native pastors, to be dependent on a threadbare supply. There needs to be a reserve on which we shall be enabled to fall back, for this Christian service is a battle-field on which many honourable soldiers fall suddenly, often the men who, in our judgment, can be least spared. There needs to be a depôt from whence new men may be called forward to fill up the vacancy. Where shall we find such resources in North India? These two good men have been removed, and the places which they had occupied remain vacant, for there are none to fill them up. Unless this congregation be speedily helped there is danger lest it degenerate into a thing of lichen growth, for as the resident Missionary observes, "We have not had, during the year, one adult baptism."

At Benares we find a goodly centre. There, in the very citadel of Hindu idolatry, a seed of Christianity has been sown. So closely compacted was the building, so strict and severe the rivetings of caste, so indurated had the old superstitions become from lapse of time, that it was thought that no opening could be found where the seed as it fell could find a contracted bed in which to sow itself; but it nevertheless found a crevice, and it has grown up into a goodly sapling. There are at Benares four Christian congregations—at Sigra, the City, Secrole, and Gharwa—comprising a total of 457 native Christians. Of these the most numerous and advanced, that of Sigra, numbering 356 native Christians, has been already placed under the charge of the native pastor, the Rev. D. Solomon. There are besides native catechists, readers, school-agents, both male and female, and colporteurs in considerable numbers. Itinerancy has been carried on, although the absence of the veteran Missionary, the Rev. W. Smith, on the hills for the recovery of his health, has been severely felt. With one or two exceptions the Rev. C. B. Leupolt and his readers are every where gladly received, the people willingly listening to their message. The sapling is growing healthfully. It is striking its roots deeper, and silently growing stronger. As the roots become more brawny, and virtually get into more direct conflict with the inert mass, the latter will begin to yield and be rent asunder. But we must not expect much of individual and isolated conversion. The effect produced on Hinduism by the forces which are brought to bear upon it will be "as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." We are persuaded that no portion of the work done in the North-India Mission is more important, more genuine, deep-seated, and sure to exercise eventually a preponderating influence on the over-

throw of that gloomy pile of idolatry which has so long burdened India, and paralyzed its energies, than the Mission work at Benares, begun, and so long and persistently prosecuted, by W. Smith and C. B. Leupolt.

At Allahabad we find another native flock, numbering 435, under the charge of a native pastor, but it is principally the product of an Orphanage, and in this feature it resembles the congregation at Sagra. Such congregations are not as reliable for aggressive purposes as those which have been gathered in, at least to a considerable extent, by a process of adult conversion. Their danger is, lest they settle down into a profession of Christianity very similar to that which so often prevails at home, in which the members of the flock appreciate for themselves their Christian opportunities, but are not much moved to communicate the same advantages to others. We do not say that this danger may not be obviated, but it requires very spiritual and earnest effort to do so.

The Christian flock at Lucknow comprises 200 native Christians, almost all immigrants from other parts of India. How earnestly does not the European Missionary, the Rev. J. Fuchs, long to devolve upon a native pastor the charge of the Christian congregation? There is abundant opportunity for evangelistic work. "I went," reports Mr. Fuchs, "in January and February on a preaching tour as far as Seetapore. The villagers, with few exceptions, were very glad to see us, and frequently all the men of the village collected round. In Seetapore I was invited by the Mussulmans to a discussion in the house of one, when the whole court-yard was filled with people, but no heed was given to what I said." No, it requires line on line, precept on precept, here a little and there a little. But as our Missionary proceeds to say, "With so large a congregation, until another Missionary arrives, I cannot do much in the district. If a suitable man could be found for a native pastor I should be at liberty."

On Agra, as a Missionary centre, we look with hope. There is at this point vitality. In the midst of the native flock in the city there is a native pastor, a good and energetic man. He has secured the affections of his people, and his great work of rendering them, by God's blessing on his faithful teaching, a more spiritual body is thus greatly facilitated. As the Missionaries in their annual report observe—"The spiritual life and zeal of the native congregation under the Rev. J. Jacob is not only important in affecting its own interests, but as fitting it to be a light-bearer and a mother church to others." There is evidently a stir amongst the heathen masses around Agra. In the small towns and villages of the district much interesting work has been carried on, and the minds of the people are open to receive instruction. Many parts of the Agra, Allygurh, and Etah districts have been visited by the native preachers and Missionaries. At Soron, on the Ganges, seventy-five miles from Agra, five adults have been recently baptized, and there are many inquirers, the movement extending to Secundra Rao, an important town between Hatras and Soron.

The healthfulness of the central congregation at Agra no doubt contributes much to this. Persons disposed to inquire look in that direction to see what is doing there. If there be no life there—if there be apparently as much deadness under the name of Christian as under the heathen profession in which they have hitherto lived, and professing Christians seem like a person imperfectly awakened out of sleep, who sees no reason why he should thoroughly rouse himself, they fall also asleep again; but if there be movements at head-quarters of a novel and interesting character, then the disposition to inquire is strengthened and becomes active; and when it is known that the Agra congregation has contributed 1200 rupees towards the salary of their native pastor and other objects connected with the church and Missions, a proof of thorough earnestness is afforded, which is readily appreciated.

It is gratifying to find that our friends at Agra, aware of the importance of the

native pastorate, and of the danger of relying for its continuance on a single life, have obtained the ordination of Baboo Mudho Ram, the catechist at Muttra.

We find then at this station all the elements of usefulness, although as yet in an infantile condition. An earnest native pastor, an improving native flock, the European Missionaries in a great measure set free from pastoral anxieties, and, with the catechists, itinerating and preaching in the bazaars of towns and in the villages; a spirit of inquiry manifesting itself here and there throughout the district, like the first blades of corn which spring up sparsely yet hopefully in a field which has been sown with good seed. We pray that the dew of the divine blessing may descend richly on this Mission field.

The Meerut Mission is prosecuted on the same principles as the one at Agra, and presents also features of interest. The native Christians in the district are more numerous, being 753 in number. These are dispersed in various groups, and in different directions. The two largest groups are found at the Suddur station, and at Annfield, in the Dehra Dhoon; the first numbers 285, the latter 254 Christians. There are besides little congregations at Kunker Khera, 67; Maliyana, 33; Ikla, 85; Boolundshahar, 29; Hapur and Pilkua, 17; and Secunderabad, 10.

The vacancy caused by the removal of the Rev. Tulsi Paul to the Gorruckpore district has been filled up by the appointment of the Rev. F. Abel to the pastoral charge of the congregations at Maliyana, Kunker Khera, and the Meerut cantonment; while the catechist at Ikla, D. Jeremy, an old labourer of the Society, having been admitted to deacons' orders, is in charge of that congregation as native pastor.

We do not find, however, the same amount of inquiry throughout the district as we were enabled to trace in that of Agra. At the Suddur station and the melas the Gospel of Christ has been regularly preached throughout the year. There has never been any want of hearers: often large crowds, little dispute, and no opposition, but "no lasting impression appears to have been left, no acting up to expressed convictions of the falsehood of idolatry and the truth of the Christian faith." Nevertheless, a few have been gathered in—thirteen adults and some children, who were baptized at the Suddur and out-stations.

We know that in the human body if the pulsation at the extremities be feeble, it is advisable to examine the heart, and ascertain whether there be anything amiss there.

The number of communicants is large—352, or nearly one-half of the total of native Christians (753); but we are informed that the Missionary "does not feel able to speak very highly of the spiritual condition of the Meerut congregations."

At Agra it is otherwise, and there is a stir throughout the district. At Meerut, unhappily, the spirituality of the Christian body is as yet low, and the influence of this low tone is also felt in the deadness that prevails, and the absence of lively response to the preaching of the Missionaries.

CONCLUSION.

The question has been proposed from the London Secretariat, "Why is North India more barren than South India;" but the replies which have been given to this question do not, in our opinion, afford a satisfactory solution of the difficulty. Undoubtedly the Mission is suffering from a great want; the native pastorate has not been developed with sufficient promptitude and persistency, or in a measure proportionate to the necessities of the Mission. Congregations there are in different directions which urgently demand to be provided with native pastors. The necessity is admitted, but the want is not met, and for this reason, that there is no supply available. In South India the want was foreseen and provided for. The Missionaries had their boarding schools, into which were gathered the most hopeful of the youths who had received a preliminary education in the elementary schools. Brought under the direct surveil-

lance of the Missionary, there was opportunity of testing the characters and qualifications of these youths. The most reliable were selected and forwarded to the training institutions, there to be further tested and trained, first to serve as catechists, and eventually, when they had purchased to themselves a good degree, to be ordained as Pastors. Thus there has been available a supply of suitable men as candidates for the ministry.

In North India there has been carried out a vast amount of Missionary education, but the results have been rather diffusive than specific. The majority of these young men, in education far before their countrymen, have gone to secular employments, and have been absorbed in the increasing opportunities for occupations of various kinds which present themselves in the extensive market of opening India, and are thus lost to direct Missionary service. We do not say that this educated material is altogether un-serviceable to the general improvement of India—nay, on the contrary, in some degree, so far as such men are convinced of its truth, and are influenced by those convictions, they contribute to the progress of Christianity. But for Missionary service they do not volunteer. It is beside our purpose in this paper to inquire why this is so. It may afford a suitable thesis on another occasion : at present we only state the fact.

It is obvious, however, that some educational effort is needed which shall be more determinate in its action, and decisive in its results. The education given cannot be too searchingly spiritual, bearing directly and explicitly on the conscience and on the heart. Moreover, there must be a careful selection. For heart-responses to his instructions the teacher should watch as earnestly as the gardener does for the springing of some choice seed which he has sown ; nor should fervent prayer be spared to bring down the rain from heaven on the husbandry.

We are happy to find efforts are already progressing precisely of that kind which North-India needs.

A preparandi class was formed by the Rev. Joseph Welland, before he left Calcutta for the restoration of health, to which young men might be admitted with a view to their entering the service of the Society. Until this most seasonable step had been taken there had been "an absence of proper means of training the Society's agents." In the Santhal Mission, Mr. Storrs has six young men in training for the ministry. He reports of them that they have been very diligent and self-denying, and entertains the hope, that through their ministrations there has been an increase of life in the village congregations ; Mr. Leupolt of Benares remarks, "At the beginning of the year we commenced a class for readers and catechists, consisting as yet of only four young men." They number at present twenty-five.

We do not advise one large institution for the whole of North India. Such a measure would not work. Such a mode of action has not been attempted in the South-India Mission. Each language has its own distinct and well-defined sphere of action, and has enjoyed its own provincial educational institution ; and this assuredly is the most natural process, and the one most likely to be successful. We should like to see Mr. Welland's class developed into a training institution for Lower Bengal ; Mr. Storrs' training class in the same way expanding into a similar institution for the special Santhal field ; Mr. Leupolt's class for catechists, at Benares, becoming the centre of a similar institution for the North-west Provinces.

In the Punjab a beginning has been attempted. Two such men as French and Knott, at an immense sacrifice, left home to found such an institution at Lahore. It is true the native Christians in the Punjab, connected with the Church Missionary Society, are as yet but few, not so many as 400 ; but in that territory we want trained men to serve, not only as native pastors, but as native evangelists. There is an energy and fibre about the men of the Punjab which, if sanctified, peculiarly qualifies

them to fall into the front rank with the European Missionaries. There is no reason why there should not be raised out of such materials an aggressive as well as a pastoral agency. There have been already ordained three men of the Punjab, and one of these is engaged unquestionably in aggressive action, in relation to the Mohammedan controversy.

It was not without reason, then, that these two brethren consecrated themselves to this special work, and that the Parent Committee approved of their doing so, and sanctioned their proceedings.

They have gone forth, and one has died. He has expended his life on the undertaking; yet not one pupil has as yet come under instruction. Why is this? Because the men of that country are energetic, and yet poor. There are many poor scholars that have the mind but not the means. It were impossible that the new college should not only teach but maintain the students; but it was hoped that help would be given by affluent Christians at home and abroad: that exhibitions would be founded, and suitable natives be enabled to come forward and avail themselves of the proffered advantage, and a prospectus was issued by the Missionaries, containing an able exposition of the peculiar difficulties by which the effort at its very commencement was met, and appealing for help. As yet there has been no response, and none are found who are willing to subscribe their money, of which, in the pockets of Englishmen, there is no lack, to help forward a great Christian object, for which its pioneers have sacrificed so much, one of them even laying down his life.

Here, then, is something tangible and immediate which may be done. The Rev. R. Clark has now left England, at a moment's notice, to cheer the heart and strengthen the hands of Mr. French, who has been seriously ill; and yet what will this avail if these two earnest, able men find themselves in India without the means of carrying on the work? Certainly this whole subject, not only with reference to the Punjab, but with respect to the whole of the North-India Mission, requires to be taken up, thought over, and grappled with, namely, the promoting of a native pastorate available for present wants, and so well begun and on such sound principles as to encourage the expectation that the supply will increase with the increasing wants of this great Mission field. Such a measure would vitalize the whole Mission; arouse the native congregations from a state which the Rev. J. Long describes as "stagnant water;" disembarass the European Missionaries from the weight of two distinct departments claiming their attention, for one of which, the pastorate, they are unfitted; while of the other, the evangelistic work, it may with truth be said that it is more than enough for all the time and energies of the most able and devoted Missionary.

INSTRUCTIONS OF THE COMMITTEE, DELIVERED OCTOBER 21st TO THE FOLLOWING MISSIONARIES—

West Africa Mission.—Rev. M. Sunter, proceeding to Sierra Leone.

Western-India Mission.—Rev. J. G. Deimler, returning to Bombay, with Mrs. Deimler; Rev. H. C. Squires, B.A., Rev. R. A. Squires, B.A., proceeding to join the Mission.

North-India Mission.—Rev. T. R. and Mrs. Wade, returning to Peshawur; Rev. J. Grisdale proceeding to the Punjab.

DEARLY BELOVED IN THE LORD,—

We are met together on this occasion to take leave of six of our brethren proceeding to the Mission field; three to Western India, two to the Punjab, and one to Sierra Leone. Of these, our two elder brethren are returning to posts in which they have

already been labouring zealously and faithfully for several years: the other four are now leaving us for the first time to enter upon that work to which, as we believe, the Holy Ghost has called them. May the great Head of the church, in whose name we meet to-day, be present in our midst, to sanctify and bless both our brethren and ourselves, and prosper their labours abundantly to the furtherance and extension of His kingdom.

The Committee are thankful to be able to send out this reinforcement, small though it be, to India; for there is no part of the Mission which has been so denuded of labourers during the past year. Of the fifty-five brethren labouring in North India at this time last year, no less than eleven have since been obliged to return home through failure of health and other causes, while one much-loved and much-valued brother* from whose distinguished abilities and whole-hearted consecration to the work we had fondly hoped great things, has been lately summoned after one short year of labour, to his rest above. We can but meekly bow under this afflictive stroke of God's providence, and entreat of Him, who has taken our dear brother to Himself, that a double portion of His Spirit may rest upon those who are now going forth, that they may follow him, even as he followed Christ.

We cannot doubt that our Divine Lord and Master has some wise purpose in view in thus removing from the field so many labourers. It may be that He is teaching us by it a lesson we have always been slow to learn, and which we could not, perhaps, have learnt so well in any other way, that the native church needs to have more responsibility thrown upon it, in order to attain that self-reliance which it needs to become self-sustaining and self-governing. If such be the result, the temporary diminution of European labourers may prove in the end rather a gain than a loss. The greatest need, however, now felt in India, especially in those parts to which our brethren are now going, and in which the native church is as yet in its infancy, is for faithful evangelists, men of simple but strong faith, willing to endure hardness as good soldiers of Jesus Christ, who will go up and down among its teeming millions now perishing for lack of knowledge, full of love for souls, and with a readiness to adapt themselves to any circumstances, and employ any instrumentality by which they may be enabled the better to bring the heathen to Christ. India is now open to the Gospel; wide doors of access present themselves on every side; all that is needed is that Christ's servants should obey their Lord's command, and go out and compel her people to come in.

The means and agencies to be employed will vary according to the character and condition of the people whom we seek to influence. Preaching by the way-side or in crowded bazaars, or in street chapels, will be found the best means of reaching one class; another can be most effectually approached by domiciliary visits; another, and that an increasingly large and important section of the community, the young native aspirants for University degrees and Government appointments, can best be reached through the school or college class-room. No one of these agencies need or ought to be employed to the exclusion or disparagement of the other: there are diversities of gifts but the same Spirit, and there are diversities of operations, but it is the same Lord who worketh all in all. There are, however, certain general principles common to all branches of Missionary labour, certain broad rules which every Missionary will do well to bear continually in mind, and in following which much of his happiness, no less than his usefulness, will depend.

For example: the Missionary who desires to gain influence and win souls for Christ must thoroughly identify himself with the people among whom he labours.

* Rev. J. W. Knott, who died at Peshawur, June 28th.

This is not so easy as it seems, more especially in India, where race distinctions and race prejudices are exceedingly strong. Perhaps the greatest hindrance to the propagation of the Gospel in that country, greater even than the ungodly and inconsistent lives of so many who call themselves Christians, has been the fact, that the Missionary belongs to the dominant race, and this raises an additional barrier in his way, which nothing but the greatest tact and consideration will enable him wholly to remove. That it is not wholly insuperable not a few living examples might be cited to prove; but on the other hand there have unhappily been instances in which a want of tact and temper, and delicate consideration of the feelings of the people among whom the Missionary was labouring, has neutralized all other merits, and grievously lessened his influence and success. Many indeed are the advantages which the British rule in India affords in the security for life and property, the dispensing of just laws, the extension of sound education, and so forth; but there is ever this counterbalancing disadvantage to the English Missionary, that he becomes necessarily identified to a great extent, in the eyes of the natives, with the governing class, and the religion which he represents and advocates is, in their eyes, not so much the religion of Jesus, the Gospel which is able to give light and life to a fallen world, as the religion of the dominant race, whom they dislike and distrust.

In order to avoid this, and to identify himself more thoroughly with the people to whom he is sent, the first step to be taken by a young Missionary going out for the first time should be to make himself thoroughly conversant with their language. Not only will this enable him to gain a readier access to them at all times, but it tends more than any thing else to disarm prejudice on the one hand, and excite interest on the other. Even where the Missionary is engaged in an English college, where a colloquial knowledge of the vernacular is less required and less frequently called into exercise, he will still find it of the greatest benefit to himself personally to be thoroughly acquainted with the language of the people among whom he lives: it will awaken his sympathies and excite his interest in them to an extent which no length of residence among them, without such an additional bond of union, would have enabled him to attain.

Further, let this identification be even more thorough and entire in the case of the native Christians, particularly such as are employed in the Mission as native pastors, catechists, schoolmasters, and readers. The best and most successful Missionary will always be the one who considers most and loves most his native brethren in the Lord. They may often be very troublesome, self-willed, restless, discontented, yet let him remember that they are brethren, fellow-believers in the same Lord; let him bear with their faults as a wise and tender father, remembering, that though in years and intellectual gifts they may be regarded as men, as regards spiritual things they are still children, and need patience and forbearance.

Sensitiveness and a proneness to take offence are always characteristics of a weak race, and the rough and somewhat unyielding energy of the Anglo-Saxon character often finds a difficulty in adapting itself to, and amalgamating with, the yielding pliant nature of the Oriental. All that is needed, however, is a kind, considerate, and courteous demeanour; not too familiar, for this the wide distinctions of race make unwise and impracticable, but such a demeanour as befits one who stands to the native brethren in the position rather of a father and overseer of the flock of Christ. Our dear and much lamented brother Knott was a most happy example of this: his quiet dignity and fatherly interest in the native converts won him their respect and love wherever he went, and in him they all feel they have lost a father and a friend.

With these few general and prefatory remarks the Committee proceed to address a few words individually to the brethren now leaving us.

You, brother Sunter, are appointed to the Sierra-Leone Mission, with a special view to advance the theological instruction and training of native teachers. You will be attached to the Fourah-Bay Institution, and, as Mr. Alcock is returning, will be, for the present, acting Principal. For the last year the reception of new students has been suspended, so that only one or two will be there at present. It will be matter for consideration with the Bishop and Missionaries how many students should be admitted, as the vacancies in the native church will only occasionally occur.

But there is another field of usefulness fully as interesting and important as that of preparing native ministers, to which the Committee specially point your labours, namely, that of preparing native evangelists, whether ordained or unordained, to labour in the heathen districts adjoining the colony—the Timneh, Mendi, Sherbro and Bullom Missions. All these Missions should be identified with the native church in the colony, by receiving a portion of their support from them, and identified more especially with the Fourah-Bay Institution; not only as having there prepared for their work, but keeping up their connexion by receiving from thence friendly counsel and encouragement.

When catechists are sent out as evangelists, their further instruction should be provided for by periodical returns to Fourah Bay, for examination, exercising in Bible interpretation, and sermon-making. When ordained native Missionaries are employed, they should look up to Fourah Bay as a fountain of Missionary and linguistic information, and should resort thither from time to time for refreshment, and for an increase of the apparatus necessary for their work.

Mr. Henry Johnson, our first native linguist and Missionary, will at once, we hope, be thus united with you and with Fourah Bay, not as a tutor, but as one of the Missionary staff of the scheme thus sketched.

You will therefore have the very interesting work of making yourself acquainted with the circumstances, openings, difficulties, and linguistic peculiarities of the various tribes surrounding the colony, and the best methods of sending to them the Gospel of Christ. Together with the other Missionaries, you will occasionally visit the Missions; and on all questions connected with this department you will be a special correspondent of the Committee.

May the Lord strengthen and elevate your soul to the great work to which He has called you.

You, brother Wade, are returning to the post of honour and responsibility, of danger and of privilege, the advanced guard, so to speak, of our Missionary army in North India, Peshawur. That Mission has cost the Society some of its most valued lives. During the fourteen years that have elapsed since its first commencement four have died, and twice as many more have been invalidated, stricken down by the Peshawur fever. In view of these sad losses the Committee have been urged more than once to consider whether the Mission staff at Peshawur should not be considerably reduced, and fresh ground occupied in a more healthy locality. So long, however, as their Missionaries are willing to encounter the risk for Christ's sake, and so long as God vouchsafes such manifest tokens of His presence and blessing as have always attended the work at Peshawur, the Committee dare not withdraw their hand. They cannot forget Sierra Leone, and the many precious lives that were given there, and how the seed there sown amidst so much weeping has now ripened into a goodly harvest; and so long as the present dispensation lasts, so long must they expect that trial, danger and difficulty will ever attend the progress of Christ's kingdom. The Committee praise and bless God for the courage, zeal and self-devotion which has always characterized their Missionaries on the frontier; but they would affectionately urge them to combine with zeal a wise attention to health, and they would take this

opportunity of reminding and pressing upon their brethren now going out the Resolution passed five years ago, by which their Missionaries at Peshawur were strictly enjoined to remove from the valley to some hill station during the most trying and unhealthy part of the hot season.

You, brother Grisdale, have been appointed to the Punjab, though your precise station and work will not be fixed until you have passed your examination in the native language; meanwhile the Calcutta Corresponding Committee will appoint you to some station where you may most conveniently reside for the purpose of carrying on your studies.

You, brother Deimler, are returning to Bombay, to devote yourself more especially to that class of the native community which has already chiefly occupied your attention, the Mohammedans. The Committee will continue to follow your work with deep interest, and trust that, on your return, many new openings will be afforded you for gaining access to this interesting class of the population, who, if once brought under the regenerating power of the Gospel, would exert an untold influence on the progress of Christianity in India.

At present, however, your work is a work of faith and prayer: may the Lord give you grace to persevere, assured that your labour cannot be in vain if it be "in the Lord."

The Committee have much pleasure in addressing a few parting words of encouragement and exhortation to the two brothers Squires, both of whom are proceeding to the Bombay Presidency. Brothers in the flesh, brothers in the Lord, and now associated together in the holy brotherhood of Missionary labour, the Committee regard with much prayerful hope and deep interest their accession to the ranks of their Missionary staff in Western India.

You, brother Henry Squires, are going to Bombay, to labour more especially among that large and important class of English-speaking natives who have, to a more or less extent, thrown aside their ancestral and traditional beliefs, and are now casting about in search of a religion that will meet and satisfy the deepest needs of their souls. You will find this class peculiarly accessible to sympathy, most willing to converse on religious subjects, glad to welcome you as a friend. A frank, hearty expression of sympathy in their difficulties and doubts, and an identification of yourself with them as one whose sole desire and object is their highest good, will at once disarm opposition, and win for you a cordial reception every where.

The Committee hope that you will be able, soon after your arrival, with the co-operation and counsel of Mr. Carss, to form Bible classes among the elder students in the Robert-Money School, and so be able at once to relieve him of a part of his onerous charge, as well as assist him to make that institution a more effective agency for bringing Christian truth to bear upon the upper classes of native society. The Townsend and Farish scholarships, which were originally founded for the express purpose of encouraging native youths to study the Bible, will, the Committee trust, prove of considerable assistance to you in this department of your work, and they will be glad to receive suggestions from Mr. Carss and yourself as to how these scholarships may be most usefully employed so as to secure the end designed by their founders.

While, however, the Committee wish you to regard the Robert-Money School as one important branch of your Missionary labours, they do not wish you to confine yourself to it, but rather to regard it as a stepping-stone from which you may reach the brothers, parents and friends of your scholars, and men of maturer age, to whom your connexion with the school will afford you a ready access.

You, brother Robert Squires, are going to Nasik, the most important, perhaps, of our Mission centres in Western India, a large Brahminical town, with 30,000 inhabitants, and an important place of Hindu pilgrimage.

It is now thirty-eight years since Farrar and Dixon commenced Missionary operations there. During the early years of the Mission our Missionaries were located in an old palace of the last Marathi ruler; there they had their schools, and there they worshipped with a handful of native Christians; but now, not to speak of the neighbouring Christian village of Sharanpur, which is mainly the result of a Christian orphanage, the Nasik Mission has become the parent banyan tree, from which four branches have descended and fairly taken root. The Missions at Malligaum, Junir, Aurungabad, and Booldana, and the little village communities connected with each of these, testify to the vitality and reproductive power of the native church in the Deccan; while over vast tracts of Western India the native evangelists from these several centres go forth bearing the precious seed of the word, and gathering into the church such as will be saved.

The fierce opposition which was manifested in the earlier days of the Mission to the efforts of our Missionaries has now passed away, and the Gospel message is listened to for the most part with attention and respect. Brahmin converts, once pupils of the Mission school, are now labouring as ordained ministers of our church, and one more has entered into rest. With the ordination of these native brethren, and the increase of the native church, the desirableness of affording a better education to the children of native Christians has occupied more and more the attention both of our Missionaries abroad and the Committee at home. The Parent Committee, on taking leave of their experienced Missionary brother Price, in the spring of this year, expressed to him their desire to assist and strengthen him in all his plans for the education of the rising Christian community. They then stated to him their deliberate conviction that the time was come for a centre to be chosen for the educational operations of the Society, where every facility should be afforded to the youth of the rising Christian communities for being trained to the work of pastors, catechists, evangelists, and schoolmasters. It was decided that the centre should be at the Christian settlement of Sharanpur, and Mr. Price was urged and encouraged to concentrate his energies on this department of labour, leaving to the Missionary who might be associated with him in the Nasik Mission the more direct evangelistic work in the surrounding district. The Committee are thankful to be able thus early to fulfil the expectation held out to Mr. Price in the instructions he received. Our brother now going forth will, of course, make the acquisition of the native language his first duty; but the Committee wish him to render such aid to Mr. Price in the various departments of his labours, and especially in his schools, as he finds compatible with a due regard to health and the prosecution of his studies. In this way he will be able from the first to show his active sympathy with the work of the senior Missionary, on whom alone rests the charge of the Christian village and its various institutions; but as soon as he has passed in the language, and is able to hold unrestricted intercourse with the people, the Parent Committee wish him to understand that on him will devolve the superintendence of the various evangelistic agents when they go forth from the village to active work in the surrounding districts. Our brother will do well, then, to cultivate from the outset the closest sympathy with Mr. Price, that there may be, so to speak, but one mind in the formation and carrying out of all their plans. The Committee anticipate the happiest results from such an association of their elder and younger brethren. To all, indeed, of their brethren now going forth, they would address the apostolic exhortation, "Likewise, ye younger, submit yourselves unto the elder," defer to their opinion, seek for their counsel. Nor only so, but let there be a corresponding deference and forbearance on the part of the elder towards the younger also; "yea, all of you be subject one to another, and be clothed with humility."

ITINERANCY IN THE PROVINCE OF FUHKIEN, CHINA,

BY THE REV. JOHN RICHARD WOLFE.

April, 1870.—I have just returned from a tour through my district, and as the doctor has ordered our immediate departure for England, I suppose it is the last I shall have the privilege of making for some time to come. I send you now a short account of this trip, that from it you may gather some idea of the present state and future prospects of the work in this district.

February 20th.—Started from Fuhchau, and proceeding direct north, crossed about noon the Paik Liang range of mountains, arriving about nightfall at Tong-Liang, a village at the north side of the range in the valley of the Lieng-Kong river. The view from the top of Paik-Liang on the Fuhchau side is truly magnificent, and rarely surpassed for picturesqueness and grandeur. Around you on every side are mountains towering up in peaks like immense natural pagodas, filling the mind with delight and awe. Beneath, in the distance, lies the city of Banians, as Fuhchau is sometimes called, with its towers and pagodas reposing securely within its mountain fortresses. Further on, as far as the eye can reach, is the Min, winding peacefully its way through the vale, with its waters sparkling in the sun, and feeding the numerous canals which intersect the plain. Villages, large and small, stud the entire scene, and with its beautiful foliage and variegated vegetation the valley looks like one immense richly ornamented carpet, on which stand two millions of human beings. I have often stood on this spot long admiring all this natural beauty, and would have conceded the appropriateness of the designation, "Happy locality," which the natives themselves apply to the grand panorama before me, were it not for the darkness and misery, and sin and cruelty, and wretchedness which I knew reigned there, and which, alas! but too plainly belie its pretensions to the appellation of "Happy locality."* Fuhchau is not a "happy place." It is one of "the dark places of the earth," and is "filled with the habitations of cruelty." Its natural beauties are indeed great, but sin has marred the whole. The inhabitants are ignorant of their bountiful Creator, and are destitute of the faith and the hopes which ennoble and cheer mortals living under less favourable natural circumstances. Baca,

vallis lacrymarum, or, as the Chinese would translate it, Loi chiu kok, is a much more appropriate name to give the place than Hok-chiu, which is generally translated "happy valley." The very river which conduces so much to the beauty and importance of the place is too often polluted with many an act of horrid infanticide, and is too frequently the witness to the unnatural feelings of parents, who can listen to the drowning cries of their offspring without pity, or throw the helpless infants like dogs into the violent stream without one feeling of compunction or regret. "Without natural affection" describes the heathen of Fuhchau now as it did those of old Rome in St. Paul's day; and though the Chinese manifest a certain amount of sentimental affection and respect for their parents, especially after they are dead, which too often dazzles the stranger and those at a distance, experience soon discovers it to be shallow and mechanical, forced upon them more by the customs of their country than from any real spontaneous glow of natural affection. Indeed it is painful and humiliating to witness, as we often do, the want of any feeling of compassion in this people for the miseries of others, even under the most terrible circumstances. For example, one sometimes hears instances of poor helpless females and children being left to perish in the flames of burning houses without an effort being put forth to rescue them from so dreadful a fate. The dying screams, and agonizing groans, and bewildered gestures of these poor helpless wretches afforded, as I have been informed by the Christians who witnessed the scene, only causes of merriment to the brutal bystanders, who manifested their enjoyment of the melancholy spectacle by coarse and heathenish expressions, the relation of which makes the blood run cold. But such is heathenism. Verily this people require the ennobling, humanizing influences of Christ's religion to change their whole moral nature, to raise them from their great degradation, and rekindle in them those feelings of humanity which heathenism has well nigh extinguished in their breasts. Then, and not till then, will Fuhchau be indeed the "Happy locality," when from her beautiful hills and valleys shall ascend songs of praise and worship to Jehovah,

* Fuhchau fu, i. e. "a happy city."

indications of a happy people, of "a people whose God is the Lord."

The view from the north side of the range is also grand and beautiful, though on a much smaller scale than that on the south. The valley beneath is narrow, and well studded with villages, and clothed—especially in the spring—with a garment of living green. It is watered by the Lieng-kong river, which flows rapidly through it; and the sides of the mountains which inclose it are covered with abundance of trees and flowering shrubs. As I approached the village at the base of the mountains the master of the first Chinese hotel advanced to meet me, and invited me to lodge in his pong-taing. As he was an old friend, I readily assented, the more so as I knew his place to be the most comfortable lodging in the village. About two years ago the Bishop and myself dined in this same hotel. The night was very cold, and the wind howled all night long through the many apertures in the walls of my room. My kind host consoled me, however, by assuring me that, though the wind came through, the rain would not, as it was a fine clear night. Being weary with the day's journey, I slept comfortably through the night, and next morning early I started, and in about two hours arrived at the ferry across the Lieng-kong river, where, two years ago, the Bishop and myself were nearly stoned by our coolies. This stream can hardly be dignified with the appellation of river; yet when the rain descends, and the waters flow into it from its many small tributaries, and down from the high mountains which skirt it along its course, it swells into the proportions of a large river, and rushing violently towards the proud Eagle City, as Lieng-kong is sometimes called, enters the beautiful valley in which that city stands, and then flows peacefully for over forty miles, till it loses itself in the Chinese sea. The river is navigable for large junks from the sea to the city walls; and above the city, for many miles, its waters are deep enough for smaller craft, which daily bring passengers and goods to Lieng-kong from the various villages along its banks. The scenery the whole way continues grand. The mountains rise high on both sides of the river, and the banks are adorned with trees of various kinds; amongst which the camphor tree, with its dark green foliage, stands the most prominent and distinguished. We crossed the mountains at the north-side of this river, and descended about noon into the extensive valley of Tang-Long. The scenery over the mountain was grand and romantic.

Tang-Long.

We arrived about three P.M. at the busy town of Tang-Long, where we have a Mission station. This valley is thickly populated. It is supposed to contain about 100,000 inhabitants. The principal town—Tang-Long-ka—which gives its name to the entire valley, is a very busy market-place, whither the surrounding population resort to buy and sell. In this central position stands the Church Missionary chapel, which is quietly and gradually diffusing the light and truth of Christianity all around. The entire valley is highly cultivated, and as the soil is rich it produces in great abundance the various sorts of grain and vegetables, which are known in this part of China. There are a great many literary men in this neighbourhood who are apparently not so hostile to the Gospel as those of the same class in the cities. It is my experience, and I think of Missionaries generally, that the further we go from the large cities the more favourable is found the disposition of the people to receive the Gospel. I believe in China the experience of the early Missionaries will be reversed; that the villages will be the first to receive the Gospel, the cities last, and that the future church historians of China shall have to use the word urban instead of pagan to designate the adherent of the old Chinese superstitious. The literary men in the neighbourhood of Tang-Long do not appear as learned in Chinese lore—or rather, I should have said, in Chinese character, as their brethren in the cities. The country graduates generally are not so well up to the mark, and are despised by the urban literati. They are, however, not a whit the less proud and haughty than these latter; and though, in many cases, they could not give you a tolerable translation of parts of their ordinary classics, they are looked up to as stars in their own contracted firmament, and their unmerited degree has made them self-conceited and supercilious to a painful extent. In a great number of cases this degree is purchased for money; but these—though many of them are better learned than those who have gained their degree in the ordinary way—are heartily despised by the whole confraternity of literary men. These classes are the conservatives of China, and they are her greatest enemies, for they are the enemies of progress and of truth. They despise, or pretend to despise, all outside knowledge, and to receive instruction or knowledge from the barbarians, as they choose to designate the men of other nations, would be to them the

last degradation. It will be clearly seen, then, that if order to Christianity is to exercise an influence on this important class, it must be presented to them in a native dress, unconnected, as much as possible, with any foreign interference. Hence, the necessity of a well-educated agency—well educated in a Chinese sense—for the present this would be quite sufficient. An acquaintance with the Chinese classics, and a good knowledge of the Christian Scriptures, would place the Christian teacher on a much higher literary vantage-ground than the great mass of the literati of his country; and I consider no Mission in China complete in its external machinery which has not a well-ordered institution, with a staff of competent literary teachers, to produce this much desired result. Of course the Missionary should take charge at present of the biblical instruction, and in a general way superintend the whole.

But let us return to the chapel. I found the catechist absent, attending at the wedding of one of the Christians of A-chia, whither the Rev. Wong Kiu-Taik had proceeded a few days ago to perform the interesting ceremony. Amongst the little band of Christians at Tang-Iong, some have been very zealous, but the influence of the Lo-nguong persecution has extended here, and has acted rather unfavourably, for the present at least, on the increase of numbers. There are, however, even now, several inquirers, and a few candidates for baptism. One of these is a poor widow, who, though I think sincerely believing in Jesus, did not fully satisfy me as to the extent of her knowledge, or her full apprehension of the real nature of Christ's work. She has been a sufferer for years from a bad disease in her leg, which has confined her to her house. She heard of Christ, of His power, of His great love, and she came, like that one of old, with trembling faith it may be, to touch, as it were, but the hem of His garment. Her chief, perhaps her only object at first in coming, was to be healed of her bodily infirmity. She joined with the Christians in their worship. She prayed to Christ, sincerely no doubt, to be healed of her infirmity. Her faith, though not fully enlightened, was real. It touched, as it were, only the "hem of His garment." As the Tang-Iong catechist was not at home I decided to go on to Tong-a, a village about seven miles further on among the mountains. Here very much interest in the truth has been awakened for some time past. At the beginning of last year numbers from this neighbourhood gave up their idols and there was a decided movement in favour

of Christianity. But the persecution which soon followed put a stop, at least for a time, to this movement, and scattered many of the inquirers. About thirty, however, continued to meet for worship on the Sabbath, and the Christians from other places now and again visited them, and encouraged them on their way. Three months ago they petitioned me for a teacher, pleading their own ignorance, and the great number of their neighbours who were anxious to learn the truth. There is not one in this village who can read the Bible. This is the great difficulty which meets us every where, the paucity of those who can read. In many villages like Tong-a you cannot find a single individual who can read, and I venture to say that in this part of the empire not two per cent. of the entire population can be found who can make any intelligent use of a book. Hence the crying necessity for a good colloquial Christian literature.

As I approached the village, I was met at the entrance by several of the Christians and others, who conducted me to my lodgings for the night. My coolies were provided for in the next village, where there happened to be a pong-taing. A chicken was at once killed and prepared for my supper, and a great deal of interest and excitement prevailed in the village. As the room which I occupied was too small to hold more than a dozen people, and as more than ten times that number came to see and listen to what I had to tell them, it was agreed that, after supper, we should all adjourn to the large idol hall in the village, where I could explain to them conveniently the religion of Jesus. A table and chair were placed at the upper end of the hall, and an abundance of Chinese candles to give light. At both sides back from the table stood the family idols of Chan Wong, who owned the hall, and the body of the room was densely crowded with the villagers. The Christians who were present gathered round close to me, and we commenced by singing the evening hymn, "Sun of my soul." After a few explanatory remarks on the words of the hymn which we had been singing, I read a part of the third chapter of St. John, and dwelt for a long time on the great love of God as manifested in creation, but especially in redemption. The villagers listened attentively, and I enjoyed the great privilege of fully and freely expounding to the listening crowds the way of salvation through Jesus Christ. When all was over many of the people expressed their satisfaction, and said Christ was just what they needed, for that the idols were of no use to help them. I may here remark

that these poor Chinese do not worship the idols because they either love or respect them, but because they fear them, and suppose that they can injure them in a variety of ways. They worship them, therefore, to propitiate their anger and avert the supposed consequences of their wrath. It requires very little argument to convince the Chinaman that the idols cannot or will not help him, for he has too often experienced their impotence or unwillingness in this respect. To convince him, however, that the idols cannot harm him is a much more difficult task. Sickness and pain, and disease, and sorrow, and misfortune, and death are the common experience of all; and as these poor people know nothing of God, or of the root of all this physical and moral suffering, they look upon it as the palpable evidence of the anger of their idol-gods, whom they have served in vain for a thousand generations. They do not, indeed, love their idols, and it is hard for them to conceive how any one can love the object of his worship. Their own worship springs from a slavish fear: there is no love, and there cannot be with such objects of worship as they have. It is only Christianity which can teach them to love, and give them an object of worship worthy to be loved and adored. It will rescue them from those miserable fears which have haunted them from infancy for a thousand years. It will enlighten and purify their hearts, which have been hitherto dark and deeply polluted. It will kindle in them that love which has lain dormant in their natures, and draw it out in rapturous adoration to the great Father of all: it will civilize them in the highest sense: it will rescue them from destruction: it will save their souls.

After I left the hall and retired to my little room, several of the Christians came to me, and we had a season of uninterrupted private prayer together. I was much pleased with their prayers, so simple and earnest, and appropriate in every way. I cannot help remarking here what a very great advantage I consider we have in Missionary work in China, in the possession of a scriptural and beautiful liturgy. Its constant use in all our stations I have found of the greatest advantage to these poor ignorant people: it helps them to pray: it gives them ideas and appropriate words to express these ideas in prayer: it is a powerful instrument for teaching the Chinese correct notions of God, of His love, of the great work of redemption; and it is destined, I am convinced, to exercise a great influence for good

in the enlightenment of this people. Furthermore, a liturgical form seems adapted to the constitution of the Chinese mind, and at once falls in with their ideas. If this be so, and I have found it so in my experience, what form can be more suited, under the blessing of God, than the liturgy of the Church of England, to lead a nation in their worship and devotion? These poor people at Tong-a expressed much anxiety for the permanent exercise of the means of grace among them. They promised to help according to their ability, and hoped, as their numbers increased, they would be able to bear the entire burden of the necessary expense themselves. One of them promised to give the site for the future church. They also asked for baptism. I promised to come to them again on my way back from Ning-Taik, and in the meanwhile would consider what could be done to help them.

Lo-nguong.

Next morning I started for Lo-nguong, and arrived there about noon. I insert here an extract from my journal of three years ago, which describes what I felt on that occasion as I approached Lo-nguong, and looked down upon it from the mountain top on the south-west side:—"When we had arrived within three or four miles of the city, we were enabled to see it from the top of the mountain, stretching along the valley in the distance beneath us. The smoke of its evening fires, as it ascended into the atmosphere, rendered the dark housetops still more sombre. We rested a little while to take a view of the city and surrounding plain; and while we looked, I could not help reflecting on the moral and spiritual gloom which shrouded the hearts and souls of the inhabitants of Lo-nguong. They are most truly sitting in darkness and the shadow of death. It was encouraging, however, to know that there was one bright spot in the midst of the surrounding darkness, shining like a bright star in the gloomy firmament, diffusing its light on every side. That bright spot, and that shining star, is the Church Missionary station, with its faithful catechist and little band of native Christians, spreading the light of heavenly truth all round them, and being living examples themselves of the grace of God and the power of the Gospel of Christ. And is not this a sight on which angels look with joy? These are the encouraging parts of a Missionary's work, and he needs them in the midst of so much that is dark and deadening and discouraging, lest his human spirit should fail, and he be tempted to forget the promises

which are ordered in all things and sure. Truly this Missionary work is a work of faith, and patience, and long waiting, but we also know, if faith be exercised, the promise will surely be realized, 'He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'"

Since that time the Lo-nguong church has been blessed, and afterwards sorely tried. Three years ago there was not in the entire district of Lo-nguong a dozen Christians. Now there are 146 baptized members, and about 300 who have given up all connexion with idolatry, attend Christian worship, who are looking forward to the time when they too shall be admitted into the visible church of Christ by baptism. Our chapel here at Lo-nguong is still in ruins, and our enemies point to it with the finger of scorn. The Christians have no stated place of worship at present, and this, together with the continued spectacle of our chapel in ruins, have much discouraged them, and, humanly speaking, have inflicted injury on our Mission at Lo-nguong. The people generally are under the impression that Christianity is what the gentry and local officials have represented it to be, viz. a proscribed religion; and the length of time (ten months) which has transpired without any decided steps being taken by the authorities to settle the affair, confirms this impression. One of the Christians has been kept in prison on a charge which everybody, even the officers themselves, knows to be utterly false; and though the Viceroy months ago informed Her Majesty's Consul that he had given orders for his release, inferior officers have continued to deny that they have received any such orders. The Viceroy has promised compensation for the destruction of the chapel, but accompanied it with conditions most humbling and unjust to the Christians and the Mission. These conditions, I am glad to say, the British Consul has rejected. The matter is now again referred to Peking, and thus it will remain unsettled for some indefinite period, travelling, in the form of despatches, from Fuhchau to Peking, and Peking to Fuhchau. Of course it is very easily seen by all who know much about China, that this round-about way of settling difficulties suits admirably the evasive designs of the Chinese Government. The provincial authorities will, on every occasion of the slightest difficulty with foreigners, take refuge in this reference to Peking, and then will commence an interminable round of correspondence, and a re-

ference to Peking on every little point of difference, and nothing satisfactory will be done for months, perhaps for years. This Lo-nguong difficulty is a case in point. The authorities here, by one word, could have settled the matter, but they refused on the plea that they have had no word from Peking.

There has been a fresh attempt to revive the persecution here at Lo-nguong. It was on the occasion last week of the festival of the great idol, when every family is called upon to subscribe to the idolatrous revelry of this heathen carnival. The Christians of course refused to subscribe, and, in consequence, their houses and property were threatened with destruction. It is worthy of notice that the Yamun soldiers were the leaders in this new attempt also. It was a time of great trial to the Christians, and I fully expected a repetition of the sad events of last year. The village walls were placarded with inflammatory papers against the Christians, and the temple drum was beaten, calling upon the villagers to maintain the honour of their god, and destroy the Christians. The timely interference, however, of the Missionary, together with the fact that the majority of the villagers very reluctantly agreed to the plan proposed by the soldiers, and in their hearts detested the conduct of the Yamun runners towards the Christians last year, in the providence of God saved the dear brethren from another heavy trial. Such, however, is the fear which the gentry and the Yamun underlings inspire throughout the country, that the villagers dare not disobey them on matters of this nature. It is now commonly believed that these officials have authority to persecute the Christians, and that the persecution may break out again at any moment. The Mandarins refuse to enlighten the people on the subject, though they have been requested to do so in order to prevent further trouble and difficulty.

Kipo.

After having seen the Christians in the city, and spent some hours in the ruins of our chapel, I went to the village of Kipo, about three miles from the city on the north side, and lodged for the night in the house of one of the Christians of that village. This man and his family suffered much during the persecution, principally because he gave his house for the use of the Christians to worship in when their church was destroyed by the Yamun mob. His son was beaten almost to death, and a great deal of his property taken away and destroyed. His house is still

the meeting-place of the disciples. About 150 of them worship here on Sundays, under the leadership of one of our best and most experienced catechists, whom I have removed from Lieng-kong to this place, in order to watch over and benefit, by his experience, the persecuted little church. I am happy to say that he has done well in his new position. May the Lord give him much wisdom to guide this suffering flock in the very trying circumstances in which he and they are placed. Several of the Christians, on hearing of my arrival, came to the house, and before ten o'clock the place was well filled. I discoursed to them till after midnight. There were some present who lost nearly all they had in the persecution. But this was not their only or greatest trial. The reproaches of their own friends, and, in several instances, of their unbelieving wives and near relatives, were harder to bear than all, and have caused more real distress to many of our dear brethren than "the spoiling of their goods." This midnight meeting was to me a truly interesting and encouraging one, and I hope to all it was one of much instruction and spiritual comfort. Here was a little band who had passed through a great trial of their faith, and remained steadfast; and, seeing this, I could not help feeling that my labours here were not in vain, and that these at least were faithful and true. I retired to rest very tired, but full of joy at what I had just been permitted to witness, and by the assurance that I had of the full sincerity of their faith in Jesus Christ.

Lang-kaw.

After breakfast next morning I started in company with the assistant catechist for the village of Lang-kaw, ten miles north-east of Lo-nguon over the mountains towards the sea, and on the confines of the Ning-Taik heen. Several men from this village continued to come to the Sunday services all through the heat of the persecution, and many of the persecuted found a refuge in this lonely village from the hate and malice of the police. This was my first visit to the place. It is truly a wild and lonely position. Away from the haunts of bustle and trade, and buried, as it were, among the mountains, it seems just the spot to hide a persecuted flock from the fury of its enemies. We arrived there about noon, and nothing could exceed the joy and welcome with which we were received by the villagers. The Christians showed every attention. I remained here till the following morning. One of the Christians gave his *Tiang Tong*, or "Visitors' Hall," as

a preaching-place, and all the afternoon and evening the place was crowded with attentive listeners. Both the catechist and myself preached and talked as long as our strength lasted, and it was midnight before we could get to rest, such was the anxiety of the people to hear us preach and explain all about the *Yasoo Kiau* to them. Before I departed next morning I arranged with the Christians that one of them should give his house as a chapel, and that the assistant catechist, Tang, should, for the present at least, visit them every Saturday, and remain with them on Sunday, and lead them in divine worship, and teach them more fully of Jesus. This arrangement pleased them very much. Over twenty of them at once placed themselves under instruction as candidates for baptism—a good many more attend the Sunday worship and keep the Sabbath. Very near this little village is a much larger one, entirely inhabited by Romanists, who have a resident priest and a large church. This colony of Romanists migrated hither about 150 years ago. Their conduct, especially of late years, towards their heathen neighbours has been truly characteristic. Failing to convert them, they commenced to persecute them, and as they were the stronger party, they carried every thing with a high hand. They took away from the heathen party by force their fields and bamboo fuel hills. When the latter resisted, in defence of their property, the Romanists attacked them with sword and firearms, which were previously blessed by the priest in a solemn mass. The heathen, vanquished by the consecrated swords of the Romanists, appealed to the magistrate. The Romanists, however, even on this field, outwitted their adversaries, for by stratagem and injustice they deprived them of their fields. The poor innocent heathen, strong in the justice of their cause, with the title-deeds in their possession, took no steps to bribe the police of the *Yamun*. When they appeared at the "Upright Hall," a Roman-Catholic official in this place of justice asked them to produce their title-deeds and hand them to him. This they did, and were then told to come again. Their elders and headmen accordingly returned in a few days. They were asked to produce their title-deeds, to show that the property in question belonged to their village. They could only reply that they had already given them in a few days previously. The officials all denied that these title-deeds had been received. The magistrate then ordered these poor elders to be beaten and the property legally made over to the

Roman-Catholic party. This is a specimen of how justice is administered in the "Upright Halls" in China. The Romanists bribed the magistrate and his underlings, some of whom are Romanists, and the cause of right and justice was in consequence not listened to at all. The moral and spiritual influence of Romanism, however, has gained nothing by this act of injustice. This Romish village is looked upon by the neighbouring villages as a den of robbers, and the religion of the "Lord of Heaven," throughout this part of the country, is synonymous with violence, oppression, and deceit. It is very difficult at first for the poor ignorant heathen to make a distinction between Protestantism and Popery. and those who dislike Christianity and every thing foreign make use of the crimes and follies of the latter to excite and inflame the passions of the ignorant populace against Christianity in general. My presence at Lang-kau excited very much the ire of the poor Romanists, and I was threatened with all sorts of punishments should I attempt to open a Mission to the heathen of Lang-kau. Several of the villagers ran to me wild with excitement, saying that the Romanists were threatening to come in a body and expel me out of the place, and pull down the house which was given as a temporary church. I assured my anxious friends that it was not very easy to intimidate me, and that nothing should deter me from opening a Mission at Lang-kau except the unwillingness of the villagers themselves to receive me. They all cried out, "Yes, we are willing, we are willing with all our hearts!" The Mission is, then, opened in this village, and I hope and pray God, with His blessing upon our efforts, that the candle of Protestant evangelical truth lighted in this village may never be put out. In the afternoon one of the Romanists came to listen to my preaching. He showed some violence of language, but he was quietly talked over by the Christians, and he went away apparently in a very good humour. In the evening others of them came and said we were heretics. They put some very interesting questions, which gave me an excellent opportunity of pointing out the differences between Romanism and Protestantism. Generally it is better not to notice these differences, I think, unless special circumstances compel one to do so. The priest, seeing that the heathen who had resisted all his efforts to convert them to Romanism, were willing to submit themselves to the doctrines preached by the Protestant Missionary, at once offered, on the part of his flock, to restore to the villagers their bamboos

and fuel hill if they would expel the catechist and embrace Popery. This was a tempting offer. I am now able to record that it was indignantly rejected by the villagers, and a noble answer returned by the elders to the priest, to the effect "that heavenly doctrine, once discovered and embraced, should not be lightly parted with." The hill in question is very valuable, and a great loss to these poor people. It is about 50 li broad, and has ever been in their possession from their earliest ancestor who settled in this vale. Six or seven of these people requested baptism, but I considered it prudent to delay their formal admission into the church in order more fully to test their sincerity. At present the catechists report well of them, and I myself have great hopes that they will prove faithful. May the Lord Almighty by His Spirit keep them and teach them the truth as it is in Jesus!

Ning-Taik.

Early next morning, leaving the catechist behind me, I proceeded on my way to Ning-Taik, over the high romantic mountains towards the sea. After a few hours travelling through the wildest scenery, having one of the Lang-kau Christians for my guide, we arrived at the village of Ni-Tu, on the sea shore. The view of the sea was beautiful, and my guide pointed out with much enthusiasm the position of many large villages along the shore where he thought the Gospel might be preached with great success. Our guide left us at the village of Ni-Tu. As he took his leave of me he bowed down, and requested that I would continually help him and his village by praying for him. This I sincerely promised to do. The heathen who stood around seemed amused at this request, and asked for an explanation, which was readily and correctly given by the guide who made the request. After this I marched along by an arm of the sea, and about noon entered the Ning-Taik valley, and soon afterwards arrived at the city. The Mission work at this city has hitherto been most discouraging, no success having attended our efforts here. There are now a few inquirers who we hope may eventually become Christians. Yet even here our Mission has not altogether been in vain. It has been a witness for Christ in the midst of a large district, and has been the means of sending the Gospel to the large and interesting groups of villages called Sa-Hiong i.e. "western villages," where some have received the truth, and where I have high hopes of many others following the example. It would not, therefore, be wise to abandon Ning-Taik as an out-station. Indeed, I should consider

it a great misfortune and an injury to the work, should it be at any time so abandoned. We have now a certain footing in the place, which cost me much trouble and anxiety to get, and still more during the last two or three years to maintain. Should this footing now from any cause be abandoned, we could not again, perhaps for years, succeed in regaining it; and, besides, it is most important to keep a Mission open in the capital of the district. I also look upon Ning-Taik as the stepping-stone to a more extended position in the Fu-ning-foo prefecture.

Sa-hiong.

As there was not any thing of pressing importance or interest to detain me here at Ning-Taik, it was decided by the colporteur and catechist and myself that we should go on to Sa-hiong that evening, where the people were much interested, and longed to see, me and to spend the Sabbath among them. It was now about 3 P.M., and we had fourteen English, or rather, I should say, Irish miles, over a mountainous pathway, to travel before we reached our destination. My Coolies complained much, and declined to go on this evening. I promised to walk, which I did most of the way. To this they made no objection, and after a hasty dinner at Ning-Taik we all started off for Sa-hiong. The afternoon was fine, and the evening a most glorious one, and the scenery along the way was really majestic. I enjoyed it much, and the remarks and conversation of our excellent colporteur were truly refreshing to my soul; he is so humble and so earnest, and full of love, and one who has suffered so much for the Lord Jesus' sake at the beginning of his course. May the Lord spare him long to his church in this place. About half-way on we found one of the Sa-hiong Christians and his two sons on the way, and they accompanied us. We now commenced to ascend from the Ning-Taik valley up the mountain path which leads to Sa-hiong. This ascent is about three or four miles, step after step up to the top of the mountain. The Chinese call it 15 li from the base to the top. The path of course is not direct to the top: it winds about, and the engineer who planned its course possessed great ingenuity indeed in making such a highway successfully across these almost inaccessible mountains. Nothing could exceed the grand wildness of the scenery on every side. Yawning beneath on the left are immense gorges and ravines, which to look down into from our high pathway makes one's head dizzy. Beyond, on the same

side, the mountains rise so high that it is said with truth that human foot has never touched their summits. Here on these inaccessible heights the proud king of birds holds indisputable sway. The tiger is also found on these mountains. The Chinese physicians put great value on the bones of the tiger, because of the medicinal properties which they are supposed to contain. The skin also is highly valued for other reasons, and hence tiger-hunting is a lucrative occupation. This fierce animal, however, appears to know his own value, or rather the value placed upon his bones by the Chinese apothecaries, and so secludes himself among these wild mountains, and is rarely ever seen near the resorts of man. The wild goat, the wild boar and the wild cat are also inhabitants of these parts. The skin of the cat is frequently seen in the shops exposed for sale, and is much valued. This animal is much larger than the ordinary domestic cat, and is said to be very fierce when attacked. The flesh of the wild goat and boar is much valued by Chinese epicures, who pay a large price for it whenever it appears in the market. The blood and horns of the wild goat, especially the blood, are highly valued as medicines by these Celestial doctors, and they pay extravagant prices for the blood whenever they can get it. It is boiled and preserved in cakes by the natives, who bring it to the cities for sale in this form. The horns of this genus capra are used as a tonic; and one will rarely get a prescription from a native doctor without the parings of the wild goats' horns.

It was nearly dusk when we reached the top of the mountain, and as soon as we placed our feet upon the level platform, the colporteur announced that we were standing in Sa-hiong. Sa-hiong, i.e. Western villages, is an extensive highland district, about eighty li long and seventy broad. It is raised probably more than 3000 feet above the level of the valley. The entire district is composed of hill and dale, and densely populated. The hills are conically shaped. It is like an immense platform covered with enormous beehives, at the bases of which live a vast busy and industrious population. The valleys are all cultivated with grain, and the hills with tea. The scenery is very beautiful, and the climate, from its great elevation, is comparatively cool in the summer. The upper Sa-hiong district contains 150 villages, each having, on an average, from 400 to 500 families. Each village or town is occupied by one clan or "chuck," bearing the same surname, and all descended from the same an-

cestor. This surname gives its name to the particular village. For example, there are the names of Long, Wood, Stone. Hence we have Longtown, Woodtown, and Stonetown, and so on. Stonetown is in the very centre of the district, and is considered the most important, though by no means the largest or wealthiest. I suppose the fact that it occupies the central position constitutes its importance in the eyes of the Chinese. It was to this village that we were winding our intricate way, when night came upon us and shut out the glorious scenery from our eyes. My coolies growled frightfully, and passed no very polite compliments upon those whom we met, who told us that we were still ten li from Stonetown. It was very hard to keep them in order. They abused everybody, and declared that the distance from Ning-Taik, instead of being forty-five li, as the colporteur told them, was in reality over sixty. The poor colporteur then came in for a good share of their filthy tongues. I had to interpose my authority to stop such language, and the rest of the way was accomplished by them in sulky silence. At length we arrived at Stonetown, and all complainings ceased at the hearty welcome with which we were received. The inquirers and candidates all came to see us, and in a short time Mr. Stone's house was filled from one end to the other. As all the men bear the same surname they distinguish each other by what we would call Christian names. The Chinese have Sengs and Mings. The Sengs are their surnames, the Mings are their names: of these latter there is no end; but the Sengs of the whole empire do not exceed 200. Mr. Stone, the owner of the house in which we lodged, and the "upper room" of which he has devoted to the purposes of Christian worship, &c., is a Christian. His two brothers are opium-smokers, and one of them is, in addition,

a great devotee of the idols. The other is well disposed, is breaking off the opium, and much desires to be a Christian. I was exceedingly tired from the long walk over the mountain road, and at once retired to my little room. I lay undressed upon the pallet, and immediately fell asleep. About twelve o'clock at night, I was awakened by the loud voices of singing in the next room by the catechist, colporteur, Christians, and inquirers, who had remained reading and praying to that hour. The colporteur from Ning-Taik, was the first to bring the glad tidings to Sa-hiong, and it is interesting to remark that a little church has been founded here altogether by a native.

Early next morning (Sunday) the people crowded in to see us. They were exceedingly polite, however, and left the room while I took breakfast, which is a great sacrifice for the curious Chinese to make, who are not accustomed to see foreigners. Breakfast being over, I had these three candidates for baptism in my private room for examination. I found them satisfactory and arranged for their baptism during morning service. After this examination of the candidates, we decided to go and preach in the open air, as hundreds of the people were anxious to hear and see. The catechist, colporteur, Christians and myself proceeded to the most public place in the village, and commenced preaching. The sun became very hot and uncomfortable. The elders and headmen of Stonetown, seeing this, very politely invited us into the great town-hall, which stands in the centre of the village. They prepared the front hall, and provided chairs and benches, and erected a small platform for us to preach from. A chair was placed for me in the middle, and on both sides of me sat the headmen and elders of the village.

In this journal of Mr. Wolfe will be found ample materials from whence to answer an article which appeared in the "Times" newspaper of November 21st, and an ample vindication of the Missionaries who, availing themselves of the opportunity afforded them by international treaties, introduce themselves judiciously and lovingly amongst the Chinese people to tell them of that which they know not, the way of peace. Such writers, who war against all Missionary efforts, however wisely conducted, resemble the Chinese bystanders who witness the spectacle of persons perishing in the midst of a house on fire, and are so heartless that they will not only not put out a finger to help them, but set themselves in opposition to those who do.

We are not able to publish the whole of this narrative in the present Number. A fragment of a very interesting character, which, affording the opportunity of looking back on the past history of this Mission, we purpose to deal with in our January Number.